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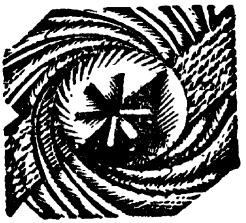
SMITH'S
SMALLER CLASSICAL DICTIONARY

EDITED BY E. H. BLAKENEY, M.A.

A SMALLER CLASSICAL DICTIONARY



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PREFACE TO FIRST EDITION

THIS little Classical Dictionary is, in the main, a reprint of Dr. Smith's Dictionary published many years ago. But a considerable amount of revision has been made; few of the longer articles appear exactly in the form in which they originally appeared; and a great deal of new matter has been introduced in order to bring the work up to date, as far as was consistent with the Publishers' plan of including in Everyman's Library a short and concise companion to the classics. Armed with this book, the average reader will have little difficulty in understanding classical allusions as they appear, not only in standard English writers, but also in the periodical literature of our time. The references which I have added to the more important articles will enable any one who is anxious to follow up a clue to do so with ease and rapidity. Indeed, these references are one of the main features of the book. Much labour has been expended in making them really serviceable; but I do not grudge the time expended, if my work tends in any degree to lighten the labours of others. It would have been easy to extend these references and bibliographical notes indefinitely; but I have preferred to keep them within strictly reasonable limits; and I have made a point of referring my readers to English books, or to such works of foreign writers as have appeared in an English dress.

Not only have articles in the original edition of this Dictionary been amplified (and, where necessary, curtailed), but some fresh articles have been supplied. I need not specify all these; enough to call attention to such fresh matter as the notes on *Aspendus*, *Mycenae*, *Nineveh*, *Phoenicia*, *Sardanapalus*, *Septuagint*, *Stoics*, *Syria*, *Vulgate*, all of which seem to me desirable in the interests of completeness. The Lists and Supplementary matter are quite new, and will prove handy for reference purposes.

The Publishers have been very generous in their inclusion in this Dictionary of a goodly number of half-tone blocks. These should prove of the utmost help to readers. It is little use writing notes on the characteristics of the greater sculptors

of Greece, for example, unless one can point the student to some really adequate reproduction of their masterpieces. A photograph of the 'Hermes' of Praxiteles—one of the loveliest creations of antiquity—is worth pages of descriptive eloquence.

One innovation I should like to call attention to. In the older edition of Smith's Dictionary the names of Greek gods were generally followed by their (supposed) Latin equivalents; for, until the last few years, it was the usual practice to call Greek gods by Latin names. But Jupiter, though akin to, is *not* the same as Zeus; Minerva is in no wise Athena. A still worse danger, however, in this indefensible practice, lies in the fact that we begin to invest Greek gods with Latin (or Alexandrian) *natures*! Hence the need of putting a stop to a method of nomenclature that is fertile only in misconception.

I cannot hope to have eradicated all errors from the book, or to have included everything that 'every man' might desiderate; but, within its modest limits, I trust this well-known and valued Dictionary will, in its new and improved shape, be useful and not misleading.

E. H. BLAKENEY.

The King's School, Ely, August 1910.

PREFACE TO NEW EDITION

THIS edition is in main a revision of Mr. E. H. Blakeney's condensation of Dr. Smith's *Classical Dictionary* where revision has been necessitated by the work of modern scholars and by more recent archaeological research. This has called for a generous expansion of the scope of the *Dictionary*, and room has been found also for the inclusion of short biographies of the later Roman emperors and the Fathers of the Church and the more important of the Christian Apologists. The biographical notes, which were a feature of the earlier editions, have been brought up to date, and the addition of a further number of half-tone blocks has increased the value of this section of the book.

J. C. T.

CONTENTS

PAGE

PREFACE vii

THE CHIEF GREEK WRITERS AND ARTISTS . . xi

THE CHIEF GREEK PHILOSOPHERS . . . xii

THE CHIEF LATIN WRITERS xiii

PATRISTIC LITERATURE—GREEK AND ROMAN . . xiii

SOME DATES IN GREEK HISTORY xiv

SOME DATES IN ROMAN HISTORY xv

LIST OF ROMAN EMPERORS xvi

LIST OF SOME FAMOUS CLASSICAL SCHOLARS . . xvii

SOME STANDARD BOOKS RECOMMENDED TO STUDENTS OF CLASSICAL ANTIQUITY xix

TO THE STUDENT OF ROMAN HISTORY . . . xxii

THE DICTIONARY 1

ILLUSTRATIONS 553

THE CHIEF GREEK WRITERS AND ARTISTS

(excluding philosophical writers)

Arranged in chronological order

Poets and Dramatists

Homer	Simonides	Euripides
Hesiod	Thespis	Timotheus
Archilochus	Anacreon	Phrynichus
Tyrtaeus	Ibycus	Aristophanes
Alcman	Phrynichus	Menander
Mimnermus	Aeschylus	Theocritus
Theognis	Corinna	Callimachus
Alcaeus	Pindar	Apollonius Rhodius
Sappho	Bacchylides	
Stesichorus	Sophocles	

Historians, Essayists, and Biographers

Herodotus	Strabo	Diogenes Laërtius
Thucydides	Arrian	Athenaeus
Xenophon	Plutarch	Libanius
Polybius	Pausanias	

Orators and Speech-writers

Andocides	Isocrates	Demosthenes
Lysias	Isaeus	

Satirist

Lucian

Architects

Ictinus	Pythis or Phileus

Sculptors

Calamis	Damophon	Timotheus
Phidias	Praxias	Leochares
Alcamenes	Scopas	Lysippus
Myron	Bryaxis	Agasias
Polyclitus	Praxiteles	

Painters

Micon	Parrhasius	Cimon
Polygnotus	Timanthes	Aristides
Panaenus	Zeuxis	Apelles

Among **Vase-painters** mention must be made of Brygus, Epictetus, Euphronius, Execias, Pamphaeus, Phintias; together with Asteas and Python.

THE CHIEF GREEK PHILOSOPHERS

Ionic School

Thales
Anaximander
Anaximenes
Heraclitus

Italic School

Pythagoras
Xenophanes
Parmenides
Zeno
} 'Eleatics'

Ionico-Italic School

Empedocles
Anaxagoras
Diogenes
Democritus

Sophists

Protagoras
Gorgias
Hippias
Prodicus
Socrates

Cynics

Antisthenes
Diogenes

Cyrenaic School

Aristippus
Plato
Aristotle

Post-Aristotelian

Theophrastus
Pyrrhon
Xenocrates
Zeno
Cleanthes
} Stoics
Epicurus
Panaetius
Posidonius
Philo

Neo-Platonists

Plotinus
Porphyry
Iamblichus

THE CHIEF LATIN WRITERS

Poets and Dramatists

Ennius	Horace	Silius Italicus
Plautus	Tibullus	Statius
Terence	Propertius	Martial
Lucilius	Ovid	Juvenal
Lucretius	Persius	Claudian
Catullus	Lucan	Prudentius
Virgil	Valerius Flaccus	

Historians and Essayists

Cato the Censor	Sallust	Tacitus
Varro	Livy	Pliny the Younger
Caesar	Paterculus	Suetonius
Nepos	Quintus Curtius	Aulus Gellius

Natural History Writer

Pliny the Elder

Orators and Speech Writers

Cicero	Quintilian	Seneca the Elder

Philosophic Writers

Seneca, L. A., the Younger	Apuleius

Architectural Writer

Vitruvius

PATRISTIC LITERATURE—GREEK AND ROMAN

Apostolic Fathers

The Didache	Polycarp	Clement of Rome
Epistle of Barnabas	Ignatius	The Shepherd of Hermes

Greek Apologists (2nd and 3rd Century)

Justin	Tatian the Assyrian	Origen
Aristides	Athenagoras	Irenaeus
	Clement of Alexandria	

Latin Fathers and Apologists (3rd Century)

Minucius Felix	Arnobius	Cyprian
Tertullian	Lactantius	Hippolytus

Greek Post-Nicene Fathers

Athanasius	Gregory Nazianzen	Cyril of Jerusalem
Eusebius	Gregory of Nyssa	Chrysostom
Basil	Cyril of Alexandria	John Damascen

Latin Post-Nicene Fathers

Ambrose	Augustine	Vincent
Jerome	Leo the Great	Prudentius

Syrian Fathers

Aphraates	Ephrem

SOME DATES IN GREEK HISTORY

c. 2400–1400. Minoan civilization.
c. 1600 Achaean invasion of Macedonia and Thessaly.
c. 1500–1000. Mycenaean civilization.
c. 1200. Achaean capture of Troy.
c. 1000. Dorian invasion.
c. 900. Homer and the Greek epics.
c. 776. Traditional date of first Olympian Games.
600. Periander, tyrant of Corinth.
594. Solon archon at Athens.
561. Pisistratus, tyrant of Athens.
546. Capture of Sardis by Cyrus and Persian conquest of Asia Minor.
540. Tyranny of Pisistratus restored.
528. Death of Pisistratus.
528–510. Tyranny of Hippias and Hipparchus.
522. Death of Cambyses.
502. Reforms of Clisthenes.
499. Ionian revolt.
490. Marathon.
480. Salamis; Thermopylae; Artemisium; Himera.
479. Battles of Plataea and Mycale.
477. Pausanias at Byzantium.
475. Confederacy of Delos.
466. Battle of Eurymedon.
464. Revolt of the Helots.
462. Rise of Pericles.
461. Exile of Cimon.
459. Egyptian Expedition: capture of Memphis.
450. Peace with Persia.
447. Colonization of the Chersonese.
444 Athenian enterprise in Italy.
440 Revolt of Samos.
431 404. Peloponnesian War.
429. Death of Pericles.
428. Revolt of Mytilene.

B.C.
421. Peace of Nicias.
415. Mutilation of the Hermae.
414. Siege of Syracuse.
406. Arginusae.
405. Aegospotami.
404. Surrender of Athens. Rule of the Thirty Tyrants.
406. Siege of Agrigentum.
404–371. Spartan supremacy.
401. Rebellion of Cyrus and the March of the 10,000.
399. Death of Socrates.
387. Peace of Antalcidas.
385. Destruction of Mantinea.
371. Battle of Leuctra; consequent hegemony of Thebes till death of Epaminondas at Mantinea, 362.
368. Death of Dionysius the Elder of Sicily.
338. Battle of Chaeronea.
337. Death of Timoleon, liberator of Sicily.
336–323. Alexander the Great, King of Macedon.
333. Battle of Issus.
331. Battle of Gaugamela.
330. Death of Darius.
310–286. Agathocles, tyrant of Syracuse.
301. Battle of Ipsus.
294. Demetrius Poliorcetes, King of Macedon.
262. Kingdom of Pergamum.
235. Reforms of Cleomenes at Sparta.
227 War between Sparta, under Cleomenes, and the Achaean League.
208. Philopoemen, general of the Achaean League.
197. Cynoscephalae: Flamininus defeats Philip of Macedon.
146. War between Rome and Achaea: destruction of Corinth.

SOME DATES IN ROMAN HISTORY

B.C.

c. 1000. Etruscans reach Italy.
814. Traditional date of foundation of Carthage.
753. Traditional date of foundation of Rome.
650–500. Etruscans dominant in Italy.
538. Battle of Alalia.
509. Expulsion of the Kings.
450. Decemvirs at Rome. Laws of the Twelve Tables.
396. Veii taken by Camillus.
390. Battle of the Allia: Rome taken by the Gauls.
343–290. Three Samnite wars
340. Latin War.
281. War between Pyrrhus and Rome (Beneventum, 275).
264–241. First Punic War
229–219. Two Illyrian wars.
218–202. Second Punic War (Trasimene; Cannae; Zama).
215, 200–196, 171–167, 149–148. Four Macedonian wars.
191–190. Defeat of Antiochus at Thermopylae and at Magnesia.
168. Battle of Pydna.
149–146. Third Punic War: Carthage destroyed.
148. Macedonia becomes a Roman province.
133 Roman conquest of Numantia.
133–122. The tribunate of the Gracchi.
111–106. Jugurthine War.
107–100. Marius consul.
102–101. Cimbri and Teutones defeated by Marius.
90. Social War.
88–82. Civil War between Marius and Sulla: Sulla's dictatorship.
88–84, 83–82, 74–63. Three Mithridatic wars.
70. Pompey and Crassus consuls.

B.C.

64. Conquest of Syria.
63. Cicero consul. Catiline's conspiracy.
60. First Triumvirate.
58–51. Caesar's conquest of Gaul.
55. Caesar's invasion of Britain.
54–53. Parthian expedition; death of Crassus.
49–48. Civil War between Caesar and Pompey: battle of Pharsalia: death of Pompey.
46. Battle of Thapsus.
44. Death of Caesar.
43. The second Triumvirate; followed by second civil war.
42. Battle of Philippi.
31. Battle of Actium.
27. Establishment of the Roman Empire under Augustus.
12–9. Campaigns of Drusus and Tiberius in Germany.

A.D.

14. Death of Augustus.
70. Destruction of Jerusalem.
84. Final conquest of Britain by Agricola.
86. Dacian War under Domitian.
105. Dacia made a Roman province.
114–117, 161–166. Parthian wars.
269. Defeat of Goths by the Emperor Claudius II.
303. Last persecution of Christians under Diocletian.
330. Foundation of Constantinople by the Emperor Constantine the Great.
395. Division of the Empire (Arcadius and Honorius).
410. Rome taken by Alaric, the Goth.
451. Defeat of Attila the Hun at Châlons.
476. End of the Western Empire.

LIST OF ROMAN EMPERORS

Augustus
Tiberius
Caligula
Claudius
Nero
Galba
Otho
Vitellius
Vespasianus
Titus
Domitianus
Nerva
Trajanus
Hadrianus
Antoninus Pius
Marcus Aurelius
L. Verus
Commodus
Pertinax
Didius Julianus
Niger
Septimius Severus
Caracalla
Geta
Macrinus
Elagabalus
Alexander Severus
Maximinus
Gordianus I
Gordianus II
Pupienus Maximus
Balbinus
Gordianus III
Philippus I
Philippus II
Decius
Trebonianus Gallus
Aemilianus
Valerianus
Gallienus
Claudius II
Quintillus
Aurelianus
Tacitus
Florianus
Probus
Carus
Carinus
Numerianus
Diocletianus
Maximianus
Constantius I Chlorus
Galerius
Licinius
Flavius Severus
Maxentius
Maximinus
Constantinus I (the Great)
Constantinus II
Constans
Constantius II
Magnentius
Julianus
Jovianus
Valentinianus I
Valens
Gratianus
Valentinianus II
Theodosius I (the Great)

WESTERN EMPIRE

Honorius
Valentinianus III
Petronius Maximus
Avitus
Majorianus
Libius Severus
Anthemius
Olybrius
Glycerius
Julius Nepos
Romulus Augustulus

LIST OF SOME FAMOUS CLASSICAL SCHOLARS

From the Renaissance to the Twentieth Century

POLITIAN (1454–94): a born poet as well as scholar.

ALDUS MANUTIUS (1449–1515): a great scholar, printer; deviser of italic type.

ERASMUS, of Rotterdam (1466–1536): author of *Adagia, Colloquies,* and ed. of first Greek Testament.

MURETUS (1526–85): edited Catullus, Horace, Cicero's Philippics, Terence.

STEPHANUS (Robert Estienne, 1503–59): author of the *Thesaurus Linguae Latinae,* edited the famous ed. of Greek Testament, 1550 (the so-called 'textus receptus'). His son Henri (1531–98) published a *Thesaurus Graecae Linguae*—a huge work.

LAMBINUS (1520–72): author of a masterly ed. of Lucretius, and of Cicero.

THE SCALIGERS (father, 1484–1588; son, 1540–1609).—See Mark Pattison's *Essays,* i. 132 seq.

CASAUBON (1559–1614): a man of vast erudition. Editor of Athenaeus, Suetonius, Persius, etc.—See Pattison's monograph.

BUCHANAN (1506–82): Scottish humanist. Author (*inter alia*) of a Latin version of the Psalms.

SALMASIUS (1588–1653): 'A man of enormous learning and no judgment.' Milton's antagonist.

LIPSIUS (1547–1606): his masterpiece is his ed. of Tacitus.

VOSS (1577–1649): the greatest 'Polyhistor' of his age.

D. HEINSIUS (1581–1655): became a centre of Aristotelian influence in Holland.

GRONOVIUS (1611–71): his editions of Livy, Seneca, and Tacitus marked an epoch in scholarship.

N. HEINSIUS (1620–81): famous as a textual critic. Edited Ovid, Virgil, Claudian, etc.

BENTLEY (1662–1742): one of the greatest scholars that ever lived The principles of criticism laid down in his *Dissertation on the Epistles of Phalaris* (1699) began a new era in scholarship.—See Jebb's *Bentley.*

HEMSTERHUYS (1685–1766): reviver of the study of Greek in the Netherlands. Edited Lucian.

RUHNKEN (1723–98): 'princeps criticorum.' Editor of Paterculus, and of Timaeus.

WYTTENBACH (1746–1820): chief work, an ed. of the *Moralia* of Plutarch.

HEYNE (1729–1812): awakened a new interest in ancient literature and art. Chief work: Virgil.

PORSON (1759–1808): Greek Professor at Cambridge: editor of Euripides.—See Jebb, *D.N.B.*

WOLF (1759–1824): his famous *Prolegomena* to Homer revolutionized Homeric criticism.

NIEBUHR (1776–1831): his *History of Rome* is justly famous.

HERMANN (1772–1848): great both as teacher and scholar. Chief work: editions of the Greek Tragedians.

ELMSLEY (1773–1825): editorial work confined almost wholly to Greek drama.

DOBREE (1782–1825): author of the *Adversaria*.

BOECKH (1785–1867): author of the *Public Economy of Athens*; edited Pindar.

BEKKER (1785–1871): edited Attic Orators, Aristotle, etc.

LACHMANN (1793–1851): editor of Lucretius. Has been called the true founder of the science of textual criticism.

GROTE (1794–1871): the historian of Greece.

THIRLWALL (1797–1875): Bishop of St. David's. Author of a History of Greece.

DINDORF (1802–83): editor of *Poetae Scenici Graeci*, etc.

MADVIG (1804–86): the foremost representative of scholarship in Denmark.

RITSCHL (1806–76): editor of Plautus.

MERIVALE (1808–94): Dean of Ely; author of the *History of the Romans under the Empire*.

SHILLETO (1809–76): one of the last of the Porsonian school of pure scholarship.

COBET (1813–89): the greatest of all modern Dutch scholars.

ZELLER (1814–1908): author of the *History of Greek Philosophy*.

PALEY (1816–88): editor of Aeschylus, Euripides, the Iliad, Theocritus, etc.

MOMMSEN (1817–1903): historian, epigraphist, critic. Perhaps the greatest scholar that Germany has ever produced. Author of the *History of Rome*; editor of the *Corpus Inscrip. Latinarum*.

JOWETT (1817–93): the translator of Plato's Dialogues.

MUNRO (1819–85): editor of Lucretius.

LANE, G. M. (1823–97): Latin scholar and grammarian, professor of Harvard University.

MAYOR, J. E. B. (1825–1910): editor of Juvenal, Tertullian's *Apologeticus*, etc.

ROGERS, B. B. (1829–1919): translator of Aristophanes.

NEWMAN, W. L. (1834–1923): editor of Aristotle's Politics.

BÜCHELER (1837–1908): specialist in dialects of ancient Italy. Editor of Petronius.

BYWATER, INGRAM (1840–1914): editor of Heraclitus and Aristotle's *Poetics*.

JEBB, RICHARD (1841–1905): editor of Sophocles and Bacchylides.

SANDYS, J. E. (1844–1922): editor of Demosthenes, and the historian of classical scholarship.

WILAMOWITZ-MÖLLENDORF, ULRICH VON (1848–1931): great German authority on Greek philology; editor of Aeschylus, Euripides, Aristotle, etc., and translator of Greek verse.

BUTCHER, S. H. (1850–1910): editor of Aristotle's *Poetics*.
RUTHERFORD, W. G. (1853–1907): author of *The New Phrynichus*; editor of *Scholia Aristophanica*.
FARNELL, L. R. (1856–1934): authority on Greek religion, and editor of Pindar.
HOUSMAN, A. E. (1859–1936): poet and Latin scholar, editor of Manilius, Juvenal, and Lucan.
PEARSON, A. C. (1861–1935): editor of Sophocles.
BURNET, J. (1863–1928): author of the *History of Greek Philosophy*, and editor of Plato.
HEADLAM, W. G. (1866–1903): editor of the *Agamemnon*, etc.

SOME STANDARD BOOKS RECOMMENDED TO STUDENTS OF CLASSICAL ANTIQUITY

EDWARD GIBBON. *Decline and Fall of the Roman Empire*. 1776–88. (Best library edition by Professor Bury in 7 vols., with added notes by the editor. Popular edition in Everyman's Library in 6 vols.)
CONNOP THIRLWALL. *History of Greece*. 8 vols. 1835–47.
SIR WILLIAM SMITH. *Dictionary of Greek and Roman Antiquities* 1842; 3rd ed., enlarged, 1890–1.
Dictionary of Greek and Roman Biography. 1844–49; revised ed. 1904.
Dictionary of Greek and Roman Geography. 1854–7.
GEORGE GROTE. *History of Greece*. 1846–56. (Edition in Everyman's Library, 12 vols.)
CHARLES MERIVALE. *History of the Romans under the Empire*. 1850–64.
THEODOR MOMMSEN. *History of Rome*. 1854–5. This great work was translated from the last German edition by W. P. Dickson. (Edition in Everyman's Library in 4 vols.)
History of the Roman Provinces (from the time of Caesar to that of Diocletian). Translated by W. P. Dickson, 1886.
ANTHONY RICH. *Dictionary of Greek and Roman Antiquities*. 3rd ed. 1873.
EDUARD ZELLER. *History of Greek Philosophy*. English translation from the German, 1886. 13th English ed. 1931.
A. W. BENN. *The Greek Philosophers*. 1882.
J. B. BURY. *A History of the Later Roman Empire* (A.D. 395–800). 1889.
A History of the Later Roman Empire (A.D. 395–565). 1923.
A History of Greece. 1900; 2nd ed. 1913.
BISHOP LIGHTFOOT. *Apostolic Fathers*. 2nd ed. 1890.
S. H. BUTCHER. *Some Aspects of the Greek Genius*. 1891.
L. DYER. *The Gods in Greece*. 1891.
JOHN BURNET. *Early Greek Philosophy*. 1892; 4th ed. 1930.

GILBERT MURRAY. *History of Ancient Greek Literature*. 1897.
Five Stages of Greek Religion. 1925.
The Rise of the Greek Epic. 4th ed. 1934.
LEWIS CAMPBELL. *Religion in Greek Literature*. 1898.
J. W. MACKAIL. *History of Latin Literature*. 1899.
SIR SAMUEL DILL. *Roman Society in the Last Century of the Western Empire*. 2nd ed., revised, 1899.
Roman Society from Nero to Marcus Aurelius. 1904.
L. R. FARNELL. *The Cults of the Greek States*. 5 vols. 1896–1909
Greek Hero Cults and Ideas of Immortality. 1921.
T. GOMPERZ. *Greek Thinkers*. 4 vols. 1901–12.
SIR W. RIDGEWAY. *The Early Age of Greece*. vol. i, 1901; ii, 1931.
T. R. GLOVER. *Life and Letters in the Fourth Century*. 1901.
The Conflict of Religions in the Early Roman Empire. 10th ed 1923.
O. SEYFFERT. *Dictionary of Classical Antiquities*. Eng. trans. 1894.
SIR J. E. SANDYS. *History of Classical Scholarship*. 3 vols. 1903–8.
H. B. WALTERS. *The Art of the Greeks*. 1906.
L. FRIEDLÄNDER. *Roman Life and Manners under the Early Empire*. 4 vols. Eng. trans. 1908–13.
A Companion to Greek Studies. Edited by L. Whibley. 1905.
A Companion to Latin Studies. Edited by Sir J. E. Sandys. 1910
J. C. LAWSON. *Modern Greek Folklore and Ancient Greek Religion*. 1910.
F. CUMONT. *The Oriental Religions in Roman Paganism*. 1911
A. E. ZIMMERN. *The Greek Commonwealth*, 1911; 5th ed. 1931
J. C. STOBART. *The Glory that was Greece*. 1911; 3rd ed. 1933
The Grandeur that was Rome. 1912; 3rd ed. 1934.
H. M. GWATKIN. *Early Church History*. 2nd ed. 1912.
J. A. K. THOMSON. *Greeks and Barbarians*. 1921.
J. U. POWELL and E. A. BARBER. *New Chapters in the History of Greek Literature*. 1st series, 1921; 2nd, 1929; 3rd, 1934.
Legacy of Greece. Edited by Sir R. W. Livingstone. 1921.
Legacy of Rome. Edited by C. Bailey. 1923.
E. G. SIHLER. *From Augustus to Augustine*. 1923.
Library of Greek Thought. Edited by Ernest Baker. 1923.
The Cambridge Ancient History. Edited by J. B. Bury, S. A. Cook, and F. E. Adcock. 6 vols. 1923–27.
E. A. GARDNER. *The Art of Greece*. 1925.
GLOTZ. *The Aegaean Civilization*. 1925.
PERCY GARDNER. *New Chapters in Greek Art*. 1926.
M. I. ROSTOVTSEV. *A History of the Ancient World*. 2 vols 1926; 2nd ed. 1930.
J W. H. ATKINS. *Literary Criticism in Antiquity*. 2 vols. 1934

Editions of classical authors, commentaries, and translations are not included in the above list, but bibliographies are given in the Dictionary. Special note, however, may be made here of Sir J. G. Frazer's translation of *Pausanias* (1898). The commentary is one of the great classical works of modern times. It contains information on classical mythology, art, topography, and religion

For the text and translation of Greek and Roman authors the Loeb Library is indispensable; and the following is a list of translations of the classics published in Everyman's Library (J. M. Dent & Sons, Ltd.):

Aeschylus
Aristophanes (2 vols.)
Aristotle: *Poetics*, etc.
Politics
Nicomachean Ethics
Caesar: *Gallic War*, etc.
Cicero: *Selections*
Demetrius: *On Style*
Demosthenes: *Orations*
Epictetus
Euripides (2 vols.)
Herodotus (2 vols.)
Homer (2 vols.)
Horace
Livy (6 vols.)
Lucretius
Marcus Aurelius
Plato: *Republic*
Six Dialogues on Poetry, etc.
Plato and Xenophon: *Socratic Discourses*
Plutarch: *Lives* (3 vols.)
Moralia
Sophocles
Tacitus (2 vols.)
Thucydides
Virgil (2 vols.)
Xenophon: *Cyropaedia*

TO THE STUDENT OF ROMAN HISTORY

THE student of Roman history, who has been accustomed in the past, owing to the perverseness of text-books, to regard his survey as more or less completed somewhere about the year A.D. 180 (death of the Emperor Marcus Aurelius Antoninus), needs to be reminded that some of the most important events in the history of the Empire occurred long after that date. True, the literary history of Rome had seen its best days before then; but the story of the third century, a century of steady decline, and that of the fourth and fifth centuries which witnessed a remarkable revival, possess many lessons alike for the moralist and the historian. The most interesting feature of this period is the gradual rise of Christianity, which was destined to supplant the old religion of Pagan Rome and to inaugurate a new order of things. In the year 303 occurred the last of the great persecutions, under Diocletian; and within a decade from that time Christianity emerged triumphant, recognized by Constantine as the official religion of the Roman world. Paganism died hard, but it was no match for the new faith, which conquered because it was better adapted to the changing condition of the world. *Hoc signo vinces.* The reign of Constantine is also remarkable for the beginning of that movement by which the seat of government was transferred from Rome to Constantinople.

Of the later emperors, the most important are: Julian, who vainly endeavoured to re-paganize the Empire; Theodosius the Great, who completed the work of Constantine by still further extending the power and influence of the Christian Church; and, lastly, Justinian, who will be ever memorable for the work he and his ministers accomplished in finally codifying the Roman legal system. Throughout this epoch the reader should not fail to consult the pages of Gibbon.

Of the later pagan writers, perhaps the most considerable are Ammianus Marcellinus the historian, and the poet Claudian. The works of the Fathers of the Western Church, especially Tertullian, Cyprian, Ambrose, Jerome, and Augustine, form an indispensable commentary on the stirring times in which they lived; and some slight acquaintance with their writings is certainly desirable.

During the fourth and fifth centuries the Goths, Franks, and other Teutonic nations pressed into the Empire, and out of their settlements arose the Romance nations of modern Europe. In the course of the sixth and seventh centuries the Lombards founded a home in Italy, and the Saracens began that career of conquest which, beginning with the overthrow of the Eastern provinces, reached its zenith in the conquest of Spain. In the eighth century Rome was severed altogether from the Eastern Empire, and the Frankish king Charlemagne (Karl the Great) became Emperor of the West. From the year A.D. 800, when Karl was crowned by Pope Leo III, the beginning of the Holy Roman Empire must be dated.[1]

[1] See Bryce's *Holy Roman Empire* (revised and enlarged edition, 1904).

A SMALLER CLASSICAL DICTIONARY

ĀBĂCAENUM, ancient town of the Siculi in Sicily, W. of Messana, and S. of Tyndaris.

ĀBĂCUS: (1) in architecture, the flat stone on the top of a column; (2) a dice board; (3) a mathematician's table, covered with sand, on which figures were drawn; (4) a counting board; (5) a sideboard.

ĀBAE, ancient town of Phocis, on the boundaries of Boeotia; celebrated for a temple and oracle of Apollo, surnamed Abaeus.

ĀBANTES, the ancient inhabitants of Euboea. Of Thracian origin, they first settled in Phocis, built Abae, and afterwards crossed to Euboea. They assisted in colonizing several Ionic cities of Asia Minor.

ĀBANTĬĂDĒS, a descendant of Abas, but especially Acrisius, the son, and Perseus, the great-grandson. A female descendant, as Danaë and Atalante, was called Abantias.

ĀBĂRĬS, a priest of Apollo, fled from a plague in the Caucasus to Greece. He is said to have taken no earthly food, and to have ridden on an arrow, the gift of Apollo.

ĀBAS. 1. Son of Metanīra, changed by Demeter into a lizard, because he mocked the goddess when at his mother's house she drank eagerly to quench her thirst after her wanderings. 2. Twelfth king of Argos, grandson of Danaus, and father of Acrisius and Proetus. He was awarded the shield of Danaus, sacred to Hera. The sight of it could reduce a revolted people to submission.

ABDĒRA, town of N. Thrace. The birthplace of Democritus and Protagoras; but its inhabitants were accounted stupid, and an 'Abderite' was a term of reproach.

ĀBELLA or ĀVELLA, town of Campania, not far from Nola. Celebrated for fruit trees, whence Virgil calls it *mālifĕra*.

ABELLĪNUM (Avellino), town in Samnium, at the foot of Mt. Parthenos, the modern *Montevergine*.

ABERCĬUS. [EPITAPH OF ABERCIUS.]

ABGĂRUS, ACBĂRUS, or AUGĂRUS, a name common to many rulers of Edessa, in Mesopotamia. One is supposed by Eusebius to have written a letter to Christ, now believed spurious, which he found in a church at Edessa and translated from the Syriac.

ABĬA, town of Messenia, in the Peloponnese.

ABĬI, tribe mentioned by Homer, and apparently a Thracian people.

ABNŎBA MONS, range of hills covered by the Black Forest in Germany.

ĀBŎRĬGĪNES (Gk. *Autochthones*), the original inhabitants of a country. But the Aborigines in Italy are in the Latin writers, the name of an ancient people who drove the Siculi out of Latium, and there became the ancestors of the Latini.

ABORRHAS, branch of the Euphrates, called the Araxes by Xenophon.

ABSYRTUS or APSYRTUS, son of Aeëtes, king of Colchis, Medēa's brother, whom she took with her when she fled with Jason. Being pursued by her father, she murdered him, cut his body in pieces, and strewed them on the road, that her father might be detained by gathering the limbs of his child.

ABUS (*Humber*), river in Britain.

ĀBŸDOS. 1. Town of the Troad on the Hellespont. [HELLESPONTUS.] 2. City of Upper Egypt, near the W. bank of the Nile; once second to Thebes, but in Strabo's time (A.D. 14) a village. It had a temple of Osiris and a Memnonium, both still standing, and an oracle. Here was found the inscription known as the Table of Abydos, which contains a list of the Egyptian kings.

ĀBŸLA or ĀBĬLA, one of the Columns of Hercules. [CALPE.]

ĀCĂDĒMĬA and -IA, grove on the Cephissus, near Athens, sacred to the hero Acadēmus, and subsequently a gymnasium, adorned by Cimon with plane and olive plantations and with statues. Here taught Plato, and after him his followers, who were hence called the Academic philosophers (*Academici*).

ĀCĂMĀS. 1. Son of Theseus and Phaedra, accompanied Diomedes to Troy to demand the surrender of Helen. 2. Son of Antenor and Theano, one of the bravest Trojans. 3. One of the leaders of the Thracians in the Trojan war, slain by the Telamonian Ajax.

ĀCANTHUS, town in Macedonia.

ĀCARNĀN, one of the Epigoni, son of Alcmaeon and Callirrhoë, and brother of Amphoterus. Their father was murdered by Phegeus, when they were very young; but as soon as they had grown up, they slew Phegeus, his wife, and his 2 sons. They afterwards went to Epirus, where Acarnan founded Acarnania.

ĀCARNĀNĬA, most westerly province of Greece, bounded on the N. by the Ambracian Gulf; on the W. and S.W. by the Ionian Sea; on the N.E. by Amphilochia; and on the E. by Aetolia. The name of Acarnania does not occur in Homer. In ancient times the land was inhabited by the Taphii, Teleboae, and Leleges, and subsequently by the Curetes. At a later time a colony from Argos, said to have been led by Acarnan, settled in the country. In the seventh century B.C. the Corinthians founded several towns on the

coast. The Acarnanians first emerge from obscurity in the Peloponnesian war, 431 B.C. They were then a rude people, and they always remained behind the rest of the Greeks in civilization. They were good slingers, and are praised for their fidelity and courage. The different towns formed a league, which met at Stratus, and subsequently at Thyrium or Leucas.

ĀCASTUS, son of Pelias, king of Iolcus, one of the Argonauts and of the Calydonian hunters. His daughter was Laodamia. His sisters were induced by Medēa to cut up their father and boil him, in order to make him young again. Acastus, in consequence, drove Jason and Medēa from Iolcus, and instituted funeral games in honour of his father. During these games, Hippolyte, the wife of Acastus, fell in love with Peleus. When Peleus refused to listen to her she accused him to her husband of having attempted her dishonour Shortly afterwards, while Acastus and Peleus were hunting on Mount Pelion, and the latter had fallen asleep, Acastus took his sword from him, and left him alone. He was, in consequence, nearly destroyed by the Centaurs; but he was saved by Chiron or Hermes, returned to Acastus, and killed him, together with his wife

ACCA LAURENTĪA, wife of the shepherd Faustulus and nurse of Romulus and Remus, after they were taken from the she-wolf Originally an earth goddess, of Etruscan origin.

ACCIUS or ATTĪUS, Roman tragic poet, was born 170 B.C., and lived to a great age. His tragedies were imitated from the Greek, but he also wrote on Roman subjects (*Praetextata*). Fragments of his works survive.

ACCO, chief of the Senones in Gaul, induced his countrymen to revolt against Caesar, 53 B.C., by whom he was put to death.

ĀCERRAE, town in Campania.

ĀCESTA. [SEGESTA.]

ĀCESTĒS, mythical king of Sicily, son of a Trojan woman, of the name of Egesta or Segesta, who was sent by her father to Sicily to save her from the monsters which infested the territory of Troy. When Egesta arrived in Sicily, the river-god Crimisus begot by her a son Acestes, who was afterwards regarded as the founder of the town of Segesta. Aeneas, on his arrival in Sicily, was hospitably received by Acestes.

ACHAEI, one of the chief Hellenic races, originally dwelt in Thessaly, and from thence migrated to Peloponnesus, the whole of which became subject to them with the exception of Arcadia, and the country afterwards called Achaia. As they were the ruling nation in Peloponnesus in the heroic times, Homer frequently gives the name of Achaei to the collective Greeks. Recent research, however, has shown that, while Homer's ACHAEANS had their *early* home in Greece, they differed in material culture from the Mycenaean Pelasgians, and agree with the Celts of the North, that blue-eyed, fair-haired population whose blood runs in our own veins. On the conquest of Peloponnesus by the Heraclidae and the Dorians, 80 years after the Trojan war, many of the Achaei under Tisamenus,

the son of Orestes, left their country and took possession of the northern coast of Peloponnesus, then inhabited by Ionians, whom they expelled from the country, which was henceforth called Achaia. The expelled Ionians migrated to Attica and Asia Minor. The Achaei settled in 12 cities: Pellene, Aegira, Aegae, Bura, Helice, Aegium, Rhypae, Patrae, Pharae, Olenus, Dyme, and Tritaea. These 12 cities formed a league for mutual defence and protection. The Achaei had little influence in the affairs of Greece till the time of the successors of Alexander. In 281 B.C. the Achaei, who were then subject to the Macedonians, resolved to renew their ancient league for the purpose of shaking off the Macedonian yoke. This was the origin of the celebrated Achaean League. It did not, however, obtain much importance till 251 B.C., when Aratus united to it his native town, Sicyon. The example of Sicyon was followed by Corinth and many other towns in Greece, and the League soon became the chief political power in Greece. At length the Achaei declared war against the Romans, who destroyed the League, and thus put an end to the independence of Greece. Corinth, then the chief town of the League, was taken by the Roman general Mummius, in 146 B.C., and the whole of southern Greece made a Roman province under the name of ACHAIA.

ĀCHAEMĒNĒS. 1. The ancestor of the Persian kings, who founded the family of the Achaemenidae. The Roman poets use the adjective *Achaemenius* in the sense of Persian. 2. Son of Darius I, was governor of Egypt, and commanded the Egyptian fleet in the expedition of Xerxes against Greece, 480 B.C. He was defeated and killed in battle, 460.

ĀCHAEMĒNĪDĒS, or ĀCHEMĒNĪDĒS, companion of Ulysses, who left him behind in Sicily, when he fled from the Cyclops.

ĀCHĀĪA. 1. The northern coast of the Peloponnesus, originally called Aegialēa or Aegialus, i.e. the coast-land, was bounded on the N. by the Corinthian Gulf and the Ionian Sea, on the S. by Elis and Arcadia, on the W. by the Ionian Sea, and on the E. by Sicyonia. Respecting its inhabitants see ACHAEI. 2. A district in Thessaly. 3. The Roman province; see ACHAEI.

ĀCHARNAE, principal demus of Attica, 60 stadia N. of Athens One of the plays of Aristophanes bears this name.

ĀCHĒLŌUS, largest river in Greece, rises in Mt. Pindus, and flows southward, forming the boundary between Acarnania and Aetolia, and falls into the Ionian Sea opposite the islands called Echinades. It is about 130 miles in length. The god of this river is described as the son of Oceanus and Tethys, and as the eldest of his 3,000 brothers. He fought with Hercules for Deĭanīra, but was conquered in the contest. He then took the form of a bull, but was again overcome by Hercules, who deprived him of one of his horns. According to Ovid (*Met.* ix. 87), the Naiads changed the horn which Hercules took from Achelous into the horn of plenty. Achelous was regarded as the representative of all fresh water: hence we find in Virgil *Achēlōĭa pocula*, that is, water in general.

Ăchĕrōn, the name of several rivers which were believed to be connected with the lower world. 1. A river in Thesprotia in Epirus, which flows through the lake Acherusia into the Ionian Sea. 2. A river in Southern Italy in Bruttium, on which Alexander of Epirus perished. 3. A river of the lower world, round which the shades hover

Ăchĕrontĭa. 1. Town in Apulia on a summit of Mount Vultur whence Horace speaks of *celsae nidum Acherontiae.* 2. Town on the river Acheron, in Bruttium. [Acheron, 2.]

Ăchillēs, the hero of the *Iliad.* Achilles was the son of Peleus, king of the Myrmidŏnes in Phthiōtis, in Thessaly, and of the Nereid Thetis. From his father's name he is often called Pelĭdes, Pelēĭădes, or Pelĭon, and from his grandfather's, Aeacĭdes. He was educated by Phoenix, who taught him eloquence and the arts of war. In the healing art he was instructed by Chĭron, the centaur. According to one legend his mother, Thetis, sought to make him immortal, by dipping him in the Styx, and succeeded with the exception of the heel by which she held him. Thetis foretold him that his fate was either to gain glory and die early, or to live a long but inglorious life. The hero chose the former, and took part in the Trojan war from which he knew that he was not to return. In 50 ships he led his hosts of Myrmidones, Hellenes, and Achaeans against Troy When Agamemnon was obliged to give up Chryseĭs to her father, he threatened to take away Briseĭs from Achilles, who surrendered her on the persuasion of Athena, but at the same time refused to take any further part in the war, and shut himself up in his tent Zeus, on the entreaty of Thetis, promised that victory should be on the side of the Trojans, until the Achaeans should have honoured her son. The affairs of the Greeks declined in consequence, and they were at last pressed so hard, that an embassy was sent to Achilles, offering him rich presents and the restoration of Briseĭs, but in vain. Finally, however, he was persuaded by Patroclus, his dearest friend, to allow the latter to make use of his men, his horses, and his armour. Patroclus was slain, and when this news reached Achilles, he was seized with grief. Thetis consoled him, and promised new arms, to be made by Hephaestus; and Iris exhorted him to rescue the body of Patroclus. Achilles now rose, and his thundering voice alone put the Trojans to flight. When his new armour was brought to him, he hurried to the field of battle, killed numbers of Trojans, and at length met Hector, whom he chased thrice around the walls of the city. He then slew him, tied his body to his chariot, and dragged him to the ships of the Greeks; but he afterwards gave up the corpse to Priam, who came in person to beg for it. Achilles himself fell in the battle at the Scaean Gate, before Troy was taken. Achilles is the principal hero of the *Iliad*: the handsomest and bravest of all the Greeks.

Ăchilles Tatius, Alexandrine rhetorician, lived about A.D. 500 He is the author of a Greek romance in 8 books.—Translation in Loeb Library (S. Gaselee).

Ăchillēum, town near the promontory Sigēum in the Troad, where Achilles was supposed to have been buried.

ĀCHILLĪDĒS, a patronymic of Pyrrhus, son of Achilles.

ĀCHĪVI, the name of the Achaei in the Latin writers.

ACHRĂDĪNA, part of the city of Syracuse.

ĀCĪDĂLĬA, surname of Venus.

ĀCĪLĬUS GLABRĬO. [GLABRIO.]

ĀCIS, son of Faunus, was beloved by the nymph Galatea: Polyphemus, jealous of him, crushed him under a rock. His blood gushing from under the rock was changed by the nymph into the river Acis at the foot of Mt. Aetna. This story is related only by Ovid.

ĀCOETĒS, a sailor who was saved by Bacchus, when his companions were destroyed, because he was the only one of the crew who had espoused the cause of the god.

ĀCONTĬUS, a beautiful youth of the island of Ceos. Having come to Delos to celebrate the festival of Diana, he fell in love with Cydippe, the daughter of a noble Athenian. In order to gain her, he had recourse to a stratagem. While she was sitting in the temple of Diana, he threw before her an apple upon which he had written the words: 'I swear by the sanctuary of Diana to marry Acontius.' The nurse took up the apple and handed it to Cydippe, who read aloud what was written upon it, and then threw the apple away. But the goddess had heard her vow; and the repeated illness of the maiden, when she was about to marry another man, at length compelled her father to give her in marriage to Acontius.—For a modern setting of this story, see Morris, *The Earthly Paradise*. In 1910 a lost fragment of Callimachus (*q.v.*) describing the illness of Cydippe and its cure, was brought to light and published by Dr. Hunt in Part VII of the *Oxyrhynchus Papyri*.

ACRAE, town in Sicily, W. of Syracuse, and 10 stadia from the river Anapus, founded by the Syracusans 70 years after the foundation of their own city.

ACRĂGAS. [AGRIGENTUM.]

ĀCRĪSĬUS, son of Abas, king of Argos, grandson of Lynceus, and great-grandson of Danaus. He was the father of Danaë. See DANAË.

ACRŎCĒRAUNĬA, promontory in Epirus, jutting out into the Ionian Sea. The coast was dangerous to ships, whence Horace speaks of *infames scopulos Acroceraunia* (the rocks of ill fame).

ACRŎPŎLIS. [ATHENAE.]

ACTAEŌN, celebrated huntsman, son of Aristaeus and Autonoë, a daughter of Cadmus. One day as he was hunting he saw Artemis with her nymphs bathing, whereupon the goddess changed him into a stag, in which form he was torn to pieces by his 50 dogs on Mt. Cithaeron.

ACTAEUS, earliest king of Attica. The adjective Actaeus is used by the poets in the sense of Attic or Athenian

ACTĒ, properly a piece of land running into the sea. 1. Ancient name of Attica, used especially by the poets. Hence Orithyia, the daughter of Erechtheus, king of Athens, is called Actias by Virgil. 2. [ATHOS.]

ACTĬUM, promontory in Acarnania, at the entrance of the Ambracian Gulf, off which Augustus gained the celebrated victory over Antony and Cleopatra, on 2nd September 31 B.C. At Actium there was a temple of Apollo, hence called Actiacus and Actius. This temple was beautified by Augustus, who established, or rather revived, a festival to Apollo, called Actia, and erected NICOPOLIS on the opposite coast, in commemoration of his victory.

ACTŎR. 1. Son of Deion and Diomedes, father of Menoetius, and grandfather of Patroclus. 2. A companion of Aeneas, of whose conquered lance Turnus made a boast.

ADHERBAL. [JUGURTHA.]

ADMĒTUS, king of Pherae in Thessaly, sued for Alcestis, the daughter of Pelias, who promised her on condition that he should come in a chariot drawn by lions and boars. This task Admetus performed by the assistance of Apollo. The god tended the flocks of Admetus for 9 years, when he was obliged to serve a mortal for having slain the Cyclopes. Apollo prevailed upon the Moirae or Fates to grant to Admetus deliverance from death, if his father, mother, or wife would die for him. Alcestis died in his stead, but was brought back by Hercules from the lower world. The story of Admetus was made the subject of one of the most famous of the plays of Euripides, *Alcestis* (translated by Browning in his *Balaustion's Adventure*).

ĀDŌNIS, a beautiful youth, was beloved by Aphrodītē. He died of a wound which he received from a boar during the chase. The flower anemone sprang from his blood. The grief of the goddess at his death was so great, that the gods of the lower world allowed him to spend 6 months of every year with Aphrodite upon the earth. The worship of Adonis was of Phoenician origin, and appears to have had reference to the death of nature in winter and to its revival in spring. His death and his return to life were celebrated in annual festivals (*Adonia*) at Byblos, Alexandria in Egypt, Athens, and other places.—See Sir J. G. Frazer's *Attis, Adonis, Osiris*.

ADRAMYTTĬUM, town of Mysia, opposite Lesbos.

ADRASTUS. 1. Son of Talaus, king of Argos. Being expelled from Argos by Amphiarāus, he fled to Polybus, king of Sicyon, whom he succeeded on the throne of Sicyon, and instituted the Nemean games. Afterwards he became reconciled to Amphiarāus, and returned to his kingdom of Argos. He married his two daughters Deipyle and Argia, the former to Tydeus of Calydon, and the latter to Polynīces of Thebes, both fugitives from their native countries. He then prepared to restore Polynīces to Thebes, who had been expelled by his brother Eteocles, although Amphiarāus foretold that all who should engage in the war should perish, with the

exception of Adrastus. Thus arose the celebrated war of the 'Seven against Thebes,' in which Adrastus was joined by 6 other heroes, viz Polynices, Tydeus, Amphiarāus, Capaneus, Hippomēdon, and Parthenopaeus. This war ended as unfortunately as Amphiarāus had predicted, and Adrastus alone was saved by the swiftness of his horse Arion, the gift of Hercules. Ten years afterwards Adrastus persuaded the 6 sons of the heroes who had fallen in the war, to make a new attack upon Thebes, and Amphiarāus now promised success. This war is known as the war of the 'Epigoni' or descendants. Thebes was taken and razed to the ground. The only Argive hero that fell in this war was Aegialeus, the son of Adrastus: the latter died of grief at Megara on his return to Argos, and was buried in the former city. The legends about Adrastus and the 2 wars against Thebes furnished ample materials for the epic, as well as tragic, poets of Greece. See, e.g., Aeschylus, *Seven against Thebes*. 2. Son of the Phrygian king Gordius, having unintentionally killed his brother, fled to Croesus, who received him kindly. While hunting he accidentally killed Atys, the son of Croesus, and in despair put an end to his own life.

ADRĪA or HADRĪA. 1. Town in Gallia Cisalpina, between the mouths of the Po and the Adige, from which the Adriatic Sea takes its name. 2. Town of Picenum in Italy, and afterwards a Roman colony, at which place the family of the emperor Hadrian lived.

ADRĪĀNUS. [HADRIANUS.]

ADŪĀTŪCI, a people of Gallia Belgica in the time of Caesar.

ADŪLĒ or ADŪLIS, maritime city of Aethiopia, in the Red Sea. Here was found the Monumentum Adulitanum, a Greek inscription recounting the conquests of Ptolemy II Euergetes.

AEA, kingdom of the mythical Aeëtes; afterwards supposed to be Colchis on the Black Sea.

AEĀCĪDĒS, a patronymic of the descendants of Aeacus, as Peleus, Telamon, and Phocus, sons of Aeacus; Achilles, son of Peleus; Pyrrhus, son of Achilles; and Pyrrhus, king of Epirus, who claimed to be a descendant of Achilles.

AEĀCUS, son of Zeus and Aegina, a daughter of the river-god Asopus, was king of the Myrmidons. Aeacus was renowned for his justice, and after his death became one of the 3 judges in Hades.

AEAEA, surname of Circe, who was believed to have inhabited a small island of this name off the coast of Italy. See CIRCE.

AEDĪLES, Roman magistrates. There were two orders, *aediles plebeii*, two in number, instituted in 494 B.C., and *aediles curules*, also two in number, instituted 395 B.C. Their duties were to superintend the streets and buildings, public places, the sanitation of the city, and the public games. It was also the special duty of the curule aediles to superintend trade and the markets. In 45 B.C. Julius Caesar altered the number of plebeian aediles to four.

ĀEDŌN, daughter of Pandareus of Ephesus, wife of Zethus, king of Thebes, and mother of Itylus. Envious of Niobe, the wife of

her brother Amphion, who had 6 sons and 6 daughters, she resolved to kill the eldest of Niobe's sons, but by mistake slew her own son Itylus. Zeus relieved her grief by changing her into a nightingale.

AEDŬI, a powerful people in Gaul, lived between the Liger (*Loire*) and the Arar (*Saône*). They were the first Gallic people who made an alliance with the Romans, by whom they were called 'brothers and relations.' On Caesar's arrival in Gaul, 58 B.C., they were subject to Ariovistus, but were restored by Caesar to their former power. Their principal town was BIBRACTE.

AEËTĒS, father of Medēa and Absyrtus. He was king of Colchis when Phrixus brought thither the golden fleece. For the remainder of his history, see ABSYRTUS, ARGONAUTAE, JASON, MEDEA.

AEGAE. 1. Town in Achaia on the Crathis, with a celebrated temple of the god Poseidon, originally one of the 12 Achaean towns, but its inhabitants subsequently removed to Aegira. 2. A town in Emathia in Macedonia, the ancient capital of Macedonia and the burial-place of the Macedonian kings. It was also called Edessa. 3. A town in Euboea with a temple of Poseidon, who was hence called Aegaeus. 4. Also AEGAEAE, one of the 12 cities of Aeolis, N. of Smyrna, on the river Hyllus. 5. A seaport town of Cilicia.

AEGAEŌN, son of Uranus (Heaven) by Gaea (Earth). Aegaeon and his brothers Gyes or Gyges and Cottus are known under the name of the Uranids, and are described as huge monsters with 100 arms and 50 heads. Most writers mention the third Uranid under the name of Briareus instead of Aegaeon, which is explained by Homer, who says that men called him Aegaeon, but the gods Briareus. According to the most ancient tradition, Aegaeon and his brothers conquered the Titans when they made war upon the gods, and secured the victory to the god Zeus, who thrust the Titans into Tartarus, and placed Aegaeon and his brothers to guard them. Other legends represent Aegaeon as one of the giants who attacked Olympus; and many writers represent him as a marine god living in the Aegaean Sea.

AEGAEUM MARE, part of the Mediterranean Sea. It was bounded on the N. by Thrace and Macedonia, on the W. by Greece, and on the E. by Asia Minor. It contained in its southern part 2 groups of islands, the Cyclades, which were separated from the coasts of Attica and Peloponnesus by the Myrtoan Sea, and the Sporades, lying off the coasts of Caria and Ionia. The part of the Aegaean which washed the Sporades was called the Icarian Sea, from the island Icaria, one of the Sporades.

AEGĂLĔŌS, mountain in Attica opposite Salamis, from which Xerxes saw the defeat of his fleet, 480 B.C.

AEGĀTES, the Goat Islands, were 3 islands off the W. coast of Sicily, between Drepanum and Lilybaeum, near which the Romans gained a naval victory over the Carthaginians, thus ending the first Punic war, 241 B.C.

AEGĔRĬA or ĒGĔRĬA, one of the Camenae (or Nymphs) in Roman

mythology, from whom Numa received his instructions respecting the forms of worship which he introduced. The grove in which the king had his interviews with the goddess, and in which a well gushed forth from a dark recess, was dedicated by him to the Camenae.

AEGEUS, son of Pandion and king of Athens, and father of THESEUS, whom he begot by Aethra at Troezen. Theseus afterwards came to Athens and restored Aegeus to the throne, of which he had been deprived by the 50 sons of Pallas. When Theseus went to Crete to deliver Athens from the tribute it had to pay to Minos, he promised his father to hoist white sails on his return as a signal of his safety. On approaching Attica he forgot his promise, and his father, perceiving the black sails, thought that his son had perished and threw himself into the sea, which according to some traditions received from this event the name of the Aegaean.

AEGĬĂLĒ or AEGĬĂLĒA, daughter or granddaughter of Adrastus, and wife of DIOMEDES.

AEGĬĂLĒA, AEGĬĂLUS. [ACHAIA.]

AEGĬĂLEUS. [ADRASTUS.]

AEGĬLĬA. 1. Island between Crete and Cythera. 2. Island W. of Euboea and opposite Attica.

AEGĪNA, island in the middle of the Saronic Gulf, 200 stadia (or about 24 miles) in circumference. It early became a place of great commercial importance, and its silver coinage was the standard in most of the Dorian states. In the 6th century B.C. Aegina became independent, and for a century before the Persian war was a prosperous and powerful state. It was at that time the chief seat of Grecian art. In 429 B.C. the Athenians took possession of the island and expelled its inhabitants. In the N.W. of the island there was a city of the same name, and on a hill in the N.E. of the island was the celebrated temple of Zeus Panhellenius, some ruins of which are still extant. For Aegina in antiquity see the *nn.* in Frazer's *Pausanias*, vol. iii, pp. 263 *sq.*

AEGĪNĬUM, town of the Tymphaei in Thessaly.

AEGĬPLANCTUS MONS, mountain in Megaris.

AEGĪRA, formerly Hyperesia, one of the 12 towns of Achaia, situated on a steep hill.

AEGIRUSSA, one of the 12 cities of Aeolis in Asia Minor.

AEGISTHUS, son of Thyestes by his own daughter Pelopia. He slew his uncle Atreus, and placed Thyestes upon the throne, of which he had been deprived by Atreus. Homer, however, says only that Aegisthus succeeded his father Thyestes in a part of his dominions. Aegisthus took no part in the Trojan war, and during the absence of Agamemnon, he seduced his wife Clytemnestra. He murdered Agamemnon on his return home, and reigned 7 years over Mycenae. In the 8th Orestes, the son of Agamemnon, avenged the death of his father by putting the adulterer to death.—See the *Agamemnon* of Aeschylus.

AEGLĒ, that is, 'Brightness,' or 'Splendour,' the name of several nymphs.

AEGOSPŎTĂMI ('goat's-river'), small river, with a town of the same name on it, in the Thracian Chersonesus, flowing into the Hellespont. Here the Athenians were crushingly defeated by Lysander, 405 B.C.—Bury, *History of Greece*, chap. xi.

AEGYPTUS, king of Egypt, son of Belus, and twin-brother of Danaus. Aegyptus had 50 sons, and his brother Danaus 50 daughters. Danaus, fearing the sons of his brother, fled with his daughters to Argos in Peloponnesus. Thither he was followed by the sons of Aegyptus, who demanded his daughters for their wives. Danaus complied with their request, but to each of his daughters he gave a dagger, with which they were to kill their husbands on the bridal night. All the sons of Aegyptus were thus murdered, with the exception of Lynceus, who was saved by Hypermnestra.—See the *Supplices* of Aeschylus.

AEGYPTUS (*Egypt*), a country in the N.E. corner of Africa, bounded on the N. by the Mediterranean, on the E. by Palestine, Arabia Petraea, and the Red Sea, on the S. by Ethiopia, the division between the two countries being at the First or Little Cataract of the Nile, close to Syene, and on the W. by the Great Libyan Desert. From Syene the Nile flows due N. for about 500 miles, through a valley whose average breadth is about 7 miles, to a point some few miles below Memphis. Here the river divides into branches (7 in ancient time, but now only 2), which flow through a low alluvial land, called, from its shape, the *Delta*, into the Mediterranean. The whole district thus described is periodically laid under water by the overflowing of the Nile from April to October. The river, in subsiding, leaves behind a rich deposit of fine mud, which forms the soil of Egypt. All beyond the reach of the inundation is rock or sand. Hence Egypt was called the 'Gift of the Nile.' The outlying portions of ancient Egypt consisted of 3 cultivable valleys (called Oases), in the midst of the Western or Libyan Desert. At the earliest period to which history reaches back, Egypt was inhabited by a highly civilized people, under a settled monarchical government, divided into castes, the highest of which was composed of the priests. Its ancient history may be divided into 4 great periods: (1) From the earliest times to its conquest by Cambyses, during which it was ruled by a succession of native kings. The last of them, Psammenitus, was conquered and dethroned by Cambyses in 525 B.C., when Egypt became a province of the Persian empire. The Homeric poems show some slight acquaintance with the country and its river (which is also called Αἴγυπτος, *Od.* xiv. 25), and refer to the wealth and splendour of 'Thebes with the Hundred Gates.' (2) From the Persian conquest in 525 to the transference of their dominion to the Macedonians in 332. This period was one of almost constant struggles between the Egyptians and their conquerors. It was during this period that Egypt was visited by Greek historians and philosophers, such as Herodotus, Plato, and others, who brought back to Greece the knowledge of the country

which they acquired from the priests and through personal observation. (3) The dynasty of Macedonian kings, from the accession of Ptolemy, the son of Lagus, in 323, down to 30, when Egypt became a province of the Roman empire. Alexander, after the conquest of the country, gave orders for the building of Alexandria. (4) Egypt under the Romans, down to its conquest by the Arabs in A.D. 638. As a Roman province, Egypt was one of the most flourishing portions of the empire. The fertility of its soil, and its position between Europe and Arabia and India, together with the possession of such a port as Alexandria, gave it the full benefit of the two great sources of wealth, agriculture and commerce.

AELIA CAPITOLINA. [JERUSALEM.]

AELIĀNUS. 1. The Tactician, a Greek military writer, *flor.* A.D. 100. 2. Claudius Aelianus (2nd cent. A.D.), author of *Variae Historiae* and *De Natura Animalium*.

ĀELLŌ, one of the HARPIES.

AEMĪLIA, wife of Scipio Africanus I and mother of the celebrated Cornelia, the mother of the Gracchi.

AEMĪLĪA VIA, made by M. Aemilius Lepidus, consul 187 B.C., continued the Via Flaminia from Ariminum, and traversed the heart of Cisalpine Gaul through Bononia, Mutina, Parma, Placentia (where it crossed the Po) to Mediolanum. It was subsequently continued as far as Aquileia.

AEMĪLIĀNUS. 1. The son of L. Aemilius Paulus was adopted by P. Cornelius Scipio Africanus the younger, and was thus called P. Cornelius Scipio Aemilianus Africanus. [SCIPIO, 15.] 2. Governor of Pannonia and Moesia in the reign of Gallus, was proclaimed emperor by his soldiers in A.D. 253, but was slain by them after reigning a few months.

AENĒĂDĒS, a patronymic from Aeneas, given to his son Ascanius, and to those who were believed to be descended from him, such as Augustus, and the Romans in general.

AENĒĀS, the Trojan hero.—*Homeric Story.* Aeneas was the son of Anchises and Aphrodītē, and was born on Mount Ida. At first he took no part in the Trojan war; and it was not till Achilles attacked him on Mount Ida, and drove away his flocks, that he led his Dardanians against the Greeks. Henceforth Aeneas and Hector appear as the great bulwarks of the Trojans against the Greeks. On more than one occasion he is saved in battle by the gods: Aphrodite carried him off when he was wounded by Diomedes, and the god Poseidon saved him when he was on the point of perishing by the hands of Achilles. Homer makes no allusion to the emigration of Aeneas after the capture of Troy, but on the contrary he evidently conceives Aeneas and his descendants as reigning at Troy after the extinction of the house of Priam.—*Later Stories.* Most accounts agree that after the capture of Troy, Aeneas withdrew to Mount Ida with his friends and the images of the gods, especially that of Pallas (Palladium); and that from thence he crossed over to Europe, and finally settled at Latium in Italy,

where he became the ancestral hero of the Romans. A description of the wanderings of Aeneas before he reached Latium is given by Virgil in his *Aeneid*. After visiting Epirus and Sicily, he was driven by a storm on the coast of Africa, where he met with Dido. [DIDO.] He then sailed to Latium, where he was hospitably received by Latinus, king of the Aborigines. Here Aeneas founded the town of Lavinium, called after Lavinia, the daughter of Latinus, whom he married. Turnus, to whom Lavinia had been betrothed, made war against Latinus and Aeneas. Latinus fell in the first battle, and Turnus was subsequently slain by Aeneas; whereupon, after the death of Latinus, Aeneas became sole ruler of the Aborigines and Trojans, and both nations were united into one. Soon after this Aeneas fell in battle against the Rutulians, who were assisted by Mezentius, king of the Etruscans. As his body was not found after the battle, it was believed that it had been carried up to heaven, or that he had perished in the river Numicius. The Latins erected a monument to him, with the inscription *To the father and native god*. Virgil represents Aeneas landing in Italy 7 years after the fall of Troy, and comprises all the events in Italy, from the landing to the death of Turnus, within the space of 20 days. The story of the descent of the Romans from the Trojans through Aeneas was believed at an early period, but rests on no historical foundation.

AENĒĀS SILVĪUS, son of Silvius, and grandson of Ascanius, is the third in the list of the mythical kings of Alba in Latium.

AENĒSĪDĒMUS, a celebrated sceptic, born at Cnossus, and lived a little later than Cicero. His works are lost.

AENĪĀNES, ancient Greek race, originally near Ossa, afterwards in southern Thessaly, between Oeta and Othrys, on the banks of the Sperchēus.

AENUS, ancient town in Thrace.

AEŎLES or AEŎLĪI, one of the branches of the Hellenic race.

AEŎLĪAE INSŬLAE (*Lipari Islands*), group of islands N.E. of Sicily, where Aeolus, the god of the winds, reigned. Virgil accordingly speaks of only one Aeolian island, supposed to be Strongyle or Lipara. These islands were also called Hephaestĭādes or Vulcānĭae, because Hephaestus or Vulcan was believed to have his workshop in one of them called Hiera. They were also named Lipărenses, from Lipăra, the largest of them.

AEŎLĬDĒS, a patronymic given to the sons of Aeolus and to his grandsons—Cephalus, Ulysses, and Phrixus. Aeolis is the patronymic of the female descendants of Aeolus, given to his daughters Canace and Alcyone.

AEŎLIS or AEŎLIA, district of Mysia in Asia Minor, was peopled by Aeolian Greeks, whose cities extended from the Troad along the shores of the Aegaean to the river Hermus. In early times their 12 most important cities were independent and formed a league. These cities were subdued by Croesus, and were incorporated in the Persian empire on the conquest of Croesus by Cyrus.

AEŎLUS. 1. Ruler of Thessaly, and founder of the Aeolic branch of the Greek nation. His children are said to have been very numerous; but the most ancient story mentioned only 4 sons, viz. Sisyphus, Athamas, Cretheus, and Salmoneus. 2. Son of Hippotes, or, according to others, of the god Poseidon. He is represented in Homer as the happy ruler of the Aeolian islands, to whom Zeus had given dominion over the winds.

AEPŸTUS. 1. A mythical king of Arcadia. 2. Youngest son of the Heraclid Cresphontes, king of Messenia, and of Merope, daughter of the Arcadian king Cypselus. When his father and brothers were murdered during an insurrection, Aepytus, who was with his grandfather Cypselus, alone escaped. The throne of Cresphontes was meantime occupied by Polyphontes, who forced Merope to become his wife. When Aepytus had grown to manhood, he returned to his kingdom, and put Polyphontes to death.

AEQUI, AEQUĬCŎLI, AEQUĬCŎLĀE, AEQUĬCŬLĀNI, an ancient and warlike people of Italy, dwelling in the upper valley of the Anio. In conjunction with the Volsci, who were of the same race, they carried on constant hostilities with Rome, but were finally subdued in 302 B.C. One of their chief seats was Mount Algidus.

AEQUI FALISCI. [FALERII.]

ĀĔRŎPĒ, wife of Plīsthenes, the son of Atreus, by whom she became the mother of Agamemnon and Menelaus. After the death of Plīsthenes, Aerope married Atreus; and her two sons, who were educated by Atreus, were generally believed to be his sons. Aerope was faithless to Atreus, being seduced by Thyestes.

AESĂCUS, son of Priam and Alexirrhoë, fell in love with Hesperia, and while he was pursuing her, she was stung by a viper and died. Aesacus in his grief threw himself into the sea, and was changed by Thetis into an aquatic bird.

AESAR or AESĂRUS, river in southern Italy.

AESCHĬNĒS, Athenian orator, born 389 B.C. In his youth he assisted his father in his school; he next acted as secretary to Aristophon, and afterwards to Eubulus; he subsequently tried his fortune as an actor, but was unsuccessful; and at length, after serving with distinction in the army, came forward as a public speaker. In 347 he was sent along with Demosthenes as one of the 10 ambassadors to negotiate a peace with Philip. From this time he appears as the friend of the Macedonian party and as the opponent of Demosthenes. Shortly afterwards Aeschines formed one of a second embassy sent to Philip, and on his return to Athens was accused by Timarchus. He evaded the danger by bringing forward a counter-accusation against Timarchus (345), showing that the moral conduct of his accuser was such that he had no right to speak before the people. The speech in which Aeschines attacked Timarchus is still extant: Timarchus was condemned and Aeschines gained a brilliant triumph. In 343 Demosthenes renewed the charge against Aeschines of treachery during his second embassy to Philip. This charge of Demosthenes (*De Falsa Legatione*) was not spoken, but

published as a memorial, and Aeschines answered it in a similar memorial on the embassy, which was likewise published. After the battle of Chaeronēa in 338, which gave Philip the supremacy in Greece, Ctesiphon proposed that Demosthenes should be rewarded for his services with a golden crown in the theatre at the great Dionysia. Aeschines in consequence accused Ctesiphon; but he did not prosecute the charge till 8 years later, 330. The speech which he delivered on the occasion is extant, and was answered by Demosthenes in his celebrated oration *On the Crown*. Aeschines was defeated, and withdrew from Athens. He went to Asia Minor, and at length established a school of eloquence at Rhodes. From Rhodes he went to Samos, where he died in 314.—See Jebb's *Attic Orators*. *Speeches* translated in Loeb Library (C. D. Adams).

AESCHŸLUS, tragic poet, son of Euphorion, was born at Eleusis in Attica, 525 B.C. At the age of 25 (499) he made his first appearance as a competitor for the prize of tragedy, without being successful. He fought with his brother at the battle of Marathon (490), and also at those of Salamis (480) and Plataea (479). In 484 he gained the prize of tragedy; and in 472 he gained the prize with the trilogy, of which the *Persae*, the earliest of his extant dramas, was one piece. In 468 he was defeated in a tragic contest by his younger rival Sophocles; and he is said in consequence to have quitted Athens in disgust, and to have gone to the court of Hiero, king of Syracuse. In 467 his patron Hiero died; and in 458 it appears that Aeschylus was again at Athens, from the fact that the trilogy of the Oresteia was produced in that year. In the same or the following year he again visited Sicily, and he died at Gela in 456, in the 69th year of his age. It is said that an eagle, mistaking the poet's bald head for a stone, let a tortoise fall upon it to break the shell, and so fulfilled an oracle, according to which he was fated to die by a blow from heaven. The principal alteration made by Aeschylus in the composition and dramatic representation of Tragedy was the introduction of a second actor, and the consequent formation of the dialogue properly so called, and the limitation of the choral parts. He furnished his actors with more suitable and magnificent dresses, with significant and various masks, and with the thick-soled cothurnus to raise their stature to the height of heroes. With him also arose the usage of representing at the same time a trilogy of plays connected in subject, so that each formed one act, as it were, of a great whole. A satirical play commonly followed each tragic trilogy. Aeschylus is said to have written 70 tragedies. Of these only 7 are extant, namely, the *Persians*, the *Seven against Thebes*, the *Suppliants*, the *Prometheus*, the *Agamemnon*, the *Choephori*, and *Eumenides*; the last three forming the trilogy of the Oresteia. [Complete edition: Paley (1879); separate plays by Verrall; verse renderings by Lewis Campbell and Gilbert Murray; see also T. C. Lawson's edition of the *Agamemnon* with verse translation and introduction (1932).] (See Fig. 2.)

AESCŬLĀPĬUS or **ASCLĒPĬUS**, the god of the medical art. In Homer he is not a divinity, but simply the 'blameless physician' whose

sons, Machaon and Podalīrius, were the physicians in the Greek army. The common story relates that Aesculapius was a son of Apollo. He was brought up by Chīron, who instructed him in the art of healing and in hunting. There are other tales respecting his birth, according to some of which he was a native of Epidaurus, and this was a common opinion in later times. After he had grown up, he not only cured the sick, but recalled the dead to life. Zeus, therefore, fearing lest men might contrive to escape death altogether, killed Aesculapius with his thunderbolt; but on the request of Apollo, Zeus placed him among the stars. The chief seat of the worship of Aesculapius was Epidaurus, where he had a temple surrounded with an extensive grove. Serpents were sacred to him because they were a symbol of renovation, and were believed to have the power of discovering healing herbs. The cock was sacrificed to him. At Rome the worship of Aesculapius was introduced from Epidaurus in 293 B.C., for the purpose of averting a pestilence. The supposed descendants of Aesculapius were called by the patronymic name of Asclepiadae, and their principal seats were Cos and Cnidus. They were an order or caste of priests. The knowledge of medicine was regarded as a sacred secret, which was transmitted from father to son in these families. (See Fig. 23.)

AESĒPUS, river rising in the mountains of Ida, and flowing into the Propontis.

AESŌN, son of Cretheus and Tyro, and father of Jason. He was excluded from the throne by his half-brother Pelias. During the absence of Jason on the Argonautic expedition, Pelias attempted to murder Aeson, but the latter put an end to his own life. According to Ovid, Aeson survived the return of the Argonauts, and was made young again by Medea.

AESŌPUS, writer of fables, lived about 570 B.C., and was a contemporary of Solon. He was originally a slave, and received his freedom from his master Iadmon the Samian. Upon this he visited Croesus, who sent him to Delphi, to distribute among the citizens 4 minae [about £16] apiece; but in consequence of some dispute on the subject, he refused to give any money at all, upon which the enraged Delphians threw him from a precipice. Plagues were sent upon them from the gods for the offence, and they proclaimed their willingness to give a compensation for his death to any who would claim it. At length Iadmon, the grandson of his old master, received the compensation, since no nearer connection could be found. Later writers represent Aesop as a perfect monster of ugliness and deformity; a notion for which there is no authority in the classical authors. Whether Aesop left any written works at all, is a question which affords room for doubt; though it is certain that fables, bearing Aesop's name, were popular at Athens. They were in prose. Socrates turned some of them into verse during his imprisonment. The only Greek versifier of Aesop, of whose writings any whole fables are preserved, is Babrius. Of the Latin writers of Aesopean fables Phaedrus is the most celebrated. The fables now extant in prose, bearing the name of Aesop, are unquestionably spurious.

AESŌPUS CLAUDĬUS, or CLŌDIUS, was the greatest tragic actor at Rome, and contemporary of Roscius, the greatest comic actor. Both of them lived on intimate terms with Cicero. Aesopus appeared for the last time on the stage at an advanced age at the dedication of the theatre of Pompey (55 B.C.), when his voice failed him, and he could not go through with his speech.

AESTĬI, AESTŸI, or AESTŬI, a people dwelling on the sea-coast, in the N.E. of Germany, probably in the modern *Latvia*, who collected amber, which they called *glessum* or *glaesum*.

AETHĂLĬA or AETHĂLIS, called ILVA (*Elba*) by the Romans, a small island in the Tuscan Sea, celebrated for its iron mines.

AETHĂLĬDĒS, the herald of the Argonauts. His soul, after many migrations, at length took possession of the body of Pythagoras, in which it still recollected its former migrations.

AETHĬŎPES was a name applied (1) most generally to all black or dark races of men; (2) to all the inhabitants of Inner Africa; and (3) most specifically to the inhabitants of the land S. of Egypt, which was called AETHIOPIA, and to the nomad tribes dwelling S. of Arabia, on the shores of the Erythraean Sea.

AETHĬŎPIA, Ethiopia (*Nubia, Sennaar, Abyssinia*), a country of Africa, S. of Egypt. The people of Ethiopia seem to have been of the Caucasian race, and to have spoken a language allied to the Arabic. Monuments are found in the country closely resembling those of Egypt, but of an inferior style. It was the seat of a powerful monarchy, of which MEROË was the capital. Some traditions made Meroë the parent of Egyptian civilization, while others ascribed the civilization of Ethiopia to Egyptian colonization. So great was the power of the Ethiopians, that more than once in its history Egypt was governed by Ethiopian kings. Under the Ptolemies Graeco-Egyptian colonies established themselves in Ethiopia; but the country was never subdued. The Romans failed to extend their empire over Ethiopia, though they made expeditions into the country, in one of which C. Petronius, prefect of Egypt under Augustus, defeated the warrior queen Candace (22 B.C.). Christianity very early extended to Ethiopia, probably in consequence of the conversion of the treasurer of queen Candace (Acts viii 27).

AETHRA, daughter of Pittheus of Troezen, and mother of Theseus by Aegeus. She afterwards lived in Attica, from whence she was carried off to Lacedaemon by Castor and Pollux, and became a slave of Helen, with whom she was taken to Troy. At the capture of Troy she was restored to liberty by her grandson Acamas or Demophon. 2. Daughter of Oceanus, by whom Atlas begot the 12 Hyades and a son Hyas.

AËTION, Greek painter (4th cent. B.C.), famed for his pictures of Alexander the Great's marriage.

AETNA. 1. A volcanic mountain in the N.E. of Sicily, between Tauromenium and Catana. Zeus buried under it Typhon or Enceladus: and in its interior Hephaestus and the Cyclopes forged the thunderbolts for Zeus. There were several eruptions of Mt. Aetna

in antiquity. One occurred in 475 B.C., to which Aeschylus and Pindar probably allude, and another in 425, which Thucydides says was the third on record since the Greeks had settled in Sicily. 2. A town at the foot of Mt. Aetna, on the road to Catana, formerly called Inessa or Innesa. It was founded in 461 B.C., by the inhabitants of Catana, who had been expelled from their own town by the Siculi. They gave the name of Aetna to Inessa, because their own town Catana had been called Aetna by Hiero I

AETŌLĬA, a division of Greece, the mountains of which contained many wild beasts, and were celebrated in mythology for the hunt of the Calydonian boar. The Aetolians appear to have been early united by a kind of League, but this League first acquired political importance about the middle of the 3rd century B.C., and became a formidable rival to the Macedonian monarchs and the Achaean League. The Aetolians took the side of Antiochus III against the Romans, and on the defeat of that monarch, 189 B.C., they became virtually the subjects of Rome. On the conquest of the Achaeans, 146 B.C., Aetolia was included in the Roman province of Achaia.

AETŌLUS, son of Endymion and husband of Promoë, by whom he had two sons, Pleuron and Calydon. He was king of Élis, but having slain Apis, he fled to the country near the Achelous, which was called Aetolia after him.

AEXŌNĒ, Attic demus of the tribe Cecropis. The inhabitants had the reputation of being mockers and slanderers. On the site of Aexone a cylindrical base has been unearthed. It bears a choregic inscription, recording the victories of plays by Ecphantides, Cratinus, Sophocles, and an unknown tragedian, named Timotheus.—See J. U. Powell, *New Chapters in the History of Greek Literature*, 1933.

AFRĀNĬUS. 1. Roman comic poet, flourished about 100 B.C. His comedies depicted Roman life. Only a few fragments survive. 2. A person of obscure origin, who was, through Pompey's influence, made consul, 60 B.C. When Pompey obtained the provinces of the two Spains in his 2nd consulship (55), he sent Afranius and Petreius to govern them, while he himself remained in Rome. In 49 Afranius and Petreius were defeated by Caesar in Spain. Afranius thereupon passed over to Pompey in Greece; was present at the battle of Pharsalia (48); and subsequently at the battle of Thapsus in Africa (46). He then attempted to fly into Mauretania, but was taken prisoner by P Sittius and killed.

AFRĬCA was used by the ancients in two senses, (1) for the whole continent of Africa, and (2) for the portion of N. Africa which the Romans erected into a province. 1. In the more general sense the name was not used by the Greek writers; and its use by the Romans arose from the extension to the whole continent of the name of a part of it. The Greek name for the continent is Libya. Considerably before the historical period of Greece begins, the Phoenicians founded several colonies on the N. coast of Africa, of which Carthage was the chief. [CARTHAGO.] The Greeks knew very little of the country until the foundation of the Dorian colony of

CYRENE (260 B.C.), and the intercourse of Greek travellers with Egypt in the 6th and 5th centuries. A Phoenician fleet sent by the Egyptian king Pharaoh Necho (about 600 B.C.), was said to have sailed from the Red Sea, round Africa, and so into the Mediterranean. the authenticity of this story is still a matter of dispute. We still possess an authentic account of another expedition, which the Carthaginians dispatched under Hanno (about 510 B.C.), and which reached a point on the W. coast nearly, if not quite, as far as lat. 10° N. In the interior, the Great Desert (*Sahara*) interposed a formidable obstacle to discovery; but even before the time of Herodotus the people on the northern coast told of individuals who had crossed the desert, and had reached a great river flowing towards the E., which, if the story be true, was probably the *Niger* in its upper course, near *Timbuctoo*. There were great differences of opinion as to the boundaries of the continent. Some divided the whole world into only two parts, Europe and Asia, and they were not agreed to which of these two Libya (i.e. Africa) belonged, and those who recognized three divisions differed again in placing the boundary between Libya and Asia either on the W of Egypt, or along the Nile, or at the isthmus of Suez and the Red Sea: the last opinion gradually prevailed. Herodotus divides the inhabitants of Africa into four races—two native, namely, the Libyans and Ethiopians, and two foreign, namely, the Phoenicians and the Greeks. The Libyans, however, were a Caucasian race: the Ethiopians of Herodotus correspond to our Negro races. The whole of the north of Africa fell successively under the power of Rome, and was finally divided into provinces as follows: (1) Egypt; (2) Libya, including (*a*) Libyae Nomos or Libya Exterior, (*b*) Marmarica, (*c*) Cyrenaïca; (3) Africa Propria, the former empire of Carthage—see below, No. 2; (4) Numidia; (5) Mauretania, divided into (*a*) Sitifensis, (*b*) Caesariensis, (*c*) Tingitana: these, with (6) Ethiopia, make up the whole of Africa, according to the divisions recognized by the latest of the ancient geographers. 2. AFRICA PROPRIA or PROVINCIA, or simply AFRICA, was the name under which the Romans, after the third Punic war, 146 B.C., erected into a province the whole of the former territory of Carthage. It extended from the river Musca, on the W., which divided it from Numidia, to the bottom of the Syrtis Minor, on the S.E. It was divided into two districts (*regiones*), namely, (1) Zeugis or Zeugitana, the district round Carthage, (2) Byzacium or Byzacena, S. of Zeugitana, as far as the bottom of the Syrtis Minor. It corresponds to the modern regency of *Tunis*. The province was full of flourishing towns, and was extremely fertile: it furnished Rome with its chief supplies of corn.

AFRĪCĀNUS, a surname given to the Scipios. [SCIPIO, 10.]

AFRĪCUS, the S.W. wind, which blew from Africa.

ĀGĂMĒDĒS, commonly called son of Erginus, king of Orchomenus, and brother of Trophonius. Agamedes and Trophonius distinguished themselves as architects. They built a temple of Apollo at Delphi, and a treasury of Hyrieus, king of Hyria in Boeotia. In the construction of the latter, they contrived to place a stone in such a

manner, that it could be taken away outside without anybody perceiving it. They now constantly robbed the treasury; and the king set traps to catch the thief. Agamedes was thus caught, and Trophonius cut off his head to avert the discovery. After this Trophonius was immediately swallowed up by the earth in the grove of Lebadēa. Here he was worshipped as a hero, and had a celebrated oracle. A tradition mentioned by Cicero states that Agamedes and Trophonius, after building the temple of Apollo at Delphi, prayed to the god to grant them in reward for their labour what was best for men. The god promised to do so on a certain day, and when the day came, the two brothers died.

ĀGĂMEMNŌN, son of Plisthenes and Aëropē or Eriphylē, and grandson of Atreus, king of Mycenae; but Homer and others call him a son of Atreus and grandson of Pelops. Agamemnon and his brother Menelaus were brought up together with Aegisthus, the son of Thyestes, in the house of Atreus. After the murder of Atreus by Aegisthus and Thyestes, who succeeded Atreus in the kingdom of Mycenae [AEGISTHUS], Agamemnon and Menelaus went to Sparta. Here Agamemnon married Clytemnestra, the daughter of Tyndareus, by whom he became the father of Iphianassa (Iphigenīa), Chrysothemis, Laodice (Electra), and Orestes. The manner in which Agamemnon obtained the kingdom of Mycenae is differently related. From Homer, it appears as if he had peaceably succeeded Thyestes; while, according to others, he expelled Thyestes, and usurped his throne. He became the most powerful prince in Greece. Homer says he ruled over all Argos, which signifies Peloponnesus. When Helen, the wife of Menelaus, was carried off by Paris, and the Greek chiefs resolved to recover her by force of arms, Agamemnon was chosen their commander-in-chief. After two years of preparation, the Greek army and fleet assembled in the port of Aulis in Boeotia. At this place Agamemnon killed a stag which was sacred to Artemis, who in return visited the Greek army with a pestilence, and produced a calm which prevented the Greeks from leaving the port. In order to appease her wrath, Agamemnon consented to sacrifice his daughter Iphigenia; but at the moment of the sacrifice she was carried off by Artemis herself to Tauris, and another victim was substituted in her place. The calm now ceased, and the army sailed to the coast of Troy. The quarrel between Agamemnon and Achilles in the tenth year of the war is related elsewhere. [ACHILLES.] Agamemnon, though chief commander of the Greeks, is not the hero of the *Iliad*, and in chivalrous spirit, bravery, and character is altogether inferior to Achilles. At the capture of Troy he received Cassandra, the daughter of Priam, as his prize. On his return home he was murdered by Aegisthus, who had seduced Clytemnestra during the absence of her husband. The tragic poets make Clytemnestra alone murder Agamemnon. His death was avenged by his son Orestes.—See the Oresteian trilogy of Aeschylus (*Agamemnon, Choëphori, Eumenides*).

ĀGĂNIPPĒ, a nymph of the fountain of the same name at the foot of Mt. Helicon, in Boeotia. It was sacred to the Muses (who

were hence called Aganippides), and was believed to inspire those who drank of it.

ĀGĂSĬĀS, a Greek artist, 1st cent. B.C. The 'Borghese Gladiator' (now in the Louvre) was executed by him.

ĀGĂTHOCLĒS, was born at Thermae, a town of Sicily subject to Carthage, and was brought up as a potter at Syracuse. His strength and personal beauty recommended him to Damas, a noble Syracusan, on whose death he married his rich widow, and so became one of the wealthiest citizens in Syracuse. His ambitious schemes then developed themselves, and he was driven into exile. After several changes of fortune, he collected an army, and was declared sovereign of Syracuse, 317 B.C. In the course of a few years the whole of Sicily, which was not under the dominion of Carthage, submitted to him. In 310 he was defeated at Himera by the Carthaginians, under Hamilcar, who straightway laid siege to Syracuse; whereupon he averted the ruin which threatened him, by carrying the war successfully into Africa. He constantly defeated the troops of Carthage, but was at length summoned from Africa by the affairs of Sicily, where many cities had revolted from him, 307. These he reduced, after making a treaty with the Carthaginians. He had previously assumed the title of king of Sicily. His last days were embittered by family misfortunes. His grandson Archagathus murdered his son Agathocles, for the sake of succeeding to the crown, and the old king feared that the rest of his family would share his fate. He accordingly sent his wife and her two children to Egypt; and his own death followed almost immediately, 289, after a reign of 28 years, and in the 72nd year of his age. Some authors relate an incredible story of his being poisoned by Maeno, an associate of Archagathus. The poison, we are told, was concealed in the quill with which he cleaned his teeth, and reduced him to so frightful a condition, that he was placed on the funeral pile and burnt while yet living, being unable to give any signs that he was not dead.

ĀGĂTHŌN, Athenian tragic poet, a friend of Euripides and Plato The banquet he gave in honour of his dramatic victory is immortalized in Plato's *Symposium*. He died about 400 B.C.

ĀGĂTHYRSI, a people in European Sarmatia, on the river Maris (*Maros*) in Transylvania. From the practice of painting or tattooing their skin, they are called by Virgil *picti Agathyrsi*.

ĀGĀVĒ, daughter of Cadmus, wife of Echīon, and mother of Pentheus. [PENTHEUS.]

ĀGĒNOR. 1. Son of Poseidon, king of Phoenicia, and father of Cadmus and Europa. Virgil calls Carthage the city of Agenor, since Dido was descended from Agenor. 2. Son of the Trojan Antenor and Theano, one of the bravest among the Trojans.

ĀGĒSANDER, Greek artist, joint author of Laocoön group.

ĀGĒSĬLĀUS, kings of Sparta. 1. Reigned about 886 B.C., and was contemporary with the legislation of Lycurgus. 2. Son of Archidāmus II, succeeded his half-brother Agis II, 398 B.C., excluding

his nephew Leotychides. [LEOTYCHIDES, 2.] From 396 to 394 he carried on the war in Asia Minor with great success, but in the midst of his conquests was summoned home to defend his country against Thebes, Corinth, and Argos. In 394 he met and defeated at Coronēa in Boeotia the allied forces. During the next 4 years he regained for his country much of its former supremacy, till the battle of Leuctra, 371, overthrew for ever the power of Sparta, and gave the supremacy to Thebes. In 361 he crossed with a body of Lacedaemonian mercenaries into Egypt, where he died, in the winter of 361–360, after a life of above 80 years and a reign of 38. In person Agesilāus was small, mean-looking, and lame, on which last ground objection had been made to his accession, an oracle having warned Sparta of evils awaiting her under a 'lame sovereignty.' He was one of the best citizens and generals that Sparta ever had. His life has been written by Xenophon.

ĀGĒSĬPŎLIS, kings of Sparta. 1. Succeeded his father Pausanias, while yet a minor, in 394 B.C., and reigned 14 years. 2. Son of Cleombrotus, reigned one year, 371. 3. Succeeded Cleomenes in 220, but was soon deposed by his colleague Lycurgus.

AGIS, kings of Sparta. 1. Son of Eurysthenes, the founder of the family of the Agidae. 2. Son of Archidāmus II, reigned 427–398 B.C. He took an active part in the Peloponnesian war, and invaded Attica several times. While Alcibiades was at Sparta he was the guest of Agis, and is said to have seduced his wife Timaea. [LEOTYCHIDES, 2.] 3. Son of Archidāmus III, reigned 338–330. He attempted to overthrow the Macedonian power in Europe, while Alexander the Great was in Asia, but was defeated and killed in battle by Antipater in 330. 4. Son of Eudamidas II, reigned 244–240. He attempted to re-establish the institutions of Lycurgus, and to effect a thorough reform in the Spartan state; but he was resisted by his colleague Leonidas II, and was put to death by command of the ephors, along with his mother and grandmother.

AGLĂĬA, 'the bright one,' one of the CHARITES or Graces.

ĀGŎRA, the Greek market-place.

AGRAULOS. 1. Daughter of Actaeus, first king of Athens, and wife of Cecrops. 2. Daughter of Cecrops and Agraulos, of whom various stories are told. Athena is said to have given Erichthonius in a chest to Agraulos and her sister Herse. [ERICHTHONIUS.] Agraulos was punished by being changed into a stone by Hermes, because she attempted to prevent the god from entering the house of Herse, with whom he had fallen in love. Another legend relates that Agraulos threw herself down from the Acropolis because an oracle had declared that the Athenians would conquer if someone would sacrifice himself for his country. The Athenians in gratitude built her a temple on the Acropolis, in which the young Athenians took an oath that they would defend their country to the last. A festival (Agraulia) was celebrated at Athens in her honour.

AGRI DĚCŬMĀTES, tithe lands, the Roman name of a part of Germany, E. of the Rhine and N. of the Danube, which the Romans

gave to the Gauls and subsequently to their own veterans on the payment of a tenth of the produce (*decŭma*). Towards the end of the 1st or the beginning of the 2nd century after Christ, these lands were incorporated in the Roman empire.

AGRĬCŎLA, CN. JŪLĬUS, born 13th June, A.D. 37, at Forum Julii (*Fréjus*, in Provence), the son of Julius Graecinus, who was executed by Caligula, and of Julia Procilla. He received a careful education; he first served in Britain, A.D. 60, under Suetonius Paulinus; was quaestor in Asia in 63; was governor of Aquitania from 74 to 76; and was consul in 77. In 78 he gave his daughter to the historian Tacitus in marriage. In 78 also he received the government of Britain, which he held for 7 years. He subdued the whole of the country except the highlands of Caledonia, and introduced the language and civilization of Rome. He was recalled in 85 through the jealousy of Domitian, and on his return lived in retirement till his death in 93, which according to some was occasioned by poison, administered by order of Domitian. Some writers have contended that Agricola embraced Christianity. His character is drawn in the brightest colours by Tacitus in the extant *Life of Agricola*.

AGRĬGENTUM, called ACRĂGAS by the Greeks (*Girgenti*), city on the S. coast of Sicily, about 2½ miles from the sea. It was one of the most splendid cities of the ancient world. It was founded by a Doric colony from Gela, about 579 B.C., was under the government of the cruel tyrant Phalăris (about 560), and subsequently under that of Theron (488–472). It was destroyed by the Carthaginians (405), and, though rebuilt by Timoleon, it never regained its former greatness. It came into the power of the Romans in 210. It was the birthplace of Empedocles. There are still gigantic remains of the ancient city.

AGRIPPA, HĒRŌDĒS. 1. Called Agrippa the Great, son of Aristobulus and Berenice, and grandson of Herod the Great. He was educated at Rome, and lived on intimate terms with the future emperors Caligula and Claudius. Caligula gave him the tetrarchies of Abilene, Batanaea, Trachonitis, and Auranitis; and Claudius annexed Judaea and Samaria to his dominions. His government was exceedingly popular amongst the Jews. It was probably to increase his popularity with the Jews that he caused the Apostle James to be beheaded, and Peter to be cast into prison (A.D. 44). The manner of his death, which took place at Caesarea in the same year, is related in Acts xii. 2. Son of the preceding, king of Chalcis. On the breaking out of the Jewish war he sided with the Romans, and after the capture of Jerusalem he went with his sister Berenice to Rome, and died in the 70th year of his age, A.D. 100. It was before this Agrippa that the Apostle Paul made his defence, A.D. 60 (Acts xxv–xxvi).—Consult Dean Farrar's monograph, *The Herods*.

AGRIPPA, M. VIPSĀNĬUS, born in 63 B.C., of an obscure family, studied with young Octavius (afterwards the emperor Augustus) at Apollonia in Illyria; and upon the murder of Caesar in 44 was one of the friends of Octavius, who advised him to proceed immediately to Rome. In the civil wars which followed Agrippa took

an active part; and his military abilities contributed greatly to the success of Augustus. He commanded the fleet of Augustus at the battle of Actium in 31. In his 3rd consulship in 27 he built the Pantheon. In 21 he married Julia, daughter of Augustus. He continued to be employed in various military commands till his death in 12 B.C. His chief title to fame rests on his great Map of the World, which Augustus had engraved on marble.

AGRIPPĪNA. 1. Daughter of M. Vipsanius Agrippa and of Julia, the daughter of Augustus, married Germanicus, by whom she had 9 children, among whom were the emperor Caligula, and Agrippina, the mother of Nero. She was distinguished for her virtues and heroism, and shared all the dangers of her husband's campaigns. On his death in A.D. 17 she returned to Italy; but the favour with which she was received by the people increased the hatred which Tiberius and his mother Livia had long entertained towards her. At length in A.D. 30 Tiberius banished her to the island of Pandataria, where she died 3 years afterwards, probably by voluntary starvation. 2. Daughter of Germanicus and Agrippina [No. 1], and mother of the emperor Nero, was born at Oppidum Ubiorum, afterwards called in honour of her Colonia Agrippina, now *Cologne*. [COLONIA.] She was beautiful and intelligent, but licentious, cruel, and ambitious. She was first married to Cn. Domitius Ahenobarbus (A.D. 28), by whom she had a son, afterwards the emperor Nero; next to Crispus Passienus; and thirdly to the emperor Claudius (49), although she was his niece. In 50 she prevailed upon Claudius to adopt her son, to the prejudice of his own son Britannicus; and in order to secure the succession for her son, she poisoned the emperor in 54. The young emperor soon became tired of the ascendancy of his mother, and after making several attempts to shake off her authority, he caused her to be assassinated in 59.—See Baring-Gould's *Tragedy of the Caesars*; Merivale, *Hist. of Romans under the Empire*, vol. vi; and the terrible narrative in Tacitus, *Annals*, xii-xiv.

ĀGYĪEUS (trisyll.=in Greek Ἀγυιεύς), a surname of Apollo, as the protector of the streets and public places.

ĀGŸRĪUM, town in Sicily on the Cyamosorus, N.W. of Centuripae and N.E. of Enna, the birthplace of Diodorus.

ĀHĀLA, C. SERVĪLĪUS, magister equitum in 439 B.C. to the dictator L. Cincinnatus, when he slew SP. MAELIUS in the forum, because he refused to appear before the dictator. Ahala was brought to trial, and only escaped condemnation by a voluntary exile.

ĀHĒNOBARBUS, the name of a distinguished family of the Domitia gens. They are said to have been surnamed Ahenobarbus, i.e. 'Brazen-beard' or 'Red-beard,' because the Dioscuri (Castor and Pollux) announced to one of their ancestors the victory of the Romans over the Latins at Lake Regillus (496 B.C.), and, to confirm the truth of what they said, stroked his black hair and beard, which immediately became red. 1. CN. DOMITIUS AHENOBARBUS, consul 122 B.C., conquered the Allobroges in Gaul. 2. CN. DOMITIUS

AHENOBARBUS, tribune of the plebs, 104, brought forward the law (*Lex Domitia*) by which the election of the priests was transferred from the collegia to the people. The people afterwards elected him pontifex maximus out of gratitude. 3. L. DOMITIUS AHENOBARBUS, married Porcia, the sister of M. Cato, and was a supporter of the aristocratical party. On the outbreak of the civil war in 49 he was compelled by his own troops to surrender Corfinium to Caesar. He next went to Massilia, and, after the surrender of that town, repaired to Pompey in Greece: he fell in the battle of Pharsalia (48), where he commanded the left wing, and, according to Cicero's assertion in the second Philippic, by the hand of Antony. 4. CN. DOMITIUS AHENOBARBUS, son of No. 3, was taken with his father at Corfinium (49), was present at the battle of Pharsalia (48), and returned to Italy in 46, when he was pardoned by Caesar. He accompanied Antony in his campaign against the Parthians in 36. He was consul in 32, and deserted to Augustus shortly before the battle of Actium. 5. CN. DOMITIUS AHENOBARBUS, consul A.D. 32, married Agrippina, daughter of Germanicus, and was father of the emperor Nero. [AGRIPPINA.]

AĬDES or AĬDŌNEUS. [HADES.]

AIUS LOCŪTĬUS or LOQUENS, a Roman divinity. A short time before the Gauls took Rome (390 B.C.) a voice was heard at Rome during the silence of night, announcing that the Gauls were approaching.—Livy, v. 50.

ĀJAX, called AIAS by the Greeks. 1. Son of Telamon, king of Salamis, and grandson of Aeacus. Homer calls him Ajax the Telamonian, Ajax the Great, or simply Ajax, whereas the other Ajax, son of Oïleus, is always distinguished from the former by some epithet. He sailed against Troy in 12 ships, and is represented in the *Iliad* as second only to Achilles in bravery. In the contest for the armour of Achilles he was conquered by Ulysses, and this, says Homer, was the cause of his death. Later poets relate that his defeat by Ulysses threw him into a state of madness; that he slaughtered the sheep of the Greek army, fancying they were his enemies; and that at length he put an end to his own life. See the *Ajax* of Sophocles. 2. Son of Oïleus, king of the Locrians, also called the lesser Ajax, sailed against Troy in 40 ships. He is described as small of stature, but skilled in throwing the spear, and, next to Achilles, the most swift-footed among the Greeks. On his return from Troy his vessel was wrecked; he himself got safe upon a rock through the assistance of Poseidon; but as he boasted that he would escape in defiance of the immortals, Poseidon split the rock, and Ajax was drowned. This is the account of Homer. Virgil tells us that the anger of Athēna was excited against him, because, on the night of the capture of Troy, he violated Cassandra in the temple of the goddess.

ALA, Latin name for a 'wing' in battle. Specially, the cavalry of the contingent, including about 300 men.

ĀLĂBANDA, corrupt and luxurious town in Asia Minor.

ĀLĂBASTRON, a narrow-necked jar for perfumes.

ĀLALCŎMĒNAE, town of Boeotia, E. of Coronēa, with temple of Athēna.

ĀLĀNI, Asiatic people, included under the general name of Scythians. They are first found in Albania, another form of the same name. [ALBANIA.] At a later time they pressed into Europe, as far as the banks of the Lower Danube, where, towards the end of the 5th century, they were routed by the Huns and then became their allies. In A.D. 406, some of the Alani took part with the Vandals in their irruption into Gaul and Spain, where they gradually disappear from history.

ĀLĂRĪCUS, in German *Al-ric* (i.e. 'All-powerful'), king of the Visigoths, who took and plundered Rome, 24th August, A.D. 410. He died shortly afterwards at Consentia in Bruttium.

ALBA. 1. LONGA, the most ancient town in Latium, is said to have been built by Ascanius, son of Aeneas. It was called Longa, from its stretching down the Alban mount towards the Alban lake. It was destroyed by Tullus Hostilius, and was never rebuilt; its inhabitants were removed to Rome. At a later time the surrounding country was studded with the splendid villas of the Roman aristocracy and emperors (Pompey's, Domitian's, etc.), each of which was called *Albanum*. 2. POMPEIA, a town in Liguria, colonized by Pompeius Magnus, the birthplace of the emperor Pertinax.

ALBA SILVĪUS, mythical king of Alba, son of Latinus, reigned 39 years.

ALBĀNĪA (S.E. part of *Georgia*), a country of Asia on the W. side of the Caspian, extending from the rivers Cyrus and Araxes on the S. to Mt. Ceranius (the E. part of the Caucasus) on the N., and bounded on the W. by Iberia. It was a fertile plain; but the inhabitants were warlike. They were a Scythian tribe, identical with the ALANI. The Romans first became acquainted with them at the time of the Mithridatic war, when they encountered Pompey with a large army.

ALBĀNUS LACUS, a small lake about 5 miles in circumference, W. of the Mons Albanus between Bovillae and Alba Longa, is the crater of an extinct volcano, and is many hundred feet deep. The *emissarium* which the Romans bored through the rock during the siege of Veii, in order to carry off the superfluous water of the lake, is still to be seen.

ALBĀNUS MONS, the mountain in Latium on whose declivity the town of Alba Longa was situated. It was the sacred mountain of the Latins, on which the religious festivals of the Latin League were celebrated (*Feriae Latinae*), and on its highest summit was the temple of Jupiter Latiaris, to which the Roman generals ascended in triumph.

ALBĪNŎVĀNUS, C. PĔDO, friend of Ovid, who addresses to him one of his Epistles from Pontus.

ALBĪNUS or ALBUS, POSTŬMĪUS, a patrician family at Rome

many of the members of which held the highest offices of the state under the republic. The founder of the family was dictator 498 B.C., when he conquered the Latins in the battle near Lake Regillus.

ALBĪNUS, CLŎDIUS, was governor of Britain at the death of Commodus in A.D. 192. In order to secure his neutrality, Septimius Severus made him Caesar; but after Severus had defeated his rivals, he turned his arms against Albinus. A great battle was fought between them at Lugdunum (*Lyons*), in Gaul, 197, in which Albinus was defeated and killed.

ALBĬON, another name of Britannia, the *white* land, from its white cliffs opposite the coast of Gaul.

ALBIS (*Elbe*), the most easterly river of Germany with which the Romans became acquainted.

ALBŬLA, an ancient name of the river TIBER.

ALBŬNĔA or ALBŪNA, a prophetic nymph or Sibyl, to whom a grove was consecrated in the neighbourhood of Tibur.

ALBURNUS MONS, mountain in Lucania, behind Paestum.

ALCAEUS, of Mytilene in Lesbos, the earliest of the Aeolian lyric poets, began to flourish about 611 B.C. In the war between the Athenians and Mytilenaeans for the possession of Sigēum (606 B.C.) he was disgraced by leaving his arms on the field of battle. Alcaeus belonged by birth to the nobles, and was driven into exile, with his brother Antimenidas, by the popular party. He attempted by force of arms to regain his country; but was frustrated by his former comrade, PITTACUS, who had been chosen by the people Aesymnetes or dictator for the purpose of resisting him and the other exiles. Surviving fragments of Alcaeus have been added to by the discovery of papyri at Oxyrhynchus and Hermopolis in Egypt. The new poems express the strenuous ambitions of his political life more than the convivial side of his character, known through previously discovered poems and the imitations of Horace. Alcaeus championed the nobility against the tyrants, and his most admired poems are his warlike odes.—All existing remains have been collected into an edition by Lobel (Oxford Univ. Press, 1927). See J. U. Powell, *New Chapters in the History of Greek Literature*, 1933. Alcaeus is said to have invented the Alcaic metre.

ALCĂMĔNĒS, Athenian statuary, flourished 444–400 B.C., and was the most famous of the pupils of Phidias. An original group by him, 'Procne and Itys,' has been excavated.

ALCĂTHŎUS, son of Pelops and Hippodamia, obtained as his wife Euaechme, the daughter of Megareus, by slaying the Cithaeronian lion, and succeeded his father-in-law as king of Megara. He restored the walls of Megara, which is therefore sometimes called Alcăthŏē by the poets. In this work he was assisted by Apollo. The stone upon which the god used to place his lyre while he was at work, was believed, even in late times, to give forth a sound, when struck, similar to that of a lyre.

ALCESTIS, wife of Admetus. [ADMETUS.]

ALCĪBĬADĒS, son of Clīnias and Dinomachē, was born at Athens about 450 B.C., and on the death of his father in 447 was brought up by his relation Pericles. He was handsome and wealthy. His youth was disgraced by debaucheries, and Socrates, who saw his capabilities, attempted to win him to virtue, but in vain. Their intimacy was strengthened by mutual services. At the battle of Potidaea (432) his life was saved by Socrates, and at that of Delium (421) he saved the life of Socrates. After the death of Cleon (422) he became the head of the war party in opposition to Nicias. In 415 he was appointed, along with Nicias and Lamachus, as commander of the expedition to Sicily. There then occurred the mysterious mutilation of the busts of the Hermae, which the popular fears connected with an attempt to overthrow the Athenian constitution. Alcibiades was charged with being the ringleader in this attempt. He demanded an investigation before he set sail, but this his enemies would not grant; but he had not been long in Sicily before he was recalled to stand his trial. On his return homewards he escaped at Thurii, and proceeded to Sparta, where he acted as the enemy of his country. The machinations of his enemy Agis II induced him to abandon the Spartans and take refuge with Tissaphernes (412), whose favour he soon gained. Through his influence Tissaphernes deserted the Spartans and assisted the Athenians, who accordingly recalled Alcibiades from banishment in 411. He remained abroad, however, for the next 4 years, during which the Athenians under his command gained the victories of Cynossema, Abydos, and Cyzicus, and got possession of Chalcedon and Byzantium. In 407 he returned to Athens, where he was received with enthusiasm, and was appointed commander-in-chief on land and sea. But the defeat at Notium, occasioned during his absence by the imprudence of his lieutenant, Antiochus, encouraged his enemies, and he was superseded in his command (406). He now went into voluntary exile to his fortified domain at Bisanthe in the Thracian Chersonesus. After the fall of Athens (404) he took refuge with Pharnabazus. He was about to proceed to the court of Artaxerxes, when one night his house was surrounded by armed men, and set on fire. He rushed out sword in hand, but fell pierced with arrows (404). (See Fig. 3.)

ALCĪDĒS, a name of Hercules, as the grandson of Alcaeus.

ALCĪMĒDĒ, wife of Aeson, and mother of Jason.

ALCĪNŎUS, son of Nausithous, and grandson of Poseidon. In the *Odyssey* he is the ruler of the Phaeacians in the island of Scheria.

ALCIPHRŌN, the most distinguished of the Greek epistolary writers, was perhaps a contemporary of Lucian, about A.D. 180. The letters (113 in number) are written by fictitious personages, and the language is distinguished by its purity and elegance.

ALCĪTHŎĒ, daughter of Minyas, changed, together with her sisters, into bats, for refusing to join the other women of Boeotia in the worship of Dionysus.

ALCMAEŌN, son of Amphiarāus and Eriphylē, and brother of

Amphilochus. He took part in the expedition of the Epigoni against Thebes, and on his return home he slew his mother as his father had commanded. [AMPHIARAUS.] For this deed he became mad, and was haunted by the Erinnyes. He went to Phegeus in Psophis, and being purified by the latter, he married his daughter Arsinoë or Alphesiboea, to whom he gave the necklace and peplus of Harmonia. But as the land of this country ceased to bear on account of its harbouring a matricide, he left Psophis and repaired to the country at the mouth of the river Achelous. The god Achelous gave him his daughter Callirrhoë in marriage. Callirrhoë wishing to possess the necklace and peplus (or robe) of Harmonia, Alcmaeon went to Psophis and obtained them from Phegeus, under the pretext of dedicating them at Delphi; but when Phegeus heard that the treasures were fetched for Callirrhoë, he caused his sons to murder Alcmaeon.

ALCMAEŌNIDAE, a noble family at Athens, who were driven out of Pylus in Messenia by the Dorians, and settled at Athens. In consequence of the way in which Megacles, one of the family, treated the insurgents under CYLON (612 B.C.), they brought upon themselves the guilt of sacrilege, and were banished from Athens, about 595. About 560 they returned from exile, but were again expelled by Pisistratus. [PISISTRATUS.] In 548 they contracted with the Amphictyonic Council to rebuild the temple of Delphi, and gained popularity throughout Greece by executing the work in a style of magnificence which much exceeded their engagement. On the expulsion of Hippias in 510 they were again restored to Athens They now joined the popular party, and Clisthenes, who was at that time the head of the family, gave a new constitution to Athens [CLISTHENES.]

ALCMAN, chief lyric poet of Sparta, a native of Messoa, flourished 615 B.C. The traditional story that he was a native of Sardis in Lydia and was brought to Sparta as a slave where he was emancipated by his master, who discovered his genius, has probably no foundation. The longest fragment which survives of his poetry is a 'Parthenion' or choir-song for maidens. Alcman wrote in the Doric dialect and is said to have been the inventor of erotic poetry. Alcman is the Doric form of Alcmaeon. See Murray, *Literature of Ancient Greece.*

ALCMĒNĒ or ALCMĒNA, daughter of Electryon, king of Mycenae, promised to marry Amphitryon, if he avenged the death of her brothers, who had been slain by the sons of Pterelaus. Amphitryon undertook the task; but during his absence, Zeus, in the disguise of Amphitryon, visited Alcmene, and pretending to be her husband, related in what way he had avenged the death of her brother. Amphitryon himself returned the next day: Alcmene became the mother of Hercules by Zeus, and of Iphicles by Amphitryon. [HERCULES.]

ALCYŎNĒ or HALCYŎNĒ. 1. Pleiad, daughter of Atlas and Pleione, and beloved by Poseidon. 2. Daughter of Aeolus and Enarete, and wife of Ceÿx. Her husband perished in a shipwreck,

and Alcyone for grief threw herself into the sea, but the gods, out of compassion, changed the two into birds. While the bird *alcyon* was breeding, there always prevailed calms at sea.

ALCŸŎNĔŬS, the mightiest of the GIGANTES.

ALCŸŎNĬUM MĂRE, the E. part of the Corinthian Gulf.

ALĔA, town in Arcadia, S. of the Stymphalean lake. Athena, called *Alea*, was worshipped here and in Tegea.

ĂLECTŌ, one of the Furies. [EUMENIDES.]

ĂLĔMANNI (from the German *alle Männer*, all men), a confederacy of German tribes, between the Danube, the Rhine, and the Main. Caracalla assumed the surname of Alemannicus on account of a pretended victory over them (A.D. 214). After this time they continually invaded the Roman dominions, and in the fifth century were in possession of Alsace and of German Switzerland.

ALĔRĬA or ALĂLĬA, one of the chief cities of Corsica, on the E. of the island, founded by the Phocaeans 564 B.C., and made a Roman colony by Sulla.

ĂLĔSĬA, ancient town in Gallia Lugdunensis. It was taken and destroyed by Caesar, in 52 B.C.

ĂLEUAS, a descendant of Hercules, was ruler of Larissa in Thessaly, and reputed founder of the celebrated family of the Aleuadae. In the invasion of Greece by Xerxes (480 B.C.) the Aleuadae espoused the cause of the Persians, and the family continued to be predominant in Thessaly for long afterwards.

ĂLEXANDER, the usual name of PARIS in the *Iliad*.

ĂLEXANDER. I. *Kings of Epirus*. 1. Son of Neoptolemus and brother of Olympias, the mother of Alexander the Great; made king of Epirus by Philip, 336 B.C. In 332 Alexander crossed over into Italy, to aid the Tarentines against the Lucanians and Bruttii. He was defeated and slain in battle in 326, near Pandosia. 2. Son of Pyrrhus and Lanassa, succeeded his father in 272.

II. *Kings of Macedonia*. 1. Son of Amyntas I, succeeded his father about 505 B.C., was obliged to submit to the Persians, and accompanied Xerxes in his invasion of Greece (480 B.C.). He died about 455, and was succeeded by Perdiccas II. 2. Son of Amyntas II, whom he succeeded, reigned 369–367. 3. Surnamed the GREAT, son of Philip II and Olympias, was born at Pella, 356 B.C. He was educated by Aristotle, who acquired a great influence over his mind and character. He first distinguished himself at the battle of Chaeronēa (338). On the murder of Philip (336) he ascended the throne, at the age of 20, and found himself surrounded by enemies. He put down rebellion in his own kingdom, and then marched into Greece. His activity overawed all opposition; Thebes submitted when he appeared at its gates; and the assembled Greeks at the Isthmus of Corinth elected him to the command against Persia. He now directed his arms against the barbarians of the north, and crossed the Danube (335). A report of his death having reached Greece, the Thebans once more took up arms. He took Thebes by

assault, destroyed all the buildings, with the exception of the house of Pindar, killed most of the inhabitants, and sold the rest as slaves. Alexander now prepared for his great expedition against Persia. In the spring of 334 he crossed the Hellespont, with about 35,000 men. Alexander first defeated the Persians on the river Granicus in Mysia (May 334). In the following year (333) he collected his army at Gordium in Phrygia, where he cut or untied the celebrated Gordian knot, which, it was said, was to be loosened only by the conqueror of Asia. From thence he marched to Issus, on the confines of Syria, where he gained a great victory over Darius, the Persian king. Darius escaped; but his mother, wife, and children fell into the hands of Alexander, who treated them with respect. Alexander now directed his arms against the cities of Phoenicia, most of which submitted; but Tyre was not taken till the middle of 332, after an obstinate defence of 7 months. He next marched into Egypt, which willingly submitted to him. At the beginning of 331 he founded at the mouth of the Nile the city of ALEXANDRIA, and about the same time visited the temple of Jupiter Ammon, in the desert of Libya, and was saluted by the priests as the son of Jupiter Ammon. In the spring of the same year (331) he set out against Darius, who had collected another army. He crossed the Euphrates and the Tigris, and at length met with the immense hosts of Darius, said to have amounted to more than a million of men, in the plains of Guagamela. The battle was fought in the month of October 331, and ended in the complete defeat of the Persians. Alexander was now the conqueror of Asia, and began to adopt Persian habits and customs, by which he conciliated his new subjects. From Arbela he marched to Babylon, Susa, and Persepolis, all of which surrendered to him. He is said to have set fire to the palace of Persepolis, and, according to some accounts, in the revelry of a banquet, at the instigation of Thais, an Athenian courtesan. At the beginning of 330 Alexander marched from Persepolis into Media, in pursuit of Darius, whom he followed into Parthia, where the unfortunate king was murdered by Bessus, satrap of Bactria. In 329 Alexander crossed the mountains of the Paropamisus (the *Hindoo Koosh*), and marched into Bactria against Bessus, who was betrayed to him, and was put to death. During the next 2 years he was chiefly engaged in the conquest of Sogdiana. He also crossed the Jaxartes (the *Sir*), and defeated several Scythian tribes N. of that river. On the conquest of a mountain fortress he obtained possession of Roxana, the daughter of the Bactrian chief Oxyartes, whom he made his wife. It was about this time that he killed his friend CLITUS in a drunken brawl. He had previously put to death his faithful servant PARMENION, on the charge of treason. In 327 he invaded India, and crossed the Indus, probably near the modern Attock. He met with no resistance till he reached the Hydaspes, where he was opposed by Porus, an Indian king, whom he defeated after a gallant resistance, and took prisoner. Alexander restored to him his kingdom. He founded a town on the Hydaspes, called Bucephala, in honour of his horse Bucephalus, who died here, after carrying him through so many victories. From

thence he penetrated as far as the Hyphasis (*Sutlej*). This was the furthest point which he reached, for the Macedonians, worn out by long service, refused to advance further; and Alexander was obliged to lead them back. He returned to the Hydaspes, and then sailed down the river with a portion of his troops, while the remainder marched along the banks in two divisions. He finally reached the Indian Ocean about the middle of 326. Nearchus was sent with the fleet to sail along the coast to the Persian Gulf [NEARCHUS]; and Alexander marched with the rest of his forces through Gedrosia He reached Susa at the beginning of 325. Here he allowed himself and his troops some rest from their labours; and anxious to form his European and Asiatic subjects into one people, he assigned Asiatic wives to about 80 of his generals. He himself took a second wife, Barsine, the eldest daughter of Darius. Towards the close of the year 325, he went to Ecbatana, where he lost his great favourite HEPHAESTION. From Ecbatana he marched to Babylon, which he intended to make the capital of his empire, as the best point of communication between his eastern and western dominions. His schemes were numerous and gigantic; but he was cut off in the midst of them. He was attacked by a fever, and he died after an illness of 11 days, in the month of May or June, 323 B.C., at the age of 32, after a reign of 12 years and 8 months. (See Fig. 4.) He appointed no one as his successor, but just before his death he gave his ring to Perdiccas His son, Alexander Aegus, was born after his death.—See *Cambridge Ancient History*, vol. vi; and U. Wilcken, *Alexander the Great*, Eng. trans. 1932. 4. AEGUS, son of Alexander the Great and Roxana, was born shortly after the death of his father, in 323 B.C., and was acknowledged as the partner of Philip Arrhidaeus in the empire, under the guardianship of Perdiccas, Antipater, and Polysperchon, in succession. Alexander and his mother Roxana were imprisoned by Cassander, when he obtained possession of Macedonia in 316, and remained in prison till 311, when they were put to death by Cassander.

III. *Kings of Syria.* 1. BALAS, a person of low origin, pretended to be the son of Antiochus IV Epiphanes, and reigned in Syria 150–146 B.C. He was defeated and dethroned by Demetrius II Nicator. 2. ZEBINA or ZABINAS, son of a merchant, was set up by Ptolemy Physcon as a pretender to the throne of Syria, 128 B.C. He was defeated and slain by Antiochus Grypus, 122.

IV. *Literary.* 1. OF AEGAE, a Peripatetic philosopher at Rome in the first century after Christ, tutor to the emperor Nero. 2. THE AETOLIAN, of Pleuron in Aetolia, Greek poet, lived in the reign of Ptolemaeus Philadelphus (285-247 B.C.), at Alexandria. 3. OF APHRODISIAS, in Caria, celebrated commentator on Aristotle, lived about A.D. 200. See his treatise, *On Destiny*, text and translation by A. Fitzgerald, 1931.

ĀLEXANDER SEVĒRUS. [SEVERUS.]

ĀLEXANDRĬA, oftener -ĬA, the name of more than one city founded by, or in memory of, Alexander the Great. Of these the most important are: 1. The capital of Egypt under the Ptolemies,

ordered by Alexander to be founded in 332 B.C. It was built on the narrow neck of land between the lake Marcotis and the Mediterranean, opposite to the I. of Pharos, which was joined to the city by an artificial dyke. On this island a great lighthouse was built in the reign of Ptolemy Philadelphus (283). Under the care of the Ptolemies, as the capital of a great kingdom, and commanding by its position all the commerce of Europe with the East, Alexandria soon became a wealthy and splendid city. It was celebrated for its magnificent library, founded by the first two Ptolemies. The library suffered severely by fire when Julius Caesar was besieged in Alexandria, and was finally destroyed in A.D. 651. Under the Romans, Alexandria retained its commercial and literary importance, and became a great centre of Christianity and the chief seat of the Catechetical School, the first and most important of its kind in Christendom. The modern city stands on the dyke uniting the I. of Pharos to the mainland. 2. A. TROAS, also Troas simply, on the sea-coast S.W. of Troy, was enlarged by Antigonus, hence called Antigonĭa, but afterwards it resumed its first name. It flourished greatly, both under the Greeks and the Romans; and both Julius Caesar and Constantine thought of establishing the seat of empire in it. 3. A. AD ISSUM, a seaport at the entrance of Syria, a little S. of Issus. 4. A. IN SUSIANA, aft. ANTIOCHIA, aft. CHARAX SPASINI, at the mouth of the Tigris, built by Alexander; destroyed by a flood; restored by Antiochus Epiphanes.

ALEXIS, prolific writer of the middle Attic Comedy (4th cent. B.C.), and uncle of Menander.

ALFĒNUS VARUS, Roman jurist, originally a shoemaker or a barber. He is mentioned by Horace.

ALGĬDUS MONS, range of mountains in Latium, extending S. from Praeneste to Mt. Albanus, cold, but wooded and containing good pasturage. On it was situated the town of Algidum. It was an ancient seat of the worship of Diana.

ĀLIMENTUS, L. CINCIUS, Roman annalist, antiquary, and jurist; was praetor in Sicily, 209 B.C., and wrote several works, of which the best known was his *Annales*, which contained an account of the second Punic war.

ĀLĬPHĒRA, a fortified town in Arcadia, situated on a mountain on the borders of Elis, S. of the Alphēus.

ALLĬA, or ALĬA, small river flowing into the Tiber about 6 miles from Rome. The Romans were defeated by the Gauls on its banks, 16th July 390 B.C. Hence the *dies Alliensis* was an unlucky day in the Roman calendar.

ALLĪFAE or ALĪFAE, town of Samnium, on the Vulturnus, celebrated for large drinking-cups (*Allifana pocula*).

ALLŎBRŎGES, powerful people of Gaul dwelling between the Rhodanus (*Rhône*) and the Isara (*Isère*), as far as the lake Lemannus (*Lake of Geneva*). Their chief town was VIENNA on the Rhône. They were conquered, in 121 B.C., by Q. Fabius Maximus Allobrogicus, and made subjects of Rome, but they were always disposed to rebellion.

ALŌEUS, son of Poseidon and Canace, married Iphimedīa, the daughter of Triops. His wife was beloved by Poseidon, by whom she had two sons, Otus and Ephialtes, who are usually called the Alōïdae, from their reputed father Aloeus. They were renowned for their strength and daring. At the early age of 9, they threatened the Olympian gods with war, and attempted to pile Ossa upon Olympus, and Pelion upon Ossa. They would have accomplished their object, says Homer, had they been allowed to grow up; but Apollo destroyed them before their beards began to appear. They also put the god Ares in chains, and kept him imprisoned for 13 months.

ALPES (probably from the Celtic *alb* or *alp*, 'a height'), the mountains forming the boundary of northern Italy, which were distinguished by the following names. We enumerate them in order from W. to E. (1) ALPES MARĪTĪMAE, the Maritime or Ligurian Alps, from Genua (*Genoa*), where the Apennines begin, run W. as far as the river Varus (*Var*), and then N. to M. Vesulus (*Monte Viso*), one of the highest points of the Alps. (2) ALPES COTTIAE or COTTIANAE, the Cottian Alps (so called from a king Cottius in the time of Augustus), from Monte Viso to Mont Cenis, contained M. Matrona, afterwards called M. Janus or Janua (*Mont Genèvre*), across which Cottius constructed a road, which became the chief means of communication between Italy and Gaul. (3) ALPES GRAIAE, also SALTUS GRAIUS (the name is probably Celtic, and has nothing to do with Greece), the Graian Alps, from Mont Cenis to the Little St. Bernard inclusive, contained the Jugum Cremonis (*le Cramont*) and the Centronicae Alpes, apparently the Little St. Bernard and the surrounding mountains. The Little St. Bernard, which is sometimes called Alpis Graia, is probably the pass by which Hannibal crossed the Alps; the road over it, which was improved by Augustus, led to Augusta (*Aosta*) in the territory of the Salassi. (4) ALPES PENNĪNAE, the Pennine Alps, from the Great St. Bernard to the Simplon inclusive, the highest portion of the chain, including Mont Blanc, Monte Rosa, and Mont Cervin. The Great St. Bernard was called M. Penninus, and on its summit the inhabitants worshipped a deity, whom the Romans called Jupiter Penninus. The name is probably derived from the Celtic *pen*, 'a height.' (5) ALPES LEPONTIORUM or LEPONTIAE, the Lepontian or Helvetian Alps, from the Simplon to the St. Gotthard. (6) ALPES RHAETICAE, the Rhaetian Alps, from the St. Gotthard to the Orteler by the pass of the Stelvio. M. Adūla is usually supposed to be the St. Gotthard. (7) ALPES TRIDENTĪNAE, the mountains of southern Tyrol, in which the Athēsis (*Adige*) rises, with the pass of the Brenner. (8) ALPES NORICAE, the Noric Alps, N.E. of the Tridentine Alps, comprising the mountains in the neighbourhood of Salzburg. (9) ALPES CARNICAE, the Carnic Alps, E. of the Tridentine, and S. of the Noric, to Mount Terglu. (10) ALPES JULIAE, the Julian Alps, from Mount Terglu to the commencement of the Illyrian or Dalmatian mountains, which are known by the name of the Alpes Dalmaticae, further north by the name of the Alpes Pannonicae. The Alpes

Juliae were so called because Julius Caesar or Augustus constructed roads across them: they are also called Alpes Venetae.

ALPHĔSĪBŒA, daughter of Phegeus, and wife of Alcmaeon [ALCMAEON.]

ALPHĒUS, chief river of Peloponnesus, rising in the S.E. of Arcadia, flowing through Arcadia and Elis, not far from Olympia, and falling into the Ionian Sea. In some parts of its course the river flows underground; and this subterranean descent gave rise to the story about the river-god Alphēus and the nymph Arethusa. The latter, pursued by Alpheus, was changed by Artemis into the fountain of Arethusa in the island of Ortygia at Syracuse, but the god continued to pursue her under the sea, and attempted to mingle his stream with the fountain in Ortygia.

ALSĪUM, ancient Etruscan town on the coast near Caere, and a Roman colony after the first Punic war.

ALTHAEA, daughter of Thestius, wife of Oeneus, and mother of MELEAGER, upon whose death she killed herself.

ALTĪNUM, wealthy town of the Veneti in the N. of Italy, at the mouth of the river Silis.

ALTIS, the sacred grove, near Olympia, where the games were held.

ALUS or HALUS, town in Phthiotis in Thessaly.

ĀLŸATTĒS, king of Lydia, 617–560 B.C., succeeded his father Sadyattes, and was himself succeeded by his son Croesus. The tomb of Alyattes, N. of Sardis, near the lake Gygaea, which consisted of a large mound of earth, raised upon a foundation of great stones, still exists. It is nearly a mile in circumference.

ALYZĬA or ALYZĒA, town in Acarnania near the sea opposite Leucas, with a harbour and a temple both sacred to Hercules.

ĀMALTHĒA, the nurse of the infant Zeus in Crete, was according to some traditions the goat which suckled Zeus, and was rewarded by being placed among the stars. According to others Amalthea was a nymph, who fed Zeus with the milk of a goat. When this goat broke off one of her horns, Amalthea filled it with fresh herbs and gave it to Zeus, who placed it among the stars. According to other accounts Zeus himself broke off one of the horns of the goat, and endowed it with the power of becoming filled with whatever the possessor might wish. Hence this horn was commonly called the horn of plenty (*cornucopia*), and it was used in later times as the symbol of plenty in general.

ĀMALTHĒUM or ĀMALTHĒA, a villa of Atticus in Epirus, perhaps originally a shrine of the nymph Amalthea, which Atticus converted into a summer retreat.

ĀMĀNUS, a branch of Mt. Taurus, which runs from the head of the Gulf of Issus N.E. to the principal chain, dividing Syria from Cilicia and Cappadocia.

AMARDI or MARDI, powerful, warlike tribe who dwelt on the S shore of the Caspian Sea.

AMARYLLIS, a shepherdess mentioned by Virgil in his *Eclogues*.

ĀMĂRYNTHUS, town in Euboea 7 stadia from Eretria, with a celebrated temple of Artemis, hence called Amarynthia or Amarysia

ĀMĂSĒNUS, small river in Latium, which, after being joined by the Ufens, falls into the sea between Circeii and Terracina.

ĀMĂSĪA, capital of the kings of Pontus. It was the birthplace of Mithridates the Great and of the geographer Strabo.

ĀMĀSIS, king of Egypt, 570–526 B.C. During his long reign Egypt was prosperous; and the Greeks were brought into close intercourse with the Egyptians.

ĀMASTRIS. 1. Wife of Xerxes, and mother of Artaxerxes I. 2 Also called Amastrine, niece of Darius, the last king of Persia. 3. A city on the coast of Paphlagonia.

ĀMĀTA, wife of king Latinus and mother of Lavinia, opposed Lavinia being given in marriage to Aeneas, because she had already promised her to Turnus. When she heard that Turnus had fallen in battle, she hanged herself.

ĀMĂTHŪS, ancient town on the S coast of Cyprus, with a celebrated temple of Aphroditē, who was hence called Amathūsĭa. There were copper-mines in the neighbourhood of the town.

ĀMĀZŎNES and ĀMĀZŎNĬDES (a Greek word = breastless), a mythical race of warlike females, are said to have come from the Caucasus, and to have settled in Asia Minor. They were governed by a queen, and the female children had their right breasts cut off that they might use the bow with more ease. They constantly occur in Greek mythology and in ancient works of art. [HERCULES.] In the reign of Theseus they invaded Attica. Towards the end of the Trojan war, they came, under their queen Penthesilēa, to the assistance of Priam; but she was killed by Achilles. (See Fig. 5.)

AMBARVALIA, an Italian festival of blessing the crops. This festival took place in May. It corresponded in some of its features to those observed in the Latin Church during the three days before Ascension Thursday (Rogation days). The victim offered on the occasion was twice led 'round the fields' before the first corn was reaped, or the first grapes cut. Reapers, vine-dressers, and farm-servants followed, dancing and singing hymns to Ceres or Bacchus. See the opening pages of Pater's *Marius the Epicurean*.

AMBĬŎRIX, a chief of the Eburones in Gaul, who cut to pieces the Roman troops under Sabinus and Cotta, 54 B.C.

AMBĬTUS, in Rome, the candidature for a public office.

AMBRĂCĬA (*Arta*), town on the left bank of the Arachthus, N. of the Ambracian Gulf, was originally included in Acarnania, but afterwards in Epirus. It was colonized by the Corinthians about 660 B.C. Pyrrhus made it the capital of his kingdom, and adorned it with public buildings and statues. At a later time it joined the

Aetolian League, was taken by the Romans in 189 B.C., and stripped of its works of art. Its inhabitants were transplanted to the new city of Nicopolis. [NICOPOLIS.]

AMBRĂCĬUS SINUS (*G. of Arta*), gulf of the Ionian Sea between Epirus and Acarnania.

AMBRŌNES, Celtic people, who joined the Cimbri and Teutoni in their invasion of the Roman dominions, and were defeated by Marius near Aquae Sextiae (*Aix*) in 102 B.C.

AMBRŎSIA, the food of the gods, as nectar was their drink.

AMBRŎSIUS, better known as Saint Ambrose, Archbishop of Milan (died 397), is one of the 4 great doctors of the Latin Church (Ambrose, Jerome, Augustine, Gregory the Great). His writings are voluminous. Several of his hymns are still used by the Latin Church in her Canonical Office.

AMBRĂSUS or AMPHRŸSUS, town in Phocis, S. of Mt. Parnassus.

ĂMĔNĀNUS, river in Sicily near Catana.

ĂMĔRĬA, ancient town in Umbria, and a municipium, the birthplace of Sex. Roscius, was situated in a vine district.

AMERĬŎLA, town of the Sabines, destroyed by the Romans.

AMESTRĂTUS, town, N. of Sicily, not far from the coast.

AMĪDA, city in Sophene (Armenia Major) on the upper Tigris.

ĂMĪSĬA or ĂMĪSĬUS (*Ems*), river in Germany.

ĂMĪSUS, city on the coast of Pontus on a bay of the Euxine Sea, called after it (Amisenus Sinus). Mithridates enlarged it.

ĂMĪTERNUM, ancient town of the Sabines, birthplace of the historian Sallust.

AMMĬĀNUS MARCELLĪNUS, the last of the great Roman historians, by birth a Greek, and a native of Syrian Antioch, served among the imperial bodyguards. He attended the emperor Julian in his campaign against the Persians (A.D. 363). He wrote a history of the Roman empire, of which 18 books are extant, embracing the period from A.D. 353 to the death of Valens, 378. His style is harsh and inflated; but his accuracy, fidelity, and impartiality deserve praise. [English translation in Loeb Library. For an account of Ammianus, see Glover, *Life and Letters in the Fourth Century*.]

AMMŌN, Egyptian divinity (*Amûn*), whom the Greeks identified with Zeus, and the Romans with Jupiter. He possessed a celebrated temple and oracle in the oasis of Ammonium (*Siwah*) in the Libyan desert, which was visited by Alexander the Great.

ĂMOR, the god of love, had no place in the religion of the Romans, who only translate the Greek name Eros into Amor. [EROS.]

AMORGUS, island in the Grecian Archipelago, birthplace of Simonides, and under the Roman emperors a place of banishment.

AMPĔLŪSIA, the promontory at the W. end of the African coast of the Fretum Gaditanum (*Straits of Gibraltar*).

AMPHĬĂRĂUS, son of Oïcles and Hypermnestra, a great prophet

and hero at Argos. By his wife Eriphȳlē, the sister of Adrastus, he was the father of Alcmaeon, Amphilochus, Eurydice, and Demonassa. He joined Adrastus in the expedition against Thebes, although he foresaw its fatal termination, through the persuasions of his wife Eriphȳlē, who had been induced to persuade her husband by the necklace of Harmonia, which Polynices had given her. On leaving Argos he enjoined his sons to punish their mother for his death. During the war against Thebes, Amphiaraus fought bravely, but could not escape his fate. Pursued by Periclymenus, he fled towards the river Ismenius, and the earth swallowed up the pious prophet together with his chariot, before he was overtaken by his enemy. He was made immortal, and was worshipped as a hero. His oracle between Potniae and Thebes, where he was said to have been swallowed up, enjoyed celebrity for the interpretation of dreams.

AMPHICLĒA, town in the N. of Phocis.

AMPHICTȲŌN, son of Deucalion and Pyrrha, believed to have been the founder of the Amphictyonic Council.

AMPHICTYONIC LEAGUE, in Greece, a famous union pledged to observe and enforce certain intertribal principles of right. It met twice each year, and deputies came from all the states involved. The Council lasted into Roman imperial times. See Bury's *History of Greece, passim.*

AMPHĪLŎCHĬA, the country of the Amphilochi, an Epirot race, at the E. end of the Ambracian Gulf. [AMPHILOCHUS.]

AMPHĪLŎCHUS, son of Amphiaraus and Eriphȳlē, and brother of Alcmaeon. He took part in the expedition of the Epigoni against Thebes, assisted his brother in the murder of their mother [ALCMAEON], and fought against Troy. Like his father he was a seer. He was killed by Mopsus. [MOPSUS.]

AMPHĪŌN, son of Zeus and Antiŏpē, and twin-brother of Zethus. They were born on Mt. Cithaeron, and grew up among the shepherds. Having become acquainted with their origin they marched against Thebes, where Lycus reigned. [LYCUS.] They took the city, and killed Lycus and Dirce, his wife, because they had treated Antiope with great cruelty. They put Dirce to death by tying her to a bull. [DIRCE.] After they had obtained possession of Thebes, they fortified it by a wall. Amphion had received a lyre from the god Hermes, on which he played with such magic skill, that the stones moved of their own accord and formed the wall. Amphion afterwards married Niobe, who bore him many sons and daughters, all of whom were killed by Apollo, whereupon he put an end to his own life. [NIOBE.]

AMPHĪPŎLIS, town in Macedonia on the E. bank of the Strymon, 3 miles from the sea. The Strymon flowed almost round the town, whence its name Amphipolis. It was originally called Ennea Hodoi, the 'Nine Ways,' and belonged to the Edonians, a Thracian people. It was colonized by the Athenians in 437 B.C., who drove the Edonians out of the place. It was one of the most important

of the Athenian possessions N. of the Aegaean Sea. Hence their indignation when it fell into the hands of Brasidas (424) and of Philip (358).

AMPHISSA, one of the chief towns on the borders of Phocis, 7 miles from Delphi. In consequence of the Sacred War declared against Amphissa by the Amphictyons, the town was destroyed by Philip, 338 B.C., but was afterwards rebuilt.

AMPHITHEĀTRON, circular theatre, designed for gladiatorial and other contests. [COLOSSEUM.] (See Fig. 6.)

AMPHĪTRĪTĒ, a Nereid or an Oceanid, wife of the god Poseidon and goddess of the sea, especially of the Mediterranean. She was the mother of Triton.

AMPHĪTRŸŌN or AMPHĪTRŬO, son of Alcaeus and Hipponome, and husband of Alcmenē. [ALCMENE.] Hercules, the son of Zeus and Alcmene, is called Amphĭtrŷōnĭādēs in allusion to his reputed father Amphitryon fell in a war against Erginus, king of the Minyae.

AMPHŎRA, 2-handled clay vessel, big-bellied, designed to hold oil, honey, wine, or water. Held between 7 and 8 gallons. (See Fig. 7.)

AMPSANCTUS or AMSANCTUS LACUS, a small lake in Samnium near Aeculanum, from which mephitic vapours arose. Hence it was regarded as an entrance to the lower world.

AMPŸCUS, father of the famous seer Mopsus.

ĀMŪLĬUS. [ROMULUS.]

ĀMŸCLAE. 1. Ancient town of Laconia on the Eurotas, 2½ miles S.E. of Sparta. It is said to have been the abode of Tyndarus, and of Castor and Pollux, who are hence called Amyclaei Fratres. After the conquest of Peloponnesus by the Dorians, the Achaeans maintained themselves in Amyclae for a long time; but it was at length taken and destroyed by the Lacedaemonians under Teleclus. Amyclae continued memorable by the festival of the Hyacinthia, celebrated annually, and by the colossal statue of Apollo, hence called Amyclaeus. 2. An ancient town of Latium. The inhabitants were said to have deserted it on account of its being infested by serpents; whence Virgil speaks of *tacitae Amyclae*.

ĀMŸCLĬDĒS, a name of Hyacinthus, as the son of Amyclas, the founder of Amyclae.

ĀMŸCUS, son of the god Poseidon, king of the Bebryces, celebrated for his skill in boxing. He used to challenge strangers to box with him and slay them; but when the Argonauts came to his dominions, Pollux killed him in a boxing-match.

ĀMŸMŌNĒ, one of the 50 daughters of Danaus. The fountain of Amymone in Argolis was called after her.

ĀMYNTĀS. 1. King of Macedonia, reigned from about 540 to 500 B.C. 2. King of Macedonia, son of Philip, the brother of Perdiccas II, reigned 393–369, and obtained the crown by the murder of the usurper Pausanias. He carefully cultivated the friendship of Athens. He left by his wife Eurydice 3 sons, Alexander, Perdiccas,

and the famous Philip, who is hence called by Ovid Amyntĭădēs. 3. Greek epigrammatist, flourished about 350 B.C. He was not known to us previous to the discovery of a papyrus at Oxyrhynchus, containing 2 epigrams. See J. U. Powell, *New Chapters in the History of Greek Literature*, 1933.

ĂMYNTOR, king of the Dolopes, and father of Phoenix, who is hence called Amyntŏrĭdēs. [PHOENIX.]

ĂMŸTHĂŌN, father of Bias and of the seer Melampus, who is hence called Amythāŏnĭus.

ĂNĂCES or ĂNACTES, i.e. 'the Kings,' a name frequently given to Castor and Pollux.

ĂNĂCHARSIS, a Scythian of princely rank, left his native country in pursuit of knowledge, and came to Athens, about 594 B.C. He became acquainted with Solon, and by his talents he excited admiration. He was killed by his brother Saulius on his return to his native country. The letters which go under his name are spurious.

ĂNACRĔŌN, lyric poet, born about 550 B.C., at Teos, an Ionian city in Asia Minor. He removed to Abdera, in Thrace, when Teos was taken by the Persians, but he lived at Samos, under the patronage of Polycrates. After the death of Polycrates, he went to Athens at the invitation of the tyrant Hipparchus. He died at the age of 85. Of his poems only a few genuine fragments have come down to us; for the *Anacreontica* were composed by imitators five or six hundred years after his death.

ĂNACTŎRĬUM, town in Acarnania.

ĂNAGNĬA, the chief town of the Hernici in Latium, and subsequently both a municipium and a Roman colony. In the neighbourhood Cicero had a beautiful estate, Anagninum (*sc. praedium*).

ANAPAEST, a metrical foot consisting of two short syllables followed by one long syllable (e.g. *pŭĕrō*).

ĂNĂPUS. 1. River in Acarnania. 2. River in Sicily.

ĂNAS (*Guadiana*), one of the chief rivers of Spain, forming the boundary between Lusitania and Baetica, and flowing into the ocean by two mouths (now only one).

ĂNAXĂGŎRAS, a celebrated Greek philosopher of the Ionian school, was born at Clazomenae in Ionia, 500 B.C. He gave up his property to his relations, and went to Athens at the age of 20; here he remained 30 years, and became the friend and teacher of Euripides and Pericles. His doctrines offended the Athenians; and he was accused of impiety, 450. It was only through the eloquence of Pericles that he was not put to death; but he was sentenced to pay a fine and to quit Athens. He retired to Lampsacus, where he died in 428, at the age of 72. He taught that a supreme intelligence (νοῦς) was the cause of all things.—Consult Burnet, *Early Greek Philosophy*, chap. vi.

ĂNAXANDRĬDĒS, king of Sparta, reigned from about 560 B.C. to

520. Having a barren wife whom he would not divorce, the ephors made him take with her a second. By her he had Cleomenes.

ĂNAXARCHUS, a philosopher of Abdera, of the school of Democritus, accompanied Alexander into Asia (334 B.C.). After the death of Alexander (323), Anaxarchus was thrown by shipwreck into the power of Nicocreon, king of Cyprus, to whom he had given offence, and who had him pounded to death in a stone mortar.

ĂNAXĂRĒTĒ, a maiden of Cyprus, treated her lover Iphis with such haughtiness that he hung himself at her door. She looked with indifference at the funeral of the youth, but Venus changed her into a stone statue.

ĂNAXĪMANDER, of Miletus, was born 610 B.C., and died 547. He was a philosopher of the Ionian school, and the immediate successor of Thales, its first founder. He maintained that the Infinite (τὸ ἄπειρον) was the primary source of all things.

ĂNAXĪMĒNĒS, of Miletus, the third in the series of Ionian philosophers, flourished about 544 B.C.; but as he was the teacher of Anaxagoras, 480 B.C., he must have lived to a great age. He considered air to be the first cause of all things.

ANCAEUS. 1. Son of the Arcadian Lycurgus, and father of Agapenor. He was one of the Argonauts, and was killed by the Calydonian boar. 2. Son of the god Poseidon and Astypalaea, also one of the Argonauts, and the helmsman of the ship Argo after the death of Tiphys

ANCHĪĂLĒ and -LUS. 1. Town in Thrace, on the Black Sea, on the borders of Moesia. 2. Ancient city of Cilicia, W. of the Cydnus near the coast, said to have been built by Sardanapalus

ANCHĪSĒS, son of Capys and Themis, the daughter of Ilus, and king of Dardanus on Mount Ida. In beauty he equalled the immortal gods, and was beloved by Aphrodītē, by whom he became the father of Aenēas, who is hence called Anchīsĭādēs. Having boasted of his intercourse with the goddess, he was struck by a flash of lightning, which deprived him of his sight. On the capture of Troy by the Greeks, Aenēas carried his father on his shoulders from the burning city. See the 2nd *Aeneid* of Virgil. He died soon after the arrival of Aenēas in Sicily, and was buried on Mt. Eryx.

ANCĪLE, a sacred shield, said to have fallen from heaven in Numa's reign. There was a prophecy that the destiny of Rome was bound up with it, and, to avoid theft, eleven other similar shields were made like it, and their custody entrusted to a college of priests.

ANCŌNA or ANCON, town and harbour in Picenum on the Adriatic sea, lying in a bend of the coast between two promontories, and hence called *Ancon*, or an 'elbow.' It was built by the Syracusans in the time of the elder Dionysius, 392 B.C. The Romans made it a colony.

ANCUS MARCĪUS, fourth king of Rome, reigned 640–616 B.C., and is said to have been the son of Numa's daughter. He took many Latin towns and transported the inhabitants to Rome: these conquered Latins formed the original plebs.

ANCŸRA (*Angora*), city of Galatia. When Augustus recorded the chief events of his life on bronze tablets at Rome, the citizens of Ancyra had a copy made, which was cut on marble blocks and placed at Ancyra in a temple dedicated to Augustus and Rome. This inscription is still extant, and called the 'Monumentum Ancyranum.' It has been described by its latest editor (E. G. Hardy: 1923) as 'perhaps the most interesting and important inscription that has ever come to light.' Its unique interest lies in the fact that it gives us, in his own words, what is almost the dying statement of the founder of the Roman Republic, i.e. the emperor Augustus. As this monumental inscription was set up in Greek-speaking provinces of the Empire, a Greek version was provided. The first (partial) copy of the Latin inscription was made in the 16th century, but it was not till the year 1861 that a complete transcript was secured. In 1882 a plaster cast of the whole (in Greek as well as Latin) was made; this transcript formed the basis of Mommsen's edition of 1883. The division of this record is fourfold: (1) a short summary of the 'deeds done' between 44 and 28 B.C.; a considerable part of this section is of a military character; (2) domestic administration and constitutional changes, together with public 'acts'—such as triumphs, thanksgiving services, honours, and titles given or bestowed, and the like; (3) financial matters: e.g. sums expended on works of public utility (such as aqueducts and roads), pensions and allowances to discharged soldiers, grants of corn to the citizens of Rome, and costs of gladiatorial and other shows; (4) mainly political and diplomatic.

Besides learning from the record that Augustus wrote it in his 77th year, we hear that he had been pontifex maximus, was princeps Senatus for 40 years, undertook the building of such temples as that of Apollo on the Palatine, the temples of Minerva, Juno, and Jupiter, completed the Forum of Julius, constructed bridges and made military roads, extended the frontiers of empire, made a number of warlike expeditions, established a large number of colonies. Besides all this, the record gives us an immense number of other facts.

ANDŎCĬDĒS, one of the 10 Attic orators, was born at Athens in 467 B.C. He belonged to a noble family, and supported the oligarchical party at Athens. In 415 he became involved in the charge brought against Alcibiades of having mutilated the Hermae. He was imprisoned, but was set free after denouncing the real or pretended perpetrators of the crime. He was four times banished from Athens, and died in exile. The most famous of his extant speeches is the *De Mysteriis*.—See Jebb, *Attic Orators*, vol. i.

ANDRAEMŎN. 1. Husband of Gorge, daughter of Oeneus, king of Calydon in Aetolia, whom he succeeded, and father of Thoas, who is hence called Andraemonides. 2. Son of Oxylus, and husband of Dryope, who was mother of Amphissus by Apollo.

ANDROCLUS or -CLĒS, the slave of a Roman consul, was sentenced to be exposed to the wild beasts in the circus; but a lion, which had been let loose upon him, exhibited signs of recognition, and began

licking him. Upon inquiry it appeared that Androclus had run away from his master in Africa; and that having taken refuge in a cave, a lion entered, went up to him, and held out his paw. Androclus extracted a large thorn which had entered it. Henceforth they lived together for some time, the lion catering for his benefactor. But at last, tired of this savage life, Androclus left the cave, was apprehended by some soldiers, brought to Rome, and condemned to the wild beasts. He was pardoned, and presented with the lion, which he used to lead about the city.

ANDRŎGĔŌS or ANDRŎGĔUS, son of Minos and Pasiphaë, conquered all his opponents in the games of the Panathenaea at Athens, and was in consequence slain at the instigation of Aegeus. Minos made war on the Athenians to avenge the death of his son. [MINOS, 2.] Androgeos was worshipped (at a later period) by Athens as a hero.

ANDRŎMĂCHĒ or ANDRŎMĂCHA, wife of Hector, by whom she had a son Scamandrius (Astyanax). On the taking of Troy her son was hurled from the walls of the city, and she herself fell to the share of Neoptolemus, the son of Achilles, who took her to Epirus. She afterwards married Helĕnus, a brother of Hector.

ANDRŎMĔDA or ANDROMĔDĒ, daughter of Cepheus, king of Ethiopia, and Cassiopēa. Her mother boasted that the beauty of her daughter surpassed that of the Nereids, and Poseidon sent a sea-monster to lay waste the country. The oracle of Ammon promised deliverance if Andromeda was given up to the monster; and Cepheus was obliged to chain his daughter to a rock. Here she was found and saved by Perseus, who slew the monster and obtained her as his wife. She had been previously promised to Phineus, and this gave rise to the famous fight of Phineus and Perseus at the wedding, in which the former and all his associates were slain. After her death, she was placed among the stars.

ANDRONĪCUS LĪVĪUS. [LIVIUS.]

ANDROS, one of the largest islands of the Cyclades, S.E. of Euboea. It was celebrated for its wine, whence the whole island was regarded as sacred to Dionysus.

ANDRŎTĪŌN, Athenian historian, and pupil of Isocrates.

ANGLI or ANGLII, German people on the left bank of the Elbe, who passed over with the Saxons into Britain, which was called after them England. [SAXONES.]

ĂNĬGRUS, small river, the Minyeïus of Homer, flowing into the Ionian Sea.

ĂNĬO (*Aniene*), river which forms at Tibur beautiful waterfalls, and flows into the Tiber, 3 miles above Rome. The water of the Anio was conveyed to Rome by 2 aqueducts, the Anio Vetus and Anio Novus.

ĂNĬUS, son of Apollo by Creūsa, and priest of Apollo at Delos. By Dryŏpē he had 3 daughters, to whom Dionysus gave the power of producing at will any quantity of wine, corn, and oil, whence they were called Oenotrŏpae. With these necessaries they

are said to have supplied the Greeks during the first 9 years of the Trojan war.

ANNA, daughter of Belus and sister of Dido. After the death of the latter she fled from Carthage to Italy, where she was kindly received by Aeneas. Here she excited the jealousy of Lavinia, and being warned in a dream by Dido, she fled and threw herself into the river Numicius. Henceforth she was worshipped as the nymph of that river under the name of Anna Perenna.

ANNĪUS MILO. [MILO.]

ANTAEUS, son of Poseidon and Gē (Earth), a giant, whose strength was invincible so long as he remained in contact with his mother earth. Hercules discovered this, lifted him from the earth, and crushed him in the air.

ANTALCĪDAS, a Spartan, son of Leon, is chiefly known by the celebrated treaty concluded with Persia in 387 B.C., usually called the Peace of Antalcidas. According to this treaty all the Greek cities in Asia Minor were to belong to the Persian king: the Athenians were allowed to retain only Lemnos, Imbros, and Scyros; and all the other Greek cities were to be independent.

ANTĒNOR, a Trojan, son of Aesyetes and Cleomestra, and husband of Theano. He was one of the wisest among the elders at Troy; he received Menelaus and Ulysses into his house when they came to Troy as ambassadors; and he advised his fellow-citizens to restore Helen to Menelaus. On the capture of Troy, Antenor was spared by the Greeks. Some relate that he afterwards went with the Heneti to the W. coast of the Adriatic, where he founded Patavium. His sons and descendants were called Antēnŏrīdae.

ANTĔRŌS, brother of Erōs, the god of love. [EROS.]

ANTESSĬODŌRUM (*Auxerre*), town of Gallia Lugdunensis.

ANTHĒDŌN, town of Boeotia with a harbour, on the coast of the Euboean sea, said to have derived its name from Anthedon, son of Glaucus, who was here changed into a god.

ANTHĔMĬUS, emperor of the West, A.D. 467–72, was killed on the capture of Rome by Ricimer, who made Olybrius emperor.

ANTHESTĒRIA. [GREEK FESTIVALS.]

ANTHOLOGY, THE GREEK. This collection of short poems is one of the choicest relics of ancient literature. It is composed of many hundreds of pieces, written at different times by different authors, from the period of the Persian wars down to the Middle Ages. The collection reached its present form by gradual steps. From the earliest period the Greeks used to carve sentences (for the most part in verse) upon their tombs and public monuments; these were subsequently collected. But it was to Meleager that we owe the first inception of the *Anthology* as we now know it. Others followed his example; and so the collection grew. The pieces included were representative of Greek life in all its multifarious variety. In the 10th century of our era Cephalas set himself to re-combine all preceding collections; and in the 14th century, under the guiding hand

of a monk, Planudes, the *Anthology* reached its present form.—See Mackail, Introduction to his *Select Poems from the Greek Anthology* (1906).

ANTĬCLĒA, daughter of Autolycus, wife of Laërtes, and mother of Ulysses, died of grief at the long absence of her son. It is said that before marrying Laërtes, she lived with Sisyphus; whence Ulysses is sometimes called a son of Sisyphus.

ANTĬCŸRA, town in Thessaly, on the Spercheus, not far from its mouth. The town was celebrated for hellebore, the remedy for madness; hence the proverb *Naviget Anticyram* (let him sail to Anticyra), when a person acted senselessly.

ANTĬGŎNĒ, daughter of Oedipus by his mother Jocaste, and sister of Ismene and of Eteocles and Polynices. In the tragic story of Oedipus, Antigone appears as a noble maiden, with a heroic attachment to her father and brothers. When Oedipus had put out his eyes, and was obliged to quit Thebes, he was accompanied by Antigone, who remained with him till he died in Colonus, and then returned to Thebes. After her two brothers had killed each other in battle, and Creon, the king of Thebes, would not allow Polynices to be buried, Antigone alone defied the tyrant, and buried the body of her brother. Creon thereupon ordered her to be shut up in a subterraneous cave, where she killed herself. Her lover Haemon, the son of Creon, killed himself by her side.—See the play of Sophocles, *Antigone*.

ANTĬGŎNĒA and -ĬA. 1. Town in Epirus (Illyricum), at the junction of a tributary with the Aous, and near a narrow pass of the Acroceraunian mountains. 2 Town on the Orontes in Syria, founded by Antigonus as the capital of his empire (306 B.C.), but most of its inhabitants were transferred by Seleucus to Antiochia

ANTĬGŎNUS. 1. King of Asia, surnamed the One-eyed, son of Philip of Elymiotis, and father of Demetrius Poliorcetes by Stratonice. He was one of the generals of Alexander the Great, and in the division of the empire after the death of the latter (323 B.C.), he received the provinces of the Greater Phrygia, Lycia, and Pamphylia. On the death of the regent Antipater in 319, he aspired to the sovereignty of Asia. In 316, he defeated and put Eumenes to death, after a struggle of nearly 3 years. He afterwards carried on war, with varying success, against Seleucus, Ptolemy, Cassander, and Lysimachus. After the defeat of Ptolemy's fleet in 306, Antigonus assumed the title of king, and his example was followed by Ptolemy, Lysimachus, and Seleucus. Antigonus and his son Demetrius were at length defeated by Lysimachus at the decisive battle of Ipsus in Phrygia, in 301. Antigonus fell in the battle in the 81st year of his age. 2. GONĀTAS, son of Demetrius Poliorcetes, and grandson of the preceding. He assumed the title of king of Macedonia after his father's death in Asia in 283, but he did not obtain possession of the throne till 277. He was driven out of his kingdom by Pyrrhus of Epirus in 273, but recovered it in the following year. He died in 239. He was succeeded by Demetrius II. His surname

Gonatas is usually derived from Gonnos or Gonni in Thessaly; but some think that it is a Macedonian word. See Tarn's monograph (1913) on this philosopher-king. 3. DŌSŎN (so called because he was always about to give but never did), son of Demetrius of Cyrene, and grandson of Demetrius Poliorcetes. On the death of Demetrius II in 229, he was left guardian of his son Philip, but he married the widow of Demetrius, and became king of Macedonia himself. He supported Aratus and the Achaean League against Cleomenes, king of Sparta, whom he defeated at Sellasia in 221, and took Sparta. He died in 220.

ANTĪLĪBĂNUS. [LIBANUS.]

ANTĪLŎCHUS, son of Nestor, accompanied his father to Troy, and distinguished himself by his bravery. He was slain before Troy by Memnon the Ethiopian.

ANTĪMĂCHUS, Greek epic and elegiac poet, flourished towards the end of the Peloponnesian war; his chief work was an epic poem called *Thebaïs*. His works exist only in fragments.

ANTĪNŎŎPŎLIS, city, built by Hadrian, on the E. bank of the Nile. [ANTINOUS, 2.]

ANTĪNŎUS. 1. One of the suitors of Penelope; slain by Ulysses. 2. A youth of extraordinary beauty, born at Claudiopolis in Bithynia, was the favourite of the emperor Hadrian, and his companion in all his journeys. He was drowned in the Nile, A.D. 122. The grief of the emperor knew no bounds. He enrolled Antinous amongst the gods, caused a temple to be erected to him at Mantinēa, and founded the city of ANTINOŎPOLIS in honour of him.

ANTIŎCHĪA and -ĒA. The capital of the Greek kingdom of Syria, and long the chief city of Asia, stood on the left bank of the Orontes, about 20 miles from the sea, in a beautiful valley. It was built by Seleucus Nicator, about 300 B.C., who called it Antiochia in honour of his father Antiochus, and peopled it chiefly from the neighbouring city of ANTIGONIA. It was one of the earliest strongholds of the Christian faith; the first place where the Christian name was used (Acts xi 26); and the see of one of the four chief bishops, who were called Patriarchs. 2. A. AD MAEANDRUM, a city of Caria, on the Maeander, built by Antiochus I Soter, on the site of the old city of Pythopolis. 3. A city on the borders of Phrygia and Pisidia; built by colonists from Magnesia; made a colony under Augustus, and called Caesarea. The other cities of the name of Antioch are better known under other designations.

ANTĪŎCHUS. I. *Kings of Syria.* 1. ANTIOCHUS I SŌTĒR (reigned 280-261 B.C.), was the son of Seleucus I, the founder of the Syrian kingdom of the Seleucidae. He married his stepmother Stratonīce, with whom he fell violently in love, and whom his father surrendered to him. He fell in battle against the Gauls in 261. 2. ANTIOCHUS II THEOS (261-246 B.C.), son and successor of No. 1. The Milesians gave him his surname of *Theos*, because he delivered them from their tyrant, Timarchus. He carried on war with Ptolemy Philadelphus, king of Egypt, which was brought to a close by his putting away

his wife Laodĭcē, and marrying Berenĭcē, the daughter of Ptolemy. After the death of Ptolemy, he recalled Laodĭcē, but in revenge for the insult she had received, she caused Antiochus and Berenĭcē to be murdered. He was succeeded by his son Seleucus Callinicus. His younger son Antiochus Hierax also assumed the crown and carried on war some years with his brother. [SELEUCUS II.] 3. ANTIOCHUS III, surnamed the GREAT (223–187 B.C.), son and successor of Seleucus Callinicus. He carried on war against Ptolemy Philopator, king of Egypt, in order to obtain Coele-Syria, Phoenicia, and Palestine, but was defeated at the battle of Raphia near Gaza, in 217. He was afterwards engaged for 7 years (212–205) in an attempt to regain the eastern provinces of Asia, which had revolted during the reign of Antiochus II; but though he met with great success, he found it hopeless to effect the subjugation of the Parthian and Bactrian kingdoms, and accordingly concluded a peace with them. In 198 he conquered Palestine and Coele-Syria, which he afterwards gave as a dowry with his daughter Cleopatra upon her marriage with Ptolemy Epiphanes. He afterwards became involved in hostilities with the Romans, and was urged by Hannibal, who arrived at his court, to invade Italy without loss of time; but Antiochus did not follow his advice. In 192 he crossed over into Greece; and in 191 he was defeated by the Romans at Thermopylae, and compelled to return to Asia. In 190 he was again defeated by the Romans under L. Scipio, at Mt. Sipylus, near Magnesia, and compelled to sue for peace, which was granted in 188, on condition of his ceding all his dominions E. of Mt. Taurus, and paying 15,000 Euboic talents. In order to raise the money to pay the Romans, he attacked a wealthy temple in Elymais, but was killed by the people of the place (187). He was succeeded by his son Seleucus Philopator. 4. ANTIOCHUS IV EPIPHĂNES (175–164 B.C.), son of Antiochus III, succeeded his brother Seleucus Philopator in 175. He carried on war against Egypt (171–168) with great success, and he was preparing to lay siege to Alexandria in 168, when the Romans compelled him to retire. He endeavoured to root out the Jewish religion and to introduce the worship of the Greek divinities; but this attempt led to a rising of the Jewish people, under Mattathias and his heroic sons the Maccabees, which Antiochus was unable to put down. He attempted to plunder a temple in Elymais in 164, but he was repulsed, and died shortly afterwards in a state of raving madness, which the Jews and Greeks equally attributed to his sacrilegious crimes. His subjects gave him the name of *Epimănes* (the 'madman') in parody of Epiphănes. 5. ANTIOCHUS V EUPATOR (164–162 B.C.), son and successor of Epiphanes, was 9 years old at his father's death. He was dethroned and put to death by Demetrius Soter, the son of Seleucus Philopator. 6. ANTIOCHUS VI THEOS, son of Alexander Balas. He was brought forward as a claimant to the crown in 144, against Demetrius Nicator by Tryphon, but he was murdered by the latter, who ascended the throne himself in 142. 7. ANTIOCHUS VII SIDĒTES (137–128 B.C.), so called from Side, in Pamphylia, where he was brought up, younger son of Demetrius Soter, succeeded Tryphon. He was

defeated and slain in battle by the Parthians in 128. 8. ANTIOCHUS VIII GRYPUS, or Hook-nosed (125–96 B.C.), second son of Demetrius Nicator and Cleopatra. He carried on war for some years with his half-brother, Antiochus IX. At length, in 112, the two brothers agreed to share the kingdom between them, A. Cyzicenus having Coele-Syria and Phoenicia, and A. Grypus the remainder of the provinces. Grypus was assassinated in 96. 9. ANTIOCHUS IX CYZICENUS, from Cyzicus, where he was brought up, brother of No. 8, reigned over Coele-Syria and Phoenicia from 112 to 96, but fell in battle in 95 against Seleucus Epiphanes, son of Antiochus VIII. 10. ANTIOCHUS X EUSĔBES, son of Cyzicenus, defeated Seleucus Epiphanes, and maintained the throne against the brothers of Seleucus. He succeeded his father in 95. 11. ANTIOCHUS XI EPIPHANES, son of Grypus, and brother of Seleucus Epiphanes, carried on war against Eusebes, but was defeated by the latter, and drowned in the river Orontes. 12. ANTIOCHUS XII DIONYSUS, brother of No. 11, held the crown for a short time, but fell in battle against Aretas, king of the Arabians. The Syrians, worn out with the civil broils of the Seleucidae, offered the kingdom to Tigranes, king of Armenia, who united Syria to his own dominions in 83, and held it till his defeat by the Romans in 69. 13. ANTIOCHUS XIII ASIATICUS, son of Eusebes, became king of Syria on the defeat of Tigranes by Lucullus in 69; but he was deprived of it in 65 by Pompey, who reduced Syria to a Roman province. In this year the Seleucidae ceased to reign.

II. *Kings of Commagēnē.* 1. Made an alliance with the Romans, about 64 B.C. He assisted Pompey with troops in 49, and was attacked by Antony in 38. He was succeeded by Mithridates I about 31. 2. Succeeded Mithridates I, and was put to death at Rome by Augustus in 29. 3. Succeeded Mithridates II, and died in A.D. 17 Upon his death, Commagene became a Roman province, and remained so till A.D. 38. 4. Surnamed Epiphanes, received his paternal dominion from Caligula in A.D. 38. He assisted the Romans in their wars against the Parthians under Nero, and against the Jews under Vespasian. In 72, he was accused of conspiring with the Parthians against the Romans, was deprived of his kingdom, and retired to Rome, where he passed the remainder of his life.

III. *Literary.* OF ASCALON, the founder of the fifth Academy, was a friend of Lucullus and the teacher of Cicero at Athens (79 B.C.).

ANTIŎPĒ. 1. Mother, by Zeus, of Amphion and Zethus. [AMPHION.] She was carried off by Epopeus, king of Sicyon, but brought back to Thebes by Lycus. [LYCUS.] 2. An Amazon, sister of Hippolyte, wife of Theseus, and mother of Hippolytus.

ANTĬPĂTER. 1. The Macedonian, an officer greatly trusted by Philip and Alexander the Great, was left by the latter regent in Macedonia, when he crossed over into Asia in 334 B.C. On the death of Alexander (323), Antipater, in conjunction with Craterus, carried on war against the Greeks, who endeavoured to recover their independence. This war, usually called the Lamian war, from Lamia, where Antipater was besieged in 323, was terminated by

Antipater's victory over the confederates at Crannon in 322. Antipater died in 319, after appointing Polysperchon regent, and his own son CASSANDER to a subordinate position. 2. Grandson of the preceding, and second son of Cassander and Thessalonica. He and his brother Alexander quarrelled for the possession of Macedonia, and Demetrius Poliorcetes obtained the kingdom, and put to death the two brothers. 3. Father of Herod the Great, son of a noble Idumaean of the same name, espoused the cause of Hyrcanus against his brother Aristobulus. He was appointed by Caesar in 47 B.C. procurator of Judaea, which appointment he held till his death in 43, when he was poisoned. 4. Eldest son of Herod the Great by his first wife, conspired against his father's life, and was executed five days before Herod's death. 5. OF TARSUS, a Stoic philosopher, the successor of Diogenes and the teacher of Panaetius, about 144 B.C. 6. OF SIDON, author of several epigrams in the *Greek Anthology*, flourished about 100 B.C. A new epigram has come to light on a papyrus from Oxyrhynchus.

ANTĬPĂTER, L. CAELIUS, a Roman historian, and a contemporary of C. Gracchus (123 B.C.), wrote *Annales*, which contained a valuable account of the second Punic war.

ANTĬPATRĬA, town in Illyricum on the Apsus.

ANTIPHĂNĒS, the most important author (with ALEXIS) of the Attic middle comedy.

ANTĬPHĂTĒS, king of the mythical Laestrygones in Sicily, who are represented as giants and cannibals. They destroyed 11 of the ships of Ulysses, who escaped with only one vessel.

ANTĬPHĬLUS, of Egypt, a painter, the rival of Apelles, painted for Philip and Alexander the Great.

ANTĬPHŌN, the most ancient of the 10 Attic orators, born 480 B.C. He belonged to the oligarchical party at Athens, and took an active part in the establishment of the government of the Four Hundred (411 B.C.), after the overthrow of which he was brought to trial, condemned, and put to death. Antiphon introduced great improvements in public speaking. The historian Thucydides was one of his pupils. The orations which he composed were written for others; and the only time that he spoke in public himself was when he was accused and condemned to death. This speech is now lost. We still possess 15 of his orations. See Jebb's *Attic Orators* for detailed information.

ANTISSA, town in Lesbos, on the W. coast between Methymna and the promontory Sigrium.

ANTISTHĔNĒS, an Athenian, founder of the sect of the Cynic philosophers. In his youth he fought at Tanagra (426 B.C.), and was a disciple first of Gorgias and then of Socrates, whom he never quitted, and at whose death he was present. He died at Athens, at the age of 70. He taught in the Cynosarges, a gymnasium for the use of Athenians born of foreign mothers; whence probably his followers were called 'Cynics,' though others derive their name from their dog-like neglect of all forms and usages of society. He

was an enemy to all speculation, and thus was opposed to Plato. He taught that virtue is the sole thing necessary. From his school the Stoics subsequently sprung. Of his pupils, the most famous was Diogĕnēs.

ANTĪTAURUS (*Ali-Dagh*), mountains, which strike off N.E. from the main chain of the Taurus on the S. border of Cappadocia.

ANTĪUM, ancient town of Latium on a promontory in the Tyrrhenian sea. It was founded by Tyrrhenians and Pelasgians, and was noted for its piracy. It was taken by the Romans in 468 B.C., and a colony was sent thither; but it revolted, was taken a second time by the Romans in 338, was deprived of all its ships, and received another Roman colony. Under the empire, it was a favourite residence of many of the Roman nobles and emperors. The emperor Nero was born here, and in the remains of his palace the Apollo Belvedere was found. Antium possessed temples of Fortune and Neptune.

ANTŌNĬA. 1. MAJOR, eldest daughter of M. Antonius and Octavia, wife of L. Domitius Ahenobarbus, and mother of Cn. Domitius, the father of the emperor Nero. 2. MINOR, younger sister of the preceding, wife of Drusus, the brother of the emperor Tiberius, and mother of Germanicus, the father of the emperor Caligula, of Livia, and of the emperor Claudius. She died A.D. 38, soon after the accession of her grandson Caligula. She was celebrated for her beauty, virtue, and chastity. 3. Daughter of the emperor Claudius, was put to death by Nero, A.D. 66, because she refused to marry him.

ANTŌNĬA TURRIS, castle on a rock at the N.W. corner of the Temple at Jerusalem, which commanded both the temple and the city.

ANTŌNĬNŎPŎLIS, city of Mesopotamia, between Edessa and Dara, aft. Maximianopolis, and aft. Constantia.

ANTŌNĬNUS, M. AURĒLĬUS. [AURELIUS.]

ANTŌNĬNUS PIUS, Roman emperor, A.D. 138–161, born near Lanuvium, A.D. 86, was adopted by Hadrian in 138, and succeeded the latter in the same year. The senate conferred upon him the title of *Pius*, or the *dutifully affectionate*, because he persuaded them to grant to his father Hadrian the apotheosis usually paid to deceased emperors. The reign of Antoninus is almost a blank in history—a blank caused by the suspension for a time of war, violence, and crime. He was one of the best princes that ever mounted a throne, and all his thoughts and energies were dedicated to the happiness of his people. He died 161, in his 75th year. He was succeeded by M. Aurelius, whom he had adopted, when he himself was adopted by Hadrian, and to whom he gave his daughter FAUSTINA in marriage. See Bigg, *Origins of Christianity*, chap. xiii; Merivale, *Hist. of Romans under the Empire*, vol. viii.

ANTŌNĬUS. 1. M., the orator, born 143 B.C.; quaestor in 113; praetor in 104, when he fought against the pirates in Cilicia; consul in 99; and censor in 97. He belonged to Sulla's party, and was

put to death by Marius and Cinna, when they entered Rome in 87. Cicero mentions him and L. Crassus as the most distinguished orators of their age; and he is introduced as one of the speakers in Cicero's *De Oratore*. 2. M., surnamed CRETICUS, elder son of the orator, and father of the triumvir, was praetor in 75, and received the command of the fleet and all the coasts of the Mediterranean, in order to clear the sea of pirates; but he did not succeed. He died shortly afterwards in Crete, and was called Creticus in derision. 3. C., younger son of the orator, and uncle of the triumvir, was the colleague of Cicero in the praetorship and consulship. He was one of Catiline's conspirators, but deserted the latter on Cicero's promising him the province of Macedonia. He had to lead an army against Catiline, but unwilling to fight against his former friend, he gave the command on the day of battle to his legate, M. Petreius. At the conclusion of the war Antony went into his province, which he plundered; and on his return to Rome in 59 was accused both of taking part in Catiline's conspiracy and of extortion in his province. He was defended by Cicero, but was condemned, and retired to the island of Cephallenia. He was recalled, probably by Caesar, and was in Rome at the beginning of 44. 4. M., the TRIUMVIR, was son of No. 2 and Julia, the sister of L. Julius Caesar, consul in 64, and was born about 83. His father died while he was still young, and he was brought up by Lentulus, who married his mother Julia, and who was put to death by Cicero in 63 as one of Catiline's conspirators: hence Antony became a personal enemy of Cicero. In 58 he went to Syria, where he served with distinction under A. Gabinius. In 54 he went to Caesar in Gaul, and by the influence of the latter was elected quaestor (52). He now became one of the most active partisans of Caesar. He was tribune of the plebs in 49, and in January fled to Caesar's camp in Cisalpine Gaul, after putting his veto upon the decree of the senate which deprived Caesar of his command. In 48 Antony was present at the battle of Pharsalia. In 44 he was consul with Caesar, when he offered him the kingly diadem at the festival of the Lupercalia. After Caesar's murder on the 15th of March, Antony endeavoured to succeed to his power. He pronounced the speech over Caesar's body and read his will to the people; and he also obtained the papers and private property of Caesar. But he found a new and unexpected rival in young Octavianus, the adopted son and great-nephew of the dictator, who at first joined the senate in order to crush Antony. Towards the end of the year Antony proceeded to Cisalpine Gaul, which had been previously granted him by the senate; but Dec. Brutus refused to surrender the province to Antony and threw himself into Mutina, where he was besieged by Antony. The senate approved of the conduct of Brutus, declared Antony a public enemy, and entrusted the conduct of the war against him to Octavianus. Antony was defeated at the battle of Mutina, in April 43, and was obliged to cross the Alps. Both the consuls, however, had fallen, and the senate now began to show their jealousy of Octavianus. Meantime Antony was joined by Lepidus with a powerful army: Octavianus became

reconciled to Antony; and it was agreed that the government of the state should be vested in Antony, Octavianus, and Lepidus, under the title of *Triumviri Reipublicae Constituendae*, for the next 5 years. The mutual enemies of each were proscribed, and in the numerous executions that followed, Cicero, who had attacked Antony in his Philippic Orations, fell a victim to Antony. In 42 Antony and Octavianus crushed the republican party by the battle of Philippi, in which Brutus and Cassius fell. Antony then went to Asia, which he had received as his share of the Roman world. In Cilicia he met with Cleopatra, and followed her to Egypt, a captive to her charms. In 41 Fulvia, the wife of Antony, and his brother L. Antonius, made war upon Octavianus in Italy. Antony prepared to support his relatives, but the war was brought to a close at the beginning of 40, before Antony could reach Italy. The opportune death of Fulvia facilitated the reconciliation of Antony and Octavianus, which was cemented by Antony marrying Octavia, the sister of Octavianus. Antony remained in Italy till 39, when the triumvirs concluded a peace with Sex Pompey, and he afterwards went to his provinces in the East. In this year and the following Ventidius, the lieutenant of Antony, defeated the Parthians. In 37 Antony crossed over to Italy, when the triumvirate was renewed for 5 years. He then returned to the East, and shortly afterwards sent Octavia back to her brother, and surrendered himself entirely to the charms of Cleopatra. In 36 he invaded Parthia, but he was obliged to retreat. He was more successful in his invasion of Armenia in 34, for he obtained possession of the person of Artavasdes, the Armenian king, and carried him to Alexandria. Antony now laid aside entirely the character of a Roman citizen, and assumed the pomp of an eastern despot. His conduct, and the unbounded influence which Cleopatra had acquired over him, alienated many of his friends and supporters; and Octavianus saw that the time had now come for crushing his rival. The contest was decided by the memorable sea-fight off Actium, 2nd September 31, in which Antony's fleet was defeated. Antony, accompanied by Cleopatra, fled to Alexandria, where he put an end to his own life in the following year (30), when Octavianus appeared before the city. 5. C., brother of the triumvir, was praetor in Macedonia in 44, fell into the hands of M. Brutus in 43, and was put to death by Brutus in 42, to revenge the murder of Cicero. 6. L., youngest brother of the triumvir, was consul in 41, when he engaged in war against Octavianus at the instigation of Fulvia, his brother's wife. He threw himself into the town of Perusia, which he surrendered in the following year. His life was spared, and he was afterwards appointed by Octavianus to the command of Iberia. 7. M., elder son of the triumvir by Fulvia, was executed by order of Octavianus, after the death of his father in 30. 8. JULUS, younger son of the triumvir by Fulvia, was brought up by his stepmother Octavia at Rome, and received great marks of favour from Augustus. He was consul in 10 B.C., but was put to death in 2, in consequence of his adulterous intercourse with Julia, the daughter of Augustus.

ANTRON, town in Phthiotis in Thessaly, at the entrance of the Sinus Maliacus.

ĂNŪBIS, Egyptian divinity, conductor of the dead, worshipped in the form of a human being with a dog's head. The Greeks identified him with Hermes. His worship was introduced at Rome towards the end of the republic.

ĂNŸTUS, wealthy Athenian, the most formidable of the accusers of Socrates, 399 B.C. He was a leading man of the democratical party, and took an active part, along with Thrasybulus, in the overthrow of the 30 Tyrants.

ĂŎNES, an ancient race in Boeotia. Hence the poets frequently use *Aonius* as equivalent to Boeotian. As Mt. Helicon and the fountain Aganippe were in Aonia, the Muses are called Ăŏnĭdes.

AORSI or ADORSI, a powerful people of Asiatic Sarmatia, chiefly found between the Palus Maeotis (*Sea of Azov*) and the Caspian.

ĂPĂMĒA or -ĬA. 1. A. AD ORONTEM, city of Syria, built by Seleucus Nicator on the site of the older city of PELLA, in a very strong position on the river Orontes or Axius, and named in honour of his wife Apama. 2. A. CIBŌTUS or AD MAEANDRUM, a great city of Phrygia, on the Maeander, close above its confluence with the Marsyas. It was built by Antiochus I Soter, who named it in honour of his mother Apama.

ĂPELLĒS, Greek painter, was born, most probably, at Colophon in Ionia, though some ancient writers call him a Coan and others an Ephesian. He was the contemporary of Alexander the Great (336–323 B.C.), and he was the only person whom Alexander would permit to take his portrait. We are not told when or where he died. Throughout his life Apelles laboured to improve himself, especially in drawing, which he never spent a day without practising. Hence the proverb *Nulla dies sine linea*. Of his portraits the most celebrated was that of Alexander wielding a thunderbolt; but the most admired of all his pictures was the 'Aphrodite Anadyomene,' or Aphrodite rising out of the sea; this was brought by Augustus to Rome. To Apelles is ascribed the famous maxim: *Ne sutor supra crepidam* (viz. every man to his own trade). See Walters, *The Art of the Greeks*, p. 157.

ĂPELLĬCŌN, Peripatetic philosopher. His valuable library at Athens, containing the autographs of Aristotle's works, was carried to Rome by Sulla (83 B.C.).

ĂPENNĪNUS MONS (*Apennines*), a chain of mountains running throughout Italy from N. to S., and forming the backbone of the peninsula. It is a continuation of the Maritime Alps [ALPES], and begins near Genua. At the boundaries of Samnium, Apulia, and Lucania, it divides into two branches: one runs E. through Apulia and Calabria, and terminates at the Salentine promontory, and the other W. through Bruttium, terminating apparently at Rhegium and the straits of Messina, but in reality continued throughout Sicily.

ĂPER, ARRĬUS, praetorian prefect, and son-in-law of the emperor

Numerian, whom he was said to have murdered: he was himself put to death by Diocletian on his accession in A.D. 284.

ĂPHĂCA, town of Coele-Syria, between Heliopolis and Byblus, celebrated for the worship and oracle of Aphrodītē.

ĂPHĂREUS, father of Idas and Lynceus, the Aphārētĭdae (also *Aphārēta proles*), celebrated for their fight with Castor and Pollux.

APHIDNA, Attic demus not far from Decelea, was originally one of the 12 towns and districts into which Cecrops is said to have divided Attica. Here Theseus concealed Helen, but her brothers Castor and Pollux rescued their sister.

APHRŎDĪSĬAS, the name of several places famous for the worship of Aphrodītē. 1. A town in Caria on the site of an old town of the Leleges, named Ninōē: under the Romans a free city, and a flourishing school of art. 2. Also called VENERIS OPPIDUM, town, harbour, and island on the coast of Cilicia, opposite Cyprus.

APHRŎDĪTĒ, called VĔNUS by the Romans, the goddess of love and beauty. In the *Iliad* she is represented as the daughter of Zeus and Diōnē; but later poets frequently relate that she was sprung from the foam of the sea, whence they derive her name. She was the wife of Hephaestus; but she proved faithless, and was in love with Ares, the god of war. She also loved the gods Dionysus, Hermes, and Poseidon, and the mortals Anchises and Adonis. She surpassed all the other goddesses in beauty, and hence received the prize of beauty from Paris. She likewise had the power of granting beauty and invincible charms to others, and whoever wore her magic girdle immediately became an object of love and desire. In the vegetable kingdom the myrtle, rose, apple, poppy, etc., were sacred to her. The animals sacred to her, which are often mentioned as drawing her chariot or serving as her messengers, are the sparrow, the dove, the swan, and the swallow. She is generally represented in works of art with her son Eros. The principal places of her worship in Greece were the islands of Cyprus and Cythera. Her worship combined, with Hellenic conceptions, many features of Eastern origin. [The most famous of her statues in ancient times was that by Praxiteles (copy at Munich), and the Melos statue, the original of which is at the Louvre. The painting by Apelles was renowned. [APELLES.] See Dyer, *The Gods in Greece*, chap. vii. ('Aphrodite at Paphos').] (See Fig. 8.)

APHTHŎNĬUS, of Antioch, Greek rhetorician, lived about A.D. 315, and wrote the introduction to the study of rhetoric, entitled *Progymnasmata*. It was used as a school-book for several centuries.

APHŬTIS, town in the peninsula Pallene in Macedonia, with a temple and oracle of Zeus Ammon.

ĂPĪCĬUS, the name of three notorious gluttons. 1. The first lived in the time of Sulla. 2. The second and most renowned, M. Gabius Apicius, flourished under Tiberius. Having squandered his fortune on the pleasures of the table, he hanged himself. 3. A contemporary of Trajan, sent to this emperor, when he was in Parthia, fresh oysters, preserved by a skilful process of his own. The work

on cookery ascribed to Apicius was probably compiled later by another writer.

ĀPĪDĀNUS, river in Thessaly.

APĪŌN, Greek grammarian of the 1st cent. A.D. He wrote a spiteful work against the Jews, to which Josephus replied in his treatise *Against Apion.*

ĀPIS. 1 Son of Phoroneus and Laodicē, king of Argos, from whom Peloponnesus, and more especially Argos, was called APIA. 2. The sacred Bull of Memphis, worshipped as a god among the Egyptians. There were certain signs by which he was recognized to be the god. At Memphis he had a splendid residence, containing extensive walks and courts for his amusement. His birthday, which was celebrated every year, was a day of rejoicing for all Egypt. His death was a season of public mourning, which continued till another sacred bull was discovered by the priests.

ĀPOLLĪNIS PROMONTORIUM, promontory in N. Africa, forming the W. point of the Gulf of Carthage.

ĀPOLLO, Greek god, son of Zeus and Leto and twin brother of Artemis, was born in the island of Delos, whither Leto had fled from the jealous Hera. The powers ascribed to Apollo are apparently of different kinds, but all are connected with one another, as will be seen from the following classification. He is (1) *The god who punishes,* whence he is represented with a bow and arrows. All sudden deaths were believed to be the effect of his arrows; and with them he sent the plague into the camp of the Greeks before Troy. (2) *The god who affords help and wards off evil.* As he had the power of punishing men, so he was also able to deliver men, if duly propitiated. From his being the god who afforded help, he is the father of Aesculapius, the god of the healing art, and was also identified in later times with Paeëon, the god of the healing art in Homer. (3) *The god of prophecy.* Apollo exercised this power in his numerous oracles, and especially in that of Delphi. Hence he is frequently called the Pythian Apollo, from Pytho, the ancient name of Delphi. He had the power of communicating the gift of prophecy both to gods and men. (4) *The god of song and music.* We find him in the *Iliad* delighting the immortal gods with his phorminx; and the Homeric bards derived their art of song either from Apollo or the Muses. Hence he is placed in close connection with the Muses, and is called Musagetes, as leader of the Muses. Later tradition ascribed to Apollo even the invention of the flute and lyre, while it is more commonly related that he received the lyre from Hermes. Respecting his musical contests, see MARSYAS, MIDAS. (5) *The god who protects the flocks and cattle.* There are in Homer only a few allusions to this feature in the character of Apollo, but in later writings it assumes a very prominent form, and in the story of Apollo tending the flocks of Admetus at Pherae in Thessaly, the idea reaches its height. (6) *The god who delights in the foundation of towns and the establishment of civil constitutions.* Hence a town or a colony was never founded by the Greeks without consulting an

oracle of Apollo, so that he became, as it were, their spiritual leader. (7) *The god of the Sun.* In Homer, Apollo and Helios, or the Sun, are distinct, and his identification with the Sun, though almost universal among later writers, was the result of later speculations and of Egyptian influence. Apollo had more influence upon the Greeks than any other god. It may safely be asserted that the Greeks would never have become what they were without the worship of Apollo: in him the brightest side of the Grecian mind is reflected. In the religion of the early Romans there is no trace of the worship of Apollo. The Romans became acquainted with this divinity through the Greeks, and adopted all their notions about him from the latter people. During the second Punic war, in 212, the Ludi Apollinares were instituted in his honour. The most beautiful among the extant representations of Apollo is the Apollo Belvedere in the Vatican at Rome, in which he appears as the ideal of youthful manliness. (See Fig. 10.)

APOLLODŌRUS. 1. Of Carystus, Greek poet of the New Comedy. 2. Athenian historian and mythographer of the 2nd cent. B.C. His *Library* (*Bibliotheca*) is translated, with text, by Sir J. G. Frazer in the Loeb Library. 3. Greek painter; the first to show light and shade in his pictures: *flor.* 420 B.C. 4. Architect of Trajan's Forum.

ĀPOLLŌNĬA. 1. Town in Illyria. It was founded by the Corinthians and Corcyraeans, and was celebrated as a place of commerce and of learning. Many distinguished Romans, among others the young Octavius, afterwards the emperor Augustus, pursued their studies here. 2. Town in Macedonia, on the Via Egnatia, between Thessalonica and Amphipolis, and S. of the Lake of Bolbe. 3. Town in Thrace on the Black Sea, colony of Miletus, had a temple of Apollo, from which Lucullus carried away a colossus of this god, and erected it on the Capitol at Rome. 4. Town in Cyrenaica: birthplace of Eratosthenes.

ĀPOLLŌNIS, city in Lydia, between Pergamus and Sardis, named after Apollonis, mother of king Eumenes.

ĀPOLLŌNĬUS. 1. OF ALABANDA in Caria, rhetorician, taught rhetoric at Rhodes, about B.C. 100. 2. OF ALABANDA, surnamed MOLO, likewise a rhetorician, taught rhetoric at Rhodes. In 81 B.C. Apollonius came to Rome as ambassador of the Rhodians, on which occasion Cicero heard him; Cicero also received instruction from him in rhetoric. 3. PERGAEUS, from Perga in Pamphylia, one of the greatest mathematicians of antiquity, commonly called the 'Great Geometer,' was educated at Alexandria under the successors of Euclid, and flourished about 250–220 B.C. 4. RHODIUS, poet and grammarian, born at Alexandria, and flourished 222–181 B.C. In his youth he was instructed by Callimachus; but they afterwards became enemies. Apollonius taught rhetoric at Rhodes with so much success that the Rhodians honoured him with their franchise: hence he was called the 'Rhodian.' He afterwards returned to Alexandria, where he succeeded Eratosthenes as chief librarian at Alexandria. His poem, called the *Argonautica*, gives a description

of the adventures of the Argonauts. Translation (in English verse) by Way (in Dent's Temple Classics); also in Loeb Library. 5. TYANENSIS or TYANAEUS, i.e. of Tyăna in Cappadocia, a Neo-Pythagorean philosopher, was born about 4 years before the Christian era. Apollonius obtained great influence by pretending to miraculous powers. His life is written by Philostratus. After travelling extensively, he settled down at Ephesus, where he became master of a school. Like many modern occultists P. was a quack.

APPĬA VĬA, celebrated Roman road, was commenced by Ap. Claudius Caecus, when censor, 312 B.C. It issued from the Porta Capena, and terminated at Capua, but was eventually extended to Brundisium.

APPĬĀNUS, Roman historian, native of Alexandria, lived at Rome during the reigns of Trajan, Hadrian, and Antoninus Pius. He wrote a Roman history in 24 books, of which only part has come down to us. His style is clear; but he possesses few merits as an historian. Translation in the Loeb Library (H White: 4 vols.).

APPĬI FŎRUM. [FORUM APPII.]

APPULEIUS, of Madaura in Africa, born about A.D. 124, educated first at Carthage and afterwards at Athens, where he studied the Platonic philosophy. He next travelled extensively. After his return to Africa he married a rich widow, Pudentilla. This led to a legal action, in which he was acquitted; his speech in his own defence is extant in the *Apologia* (edition by Butler and Owen, 1914). His important work is the *Metamorphoses*, known as the *Golden Ass*, which, with the exception of the *Satyricon* of Petronius, is the only surviving example of the Latin novel. The tale of *Cupid and Psyche* forms an episode in this work (edition with commentary, by L. C. Purser; Adlington's 1566 version reprinted in Dent's Temple Classics and in Loeb Library. Pater's translation is given in his *Marius the Epicurean*). A complete translation of Apuleius, by H. E. Butler, is in the Oxford Translation series.

APPŬLĒIUS SATURNĪNUS. [SATURNINUS.]

APŪLĀNI, Ligurian people on the Macra, subdued by the Romans after a long resistance and transplanted to Samnium, 180 B.C.

ĀPŪLĬA, included the whole of the S.E. of Italy from the river Frento to the promonotory Iapygium. In its narrower sense it was the country E. of Samnium on both sides of the Aufidus, the Daunia and Peucetia of the Greeks: the S.E. was called Calabria by the Romans. The country was very fertile.

ĀQUAE, Roman name given to medicinal springs and bathing places. 1. CUTILIAE, mineral springs in Samnium, near the ancient town of Cutilia, which perished in early times, and E. of Reāte. There was a celebrated lake in its neighbourhood with a floating island, which was regarded as the *umbilicus* or centre of Italy. Vespasian died at this place. 2. SEXTIAE (*Aix*), a Roman colony in Gallia Narbonensis, founded by Sextius Calvinus, 122 B.C.; its mineral waters were long celebrated. Near this place Marius

defeated the Teutoni, 102 B.C. 3. STATIELLAE, a town of the Statielli in Liguria, celebrated for its warm baths.

AQUEDUCTS, ROMAN. These are among the finest structures of the old world. They often conveyed the water for long distances, in covered stone channels, on lofty arcades stretching over hill and valley. Four are still in use at Rome. Among the best preserved of these aqueducts are those at Tarragona and Segovia in Spain, and the magnificent *Pont du Gard* (see illustration, Fig. 9) near Nîmes, in S. France. The height of the lowest row of arches above the water's edge is 65 feet; the second row is another 65 feet above the lowest; the top row above the second, 28 feet; total height=158 feet. The water channel (*specus*) is seen at the top. The ancient name of the place was Nemausus.—See Bury, *Student's Roman Empire*, chap. xxxi; also Ashby and Richmond, *The Aqueducts of Ancient Rome*, 1935.

ĀQUILĒIA. Town in Gallia Transpadana at the very top of the Adriatic. It was founded by the Romans in 182 B.C., as a bulwark against the northern barbarians. It was also a flourishing place of commerce, and, in imperial times, became noted for the worship of Mithras. It was taken and completely destroyed by Attila in A.D. 452; its inhabitants escaped to the lagoons, where Venice was afterwards built.

ĀQUILLĬUS OR ĀQUILĬUS. 1. Consul, B.C. 129, finished the war against Aristonicus, son of Eumenes of Pergamus. 2. Consul, 101 B.C., finished the Servile war in Sicily. In 88 he was defeated by Mithridates, who put him to death by pouring molten gold down his throat.

ĀQUĪNUM, town in Latium; birth-place of Juvenal.

ĀQUĬTĀNĬA, the country of the Aquitani, extended from the Garumna (*Garonne*) to the Pyrenees.

ĀRĂBĬA, a country at the S.W. extremity of Asia, forming a large peninsula, bounded on the W. by the ARABICUS SINUS, on the S. and S.E. by the ERYTHRAEUM MARE, and on the N.E. by the Persicus Sinus. On the N. or land side its boundaries were indefinite, but it included the whole of the desert country between Egypt and Syria, on the one side, and the banks of the Euphrates on the other. It was divided into 3 parts: (1) *Arabia Petraea*, including the triangular piece of land between the two heads of the Red Sea (the peninsula of Mt. Sinai) and the country immediately to the N. and N.E.; and called from its capital Petra, while the literal signification of the name, 'Rocky Arabia,' agrees also with the nature of the country: (2) *Arabia Deserta*, including the great Syrian Desert and a portion of the interior of the Arabian peninsula: (3) *Arabia Felix*, consisting of the whole country not included in the other two divisions. There is only on the W. coast a belt of fertile land, which caused the ancients in their ignorance of the country to apply the epithet of Felix to the whole peninsula. The inhabitants of Arabia were of the race called Semitic or Aramaean, and closely related to the Israelites. The N.W. district (Arabia Petraea) was

inhabited by the various tribes which constantly appear in Jewish history: the Amalekites, Midianites, Edomites, Moabites, Ammonites, etc. The Greeks and Romans called the inhabitants by the name of NABATAEI, whose capital was Petra. The people of Arabia Deserta were called Arabes Scenītae, from their dwelling in tents, and Arabes Nomades, from their mode of life. From the earliest known period a considerable traffic was carried on by the people in the N. (especially the Nabataei) by means of caravans, and by those on the S. and E. coast by sea, in the productions of their own country (chiefly gums, spices, and precious stones), and in those of India and Arabia. The only part of Arabia ever conquered was Arabia Petraea, which became under Trajan a Roman province. Christianity was early introduced into Arabia, where it spread to a great extent, and continued to exist side by side with the old religion (which was Sabaeism, or the worship of heavenly bodies), and with some admixture of Judaism, until the rise of Mohammedanism in 622.

ĀRĂBĪCUS SINUS, the *Red Sea*, long narrow gulf between Africa and Arabia, connected on the S. with the *Indian Ocean* by the *Straits of Bab-el-Mandeb*, and on the N. divided into two heads by the peninsula of Arabia Petraea (*Penins. of Sinai*), the E. of which was called Sinus Aelanites or Aelaniticus (*Gulf of Akaba*), and the W. Sinus Heroöpolites or Heroöpoliticus (*Gulf of Suez*). [ERYTHRAEUM MARE.]

ĀRACHNĒ, a Lydian maiden, daughter of Idmon of Colophon, a famous dyer in purple. Arachnē excelled in the art of weaving, and, proud of her talent, ventured to challenge Athēna to compete with her. The maiden produced a piece of cloth in which the amours of the gods were woven, and as the goddess could find no fault with it, she tore the work to pieces. Arachnē in despair hung herself: Athēna loosened the rope and saved her life, but the rope was changed into a cobweb and Arachnē herself into a spider (*arachnē*).

ĀRĂCHŌSĬA, one of the E. provinces of the Persian (and afterwards of the Parthian) Empire, bounded on the E. by the Indus, on the N. by the Paropamisadae, on the W. by Drangiana, and on the S. by Gedrosia. It was a fertile country.

ĀRĂCYNTHUS, mountain on the S.W. coast of Aetolia, near Pleuron, sometimes placed in Acarnania. Later writers erroneously make it a mountain between Boeotia and Attica, and hence mention it in connection with Amphion, the Boeotian hero.

ĀRĂR or ĀRĀRIS (*Saône*), river of Gaul, rises in the Vosges, receives the Dubis (*Doubs*) from the E., after which it becomes navigable, and flows into the Rhône at Lugdunum (*Lyons*).

ĀRĀTUS. 1. General of the Achaeans, son of Clinias, was born at Sicyon, 271 B.C. His father was murdered when he was a child, and was brought up at Argos. At 20 years of age he delivered Sicyon from the rule of its tyrant and united the city to the Achaean League, which gained in consequence a great accession of power,

251 B.C. In 245 he was elected general of the league. But he excelled more in negotiation than in war; and in his war with the Aetolians and Spartans he was often defeated. In order to resist these enemies he cultivated the friendship of Antigonus Doson, king of Macedonia, and of his successor Philip: but as Philip was evidently anxious to make himself master of all Greece, dissensions arose between him and Aratus, and the latter was eventually poisoned in 213 by the king's order. 2. Of Soli, in Cilicia, flourished 270 B.C., and spent the latter part of his life at the court of Antigonus Gonatas, king of Macedonia. He wrote an astronomical poem, entitled *Phaenomena*, which was very popular in ancient times. Translated into Latin by Cicero. English translation in Loeb Library (G. R. Mair).

ĂRAXĒS. 1. River in Armenia, rising in Mt. Aba or Abus, joining the Cyrus, and falling with it into the Caspian sea. The Araxes was proverbial for the force of its current.—2. In Mesopotamia. [ABORRHAS.] 3. River in Persis, on which Persepolis stood, flowing into a salt lake not far below Persepolis. 4. It is doubtful whether the Araxes of Herodotus is the same as the OXUS, JAXARTES, or the *Volga*.

ARBĂCĒS, the founder of the Median empire.

ARBĒLA, city of Adiabene in Assyria, celebrated as the headquarters of Darius Codomannus, before the last battle in which he was overthrown by Alexander (331 B.C.), which is hence frequently called the battle of Arbela, though it was really fought near GAUGAMĒLA, about 50 miles W. of Arbela.

ARCĂDĬA, a country in the middle of Peloponnesus, surrounded on all sides by mountains. The Achelous, the greatest river of Peloponnesus, rises in Arcadia. The N. and E. parts of the country were barren and unproductive; the W. and S. were more fertile, with numerous valleys where corn was grown. The Arcadians regarded themselves as the most ancient people in Greece: the Greek writers call them indigenous and Pelasgians. They were chiefly employed in hunting and the tending of cattle, whence their worship of Pan, who was especially the god of Arcadia, and of Artemis. They were passionately fond of music. The Arcadians experienced fewer changes than any other people in Greece, and retained possession of their country upon the conquest of the rest of Peloponnesus by the Dorians. After the second Messenian war, the different towns became independent republics, of which the most important were MANTINEA, TEGEA, ORCHOMENUS, PSOPHIS, and PHENEUS. The Lacedaemonians made many attempts to obtain possession of parts of Arcadia, but these attempts were finally frustrated by the battle of Leuctra (371 B.C.); and in order to resist all future aggressions on the part of Sparta, the Arcadians, upon the advice of Epaminondas, built the city of MEGALOPOLIS. They subsequently joined the Achaean League, and finally became subject to the Romans.

ARCĂDIUS, emperor of the East, elder son of Theodosius I, and

brother of Honorius, reigned A.D. 395–408. See Gibbon, *Decline and Fall*; Bury, *History of Later Roman Empire.*

ARCAS, king of the Arcadians, son of Zeus and Callisto, from whom Arcadia was supposed to have derived its name.

ARCĔSĬLĀUS. 1. Greek philosopher, born at Pitane in Aeolis, succeeded Crates about 241 B.C. in the chair of the Academy at Athens, and became the founder of the second or middle Academy. He is said to have died in his 76th year from a fit of drunkenness. 2. The name of four kings of Cyrene. [BATTIADAE.]

ARCĒSĬUS, father of Laërtes and grandfather of Ulysses.

ARCHĔLĀUS. 1. Son and successor of HEROD the Great, was appointed by his father as his successor, and received from Augustus Judaea, Samaria, and Idumaea, with the title of ethnarch. In consequence of his tyrannical government, Augustus banished him in A.D. 7 to Vienna in Gaul, where he died. 2. King of MACEDONIA (413–399 B.C.), an illegitimate son of Perdiccas II, obtained the throne by the murder of his half-brother. His palace was adorned with paintings by Zeuxis; and Euripides, Agathon, and other men of eminence were among his guests. 3. A distinguished general of MITHRIDATES, defeated by Sulla in Boeotia, 86 B.C. He deserted to the Romans, 81 B.C. 4. Son of the preceding, was raised by Pompey, in 63 B.C., to the dignity of priest of the goddess at Comana in Pontus or Cappadocia. In 56 or 55 Archelaus bacame king of Egypt by marrying Berenice, the daughter of Ptolemy Auletes, who, after the expulsion of her father, had obtained the sovereignty of Egypt. But at the end of 6 months he was defeated and slain in battle by Gabinius, who restored Ptolemy Auletes. 5. Son of No. 4, and his successor in the office of high-priest of Comana, was deprived of his dignity by Julius Caesar in 47. 6. Son of No. 5, received from Antony, in 36 B.C., the kingdom of Cappadocia—a favour which he owed to the charms of his mother Glaphyra. He was deprived of his kingdom by Tiberius, A.D. 17; and Cappadocia was then made a Roman province. 7. A philosopher of the Ionic School, born either at Athens or at Miletus. He flourished about 450 B.C.

ARCHĔMŎRUS or Opheltes, son of the Nemean king Lycurgus. When the Seven Heroes on their expedition against Thebes stopped at Nemea, Hypsipyle, the nurse of the child Opheltes, while showing the way to the Seven, left the child alone. The child was killed by a dragon, and Amphiaraus saw in this an omen boding destruction to himself and his companions. They called the child Archemorus, 'Forerunner of Death,' and instituted the Nemean games in honour of him.

ARCHĬAS. 1. A Heraclid of Corinth, who founded Syracuse, 734 B.C. 2. A. LICINIUS ARCHIAS, Greek poet, born at Antioch in Syria, about 120 B.C., came to Rome in 102, and was received by the Luculli, from whom he obtained the gentile name of Licinius. He was enrolled as a citizen at Heraclea in Lucania; and as this town was united with Rome by a *foedus*, he subsequently obtained

the Roman franchise in accordance with the Lex Plautia Papiria passed in 89 B.C. In 61 he was accused of assuming the citizenship illegally. He was defended by his friend M. Cicero in the extant speech *Pro Archia*.

ARCHĪDĀMUS, the name of 5 kings of Sparta from the 7th to the end of the 3rd cent. B.C. The most famous of these kings invaded Attica, 431 B.C., with 100,000 men.

ARCHĪLŎCHUS, of Paros, one of the earliest lyric poets, celebrated for his lampoons. He perfected the Iambic metre. He flourished about 714–676 B.C. He went from Paros to Thasos with a colony, but afterwards returned to Paros, and fell in battle in a war against the Naxians. He had been a suitor to Neobulē, one of the daughters of Lycambes, who first promised and afterwards refused to give his daughter to the poet. Enraged at this treatment, Archilochus attacked the whole family in an Iambic poem with such effect, that the daughters of Lycambes are said to have hung themselves through shame. See J. U. Powell, *New Chapters in the History of Greek Literature*, 1933.

ARCHĪMĒDĒS, of Syracuse, the most famous of ancient mathematicians and natural philosophers, was born 287 B.C. He was a friend, if not a kinsman, of Hiero, for whom he constructed various engines of war, which, many years afterwards, were so far effectual in the defence of Syracuse against Marcellus, as to convert the siege into a blockade. His inventions and discoveries were many and highly important, e.g. a pump, known as the water-screw of Archimedes. When Syracuse was taken (212 B.C.), Archimedes was killed by the Roman soldiers, being at the time intent upon a mathematical problem. Some of his works have come down to us.

ARCHITECTURA. There are two chief divisions of ancient classic architecture: (1) Greek; (2) Roman. The distinguishing styles are called *Orders*, which may be (roughly) classified as (1) *Greek:* Doric; Ionic; Corinthian; and (2) *Roman:* Tuscan; Composite. Of these Orders, the Greek are alone true; the Roman are adapted. Though the Roman Orders were never used by the Greeks, the Doric, Ionic, and Corinthian were common to both Greeks and Romans.

Of the three 'true' Orders used by the Greeks, the *Doric* is the oldest and, in many ways, the noblest. The greatest example of Doric in the world is the PARTHENON at Athens. Another grand example of Doric is to be seen in the great temple of Poseidon at Paestum (6th cent. B.C.). This Order has no 'base'; the capital is simple and massive; the shaft fluted; and the entablature far more significant than in the other Orders. In the Doric column there are 20 flutes, so arranged as to touch each other.

The *Ionic* Order is easily distinguished by the spiral volutes on the capital. The shaft of the column is fluted; generally, 24 flutes with fillets between, the flutes being semicircular. The base is known as 'Attic' (i.e. two torus mouldings separated by a scotia with intervening fillets). Among ancient examples, we may mention the portico of the Erechtheum at Athens; among modern, the façade of the British Museum. Roman Ionic does not differ, in

principle, from Greek; but note: the cornice is deeper, the frieze narrower, the volutes smaller, and the shaft is plain.

The *Corinthian* Order was employed by the Greeks but little, the most noteworthy examples now extant being the Choragic Monument of Lysicrates at Athens, and the temple of Olympian Zeus at Athens. With the Romans this Order was a great favourite, as it suited their ideas of superabundance and magnificence The finest example of Roman Corinthian is the PANTHEON at Rome. The distinguishing feature of the Order is the 'foliated capital,' often most elaborately carved. The base of the Corinthian column is not unlike the Ionic, and is superimposed on a stylobate, or square plinth. Roman Corinthian differs from Greek in the following respects: there are no 'antefixae' carvings on the top; the crowning moulding is supported by carved consoles, beneath which runs the egg-and-tongue moulding. Besides this, the capital differs in many details; and the shaft is frequently plain, whereas in Greek Corinthian the shaft is fluted.

A good example of the Roman *Composite* Order is to be found in the Arch of Titus (Rome).

See Anderson and Spiers's *Architecture of Greece and Rome*, 3rd ed. revised, 1927.

ARCHŌN (=ruler), the name given at Athens to the supreme authority set up after the abolition of royalty. There were 9 archons, and the year was always named after the president for that year.

ARCHŸTAS, of Tarentum, philosopher, mathematician, general, and statesman, lived about 400 B.C. He was contemporary with Plato, whose life he saved by his influence with the tyrant Dionysius. He was drowned while upon a voyage on the Adriatic. He belonged to the Pythagorean school.

ARCONNĒSUS. 1. Island off Ionia, near Lebedus, also called Aspis. 2. Island off the coast of Caria, opposite Halicarnassus.

ARCTĪNUS, of Miletus, the most distinguished among the cyclic poets, probably lived about 776 B.C..

ARCTŎPHŸLAX. [ARCTOS.]

ARCTOS, 'the Bear,' two constellations near the N. Pole. 1. THE GREAT BEAR (*Ursa Major*), also called the Waggon (*Plaustrum*). The ancient Italian name of this constellation was *Septem Triones*, the 'Seven Ploughing Oxen,' also *Septentrio*, and with the epithet *Major* to distinguish it from the *Septentrio Minor*, or Lesser Bear. 2. THE LESSER or LITTLE BEAR (*Ursa Minor*), likewise called the Waggon, and *Cynosura*, 'dog's tail,' from the resemblance of the constellation to the upturned curl of a dog's tail. The constellation before the Great Bear was called *Boötes*, *Arctophŷlax*, or *Arctūrus*. At a later time *Arctophylax* became the general name of the constellation, and the word *Arctūrus* was confined to the chief star in it. All these constellations are connected in mythology with the Arcadian nymph Callisto, the daughter of Lycaon. [CALLISTO.] In the poets the epithets of these stars have constant reference to the

family and country of Callisto; thus we find them called *Lycaonis Arctos : Maenalia Arctos* and *Maenalis Ursa* (from M. Maenalus in Arcadia): *Erymanthis Ursa* (from M. Erymanthus in Arcadia). *Parrhasides stellae* (from the Arcadian town Parrhasia). Though most traditions identified Boötes with Arcas, others pronounced him to be Icarius or his daughter Erigone. Hence the Septentriones are called *Boves Icarii*.

ARDĔA, chief town of the Rutuli in Latium, situated about 3 miles from the sea, one of the most ancient places in Italy, and the capital of Turnus. It was conquered and colonized by the Romans, 442 B.C.

ARDYS, son of Gyges, king of Lydia, reigned 678–629 B.C.

ĀRĔLĀTĒ, ĀRĔLAS, or ĀRĔLĀTUM, *Arles*, town in Gallia Narbonensis, and a Roman colony. The Roman remains at Arles attest the greatness of the ancient city.

ARENĒ, town mentioned by Homer as belonging to the dominions of Nestor, and situated near the mouth of the Minyeĭus. [ANIGRUS.]

ĀRĒŎPĂGUS, at Athens, a rocky promontory lying to the W. of, and not far from, the Acropolis. It was the Hill of Ares (*Mars' Hill*; cf. Acts xvii). The name was also given to the council which held their meetings here. This council, which consisted of ex-archons, was the criminal court of Athens, and it also exercised the same power over religious matters as the Boulē did over political, but this power was reduced about the middle of the 5th century B.C.

ĀRĒS, called MARS by the Romans, the Greek god of war, and one of the great Olympian gods, is called the son of Zeus and Hēra. His savage and sanguinary character makes him hated by the other gods and by his own parents. He was wounded by Diomedes, who was assisted by Athēna, and in his fall he roared like ten thousand warriors. The gigantic Alōĭdae had likewise conquered him, and kept him a prisoner for 13 months, until he was delivered by Hermes. He was also conquered by Hercules, with whom he fought on account of his son Cycnus, and was obliged to return to Olympus. This fierce and gigantic but withal handsome god, loved, and was beloved by, Aphrodītē. According to a late tradition, Ares slew Halirrhothius, the son of Poseidon, when he was offering violence to Alcippē, the daughter of Ares. Hereupon Poseidon accused Ares in the Areopagus, where the Olympian gods were assembled in court. Ares was acquitted, and this event was believed to have given rise to the name Areopagus. In Greece the worship of Ares was not very general, and it was probably introduced from Thrace. One of the best known statues of Ares now extant is that in the Villa Ludovisi.

ĀRĔTAS, the name of several kings of Arabia Petraea. 1. A contemporary of Pompey, invaded Judaea in 65 B.C., in order to place Hyrcanus on the throne, but was driven back by the Romans, who espoused the cause of Aristobulus. 2. The father-in-law of Herod Antipas, invaded Judaea, because Herod had dismissed the daughter of Aretas in consequence of his connection with Herodias.

ĀRĒTHŪSA, one of the Nereids, and the nymph of the fountain of Arethusa in the island of Ortygia near Syracuse. [ALPHEUS.]

ARGĪLĒTUM, district in Rome, extending from the S. of the Quirinal to the Capitoline and the Forum. It was inhabited by mechanics and booksellers. See Warde Fowler, *Social Life at Rome*.

ARGINŪSAE, 3 small islands off the coast of Aeolis, opposite Mytilēnē in Lesbos, celebrated for the naval victory of the Athenians over the Lacedaemonians under Callicratidas, 406 B.C.

ARGĪPHONTĒS, 'slayer of Argus,' a surname of Hermes. Such is the traditional interpretation; but the legend inferred is unknown. Possibly the root of the word is φαν-, and the meaning would be *The Swift Appearer*, a name for the messenger of the gods.

ARGĪVA, a surname of Hera from Argos.

ARGŎLIS. [ARGOS.]

ARGŎNAUTAE, the Argonauts, 'sailors of the Argo,' were the heroes who sailed to Aea (afterwards called Colchis) for the purpose of fetching the golden fleece. In order to get rid of Jason, Pelias, king of Iolcus in Thessaly, persuaded him to fetch the golden fleece, which was suspended on an oak tree in the grove of Ares in Colchis, and was guarded day and night by a dragon. Jason undertook the enterprise, and commanded Argus, the son of Phrixus, to build a ship with 50 oars, which was called *Argo* after the name of the builder. Jason was accompanied by all the great heroes of the age, such as Hercules, Castor and Pollux, Theseus, etc.: their number is said to have been 50. After many adventures, they arrived at the mouth of the river Phasis. The Colchian king Aeëtes promised to give up the golden fleece if Jason would yoke to a plough two fire-breathing oxen with brazen feet, and sow the dragon's teeth which had not been used by Cadmus at Thebes. Medēa, the daughter of Aeetes, fell in love with Jason, and on his promising to marry her, she furnished him with the means of resisting fire and steel, and sent to sleep the dragon who guarded the golden fleece. After Jason had taken the treasure, he and his Argonauts embarked by night, along with Medea, and sailed away. On their return they were driven by a storm to the W. of Italy; and after wandering about the W. coasts of the Mediterranean, they arrived at Iolcus. The legend of the Argonauts is very ancient; Homer speaks of it as though it were universally familiar. See the *Argonautica* of Apollonius Rhodius (Way's translation).

ARGOS. In Homer we find mention of the Pelasgic Argos, that is, a town or district of Thessaly, and of the Achaean Argos, by which he means sometimes the whole Peloponnesus, sometimes Agamemnon's kingdom of Argos of which Mycenae was the capital, and sometimes the town of Argos. As Argos frequently signifies the whole Peloponnesus, so the Ἀργεῖοι often occur in Homer as a name of the whole body of the Greeks, in which sense the Roman poets also use Argivi. 1. ARGOS, a district of Peloponnesus, also called by Greek writers, Argīa or Argŏlĭcē or Argŏlis. Under the Romans,

Argolis became the usual name of the country, while the word Argos or Argi was confined to the town. The Roman Argolis was bounded on the N. by the Corinthian territory, on the W. by Arcadia, on the S. by Laconia, and included towards the E. the whole peninsula between the Saronic and Argolic Gulfs: but during the time of Grecian independence Argolis or Argos was only the country lying round the Argolic gulf, bounded on the W. by the Arcadian mountains, and separated on the N. by a range of mountains from Corinth, Cleonae, and Phlius. The main part of the population consisted of Pelasgi and Achaei, to whom Dorians were added after the conquest of Peloponnesus by the Dorians. 2. ARGOS, or ARGI, -ORUM, in the Latin writers, the capital of Argolis, situated in a level plain a little to the W. of the Inachus. It had an ancient Pelasgic citadel called Larissa. It was celebrated for the worship of Hera, whose great temple, Heraeum, lay between Argos and Mycenae. During excavations on the site of the Heraeum (1925) Mycenaean tombs, as well as some neolithic pottery, were discovered. The city is said to have been built by INACHUS or his son PHORONEUS, or else by ARGUS. The descendants of Inachus were deprived of the sovereignty by DANAUS, who is said to have come from Egypt. The descendants of Danaus were in their turn obliged to submit to the Achaean race of the Pelopidae. Under the rule of the Pelopidae Mycenae became the capital of the kingdom, and Argos was a dependent state. Thus Mycenae was the royal residence of Atreus and of his son Agamemnon; but under Orestes Argos again became supreme. Upon the conquest of Peloponnesus by the Dorians Argos fell to the share of Temenus, whose descendants ruled over the country. All these events belong to mythology; and Argos first appears in history about 750 B.C., as the chief state of Peloponnesus, under its ruler PHIDON. After the time of Phidon its influence declined; and its power was weakened by wars with Sparta. In consequence of its jealousy of Sparta, Argos took no part in the Persian war. In the Peloponnesian war it sided with Athens against Sparta. At this time its government was a democracy, but at a later period it fell under the power of tyrants. In 243 it joined the Achaean League, and on the conquest of the latter by the Romans, 146, it became a part of the Roman province of Achaia.

ARGUS. 1. Surnamed Panoptes, 'the all-seeing,' because he had a hundred eyes, son of Agenor, or Arestor, or Inachus. Hera appointed him guardian of the cow into which Io had been metamorphosed; but Hermes, at the command of Zeus, sent him to sleep by the sweet notes of his flute, and then cut off his head. Hera transplanted his eyes to the tail of the peacock, her favourite bird. 2. The builder of the *Argo*, son of Phrixus. 3. The faithful old dog of Ulysses who died of joy at seeing his master after his twenty years' absence from home (Hom. *Od.* xvii. 292).

ARGŸRĬPA. [ARPI.]

ĀRĬA or -IA, the most important of the eastern provinces of the ancient Persian Empire, was bounded on the E. by the Paropamisadae, on the N. by Margiana and Hyrcania, on the W. by Parthia,

and on the S. by the desert of Carmania. From Aria was derived the name Ariana, under which all the eastern provinces were included.

ĀRĬADNĒ, daughter of Minos and Pasiphaē, fell in love with Theseus, when he was sent by his father to convey the tribute of the Athenians to the Minotaur, and gave him the clue of thread by means of which he found his way out of the Labyrinth. Theseus in return promised to marry her, and she accordingly left Crete with him; but on their arrival in the island of Dia (Naxos), she was killed by Artemis. This is the Homeric account; but the more common tradition related that Theseus deserted Ariadnē in Naxos, where she was found by Dionysus, who made her his wife, and placed among the stars the crown which he gave her at their marriage.

ĀRĬAEUS, the friend of Cyrus, commanded the left wing of the army at the battle of Cunaxa, 401 B.C. After the death of Cyrus, he purchased his pardon from Artaxerxes by deserting the Greeks.

ĀRĬĀNA. [ARIA.]

ĀRĬARĀTHĒS, the name of several kings of Cappadocia. 1. Son of Ariamnes I, defeated by Perdiccas, and crucified, 322 B.C. Eumenes then obtained possession of Cappadocia. 2. Son of Holophernes, and nephew of Ariarathes I, recovered Cappadocia after the death of Eumenes, 315. He was succeeded by Ariamnes II. 3. Son of Ariamnes II, and grandson of No. 2, married Stratonĭce, daughter of Antiochus II, king of Syria. 4. Son of No. 3, reigned 220–162. He married Antiochis, the daughter of Antiochus the Great, and assisted Antiochus against the Romans. After the defeat of Antiochus, Ariarathes sued for peace in 188, which he obtained on favourable terms. 5. Son of No. 4, surnamed Philopator, reigned 163–130. He assisted the Romans against Aristonicus of Pergamus, and fell in this war, 130. 6. Son of No. 5, reigned 130–96. He married Laodice, sister of Mithridates VI, king of Pontus, and was put to death by Mithridates. 7. Son of No. 6, also murdered by Mithridates, who became king. The Cappadocians rebelled against Mithridates, and placed upon the throne, 8. Second son of No. 6; but he was speedily driven out of the kingdom by Mithridates, and afterwards died. 9. Son of Ariobarzanes II, reigned 42–36. He was deposed and put to death by Antony, who appointed Archelaus.

ĀRĬASPAE, a people in the S. part of Drangiana.

ĀRĬCĬA, ancient town of Latium at the foot of the Alban Mount, on the Appian Way, 16 miles from Rome. It was subdued by the Romans in 338 B.C., and received the Roman franchise. In its neighbourhood was the celebrated grove and temple of Diana Aricīna, on the borders of the Lacus Nemorensis. Diana was worshipped here with barbarous customs: her priest, called *rex Nemorensis*, was always a runaway slave, who obtained his office by killing his predecessor in single combat. See Frazer, *The Golden Bough*.

ARIES, a battering-ram.

ĀRĬMASPI, a people in the N. of Scythia, represented as one-eyed

men who fought with the griffins for the possession of the gold in their neighbourhood. The fable is perhaps founded on the fact that the Ural mountains abound in gold.

ĀRĪMI and ĀRĪMA, names of a mythical people, district, and range of mountains in Asia Minor, which the old Greek poets made the scene of the punishment of the monster Typhoeus.

ĀRĪMĪNUM (*Rimini*), town in Umbria.

ĀRIŎBARZĀNĒS. I. *Kings or Satraps of Pontus.* 1. Betrayed by his son Mithridates to the Persian king, about 400 B.C. 2. Son of Mithridates I, reigned 363–337. He revolted from Artaxerxes in 362, and may be regarded as the founder of the kingdom of Pontus. 3 Son of Mithridates III, reigned 266–240, and was succeeded by Mithridates IV. II. *Kings of Cappadocia.* 1. ARIOBARZANES I, surnamed Philoromaeus, reigned 93–63 B.C., and was elected king by the Cappadocians, under the direction of the Romans. He was several times expelled from his kingdom by Mithridates, but was finally restored by Pompey in 63, shortly before his death. 2. ARIOBARZANES II, surnamed Philopator, succeeded his father in 63. 3 ARIOBARZANES III, surnamed Eusebes and Philoromaeus, son of No. 2, whom he succeeded about 51. He assisted Pompey against Caesar, who not only pardoned him, but even enlarged his territories He was slain in 42 by Cassius.

ĀRĪŎN. 1. Of Methymna in Lesbos, lyric poet and player on the cithara, and the inventor of dithyrambic poetry. He lived about 625 B.C., and lived at the court of Periander, tyrant of Corinth. On one occasion Arion went to Sicily to take part in some musical contest. He won the prize, and, laden with presents, he embarked in a Corinthian ship to return to his friend Periander The sailors coveted his treasures, and meditated his murder. After trying in vain to save his life, he at length obtained permission once more to play on the cithara, and as soon as he had invoked the gods in inspired strains, he threw himself into the sea. But many song-loving dolphins had assembled round the vessel, and one of them now took the bard on its back and carried him to Taenārus, from whence he returned to Corinth in safety, and related his adventure to Periander Upon the arrival of the Corinthian vessel, Periander inquired of the sailors after Arion, who replied that he had remained behind at Tarentum; but when Arion came forward the sailors owned their guilt. 2. A fabulous horse, which is said to have been begotten by Poseidon.

ARIOVISTUS, German chief, who conquered a great part of Gaul, but was defeated by Caesar, 58 B.C. See the *Gallic War* of Caesar.

ĀRISTAEUS, son of Apollo and Cyrēnē, was born in Libya. He went to Thrace, where he fell in love with Eurydĭcē, the wife of Orpheus. The latter, while fleeing from him, perished by the bite of a serpent; whereupon the Nymphs, in anger, destroyed the bees of Aristaeus The way in which he recovered his bees is related in the 4th *Georgic* of Virgil. After his death he was worshipped

as a god. He was regarded as the protector of flocks and shepherds, of vine and olive plantations, and he taught men to keep bees.

ĀRISTĂGŎRAS, of Miletus, brother-in-law of Histiaeus, was left by the latter, during his stay at the Persian court, in charge of the government of Miletus. Having failed in an attempt upon Naxos (501 B.C.) on behalf of the Persians, and fearing the consequences, he induced the Ionian cities to revolt from Persia. He applied for assistance to the Spartans and Athenians: the former refused, but the latter sent him 20 ships and some troops. In 499 his army captured and burnt Sardis, but was finally chased back to the coast. The Athenians now departed; the Persians conquered most of the Ionian cities; and Aristagoras in despair fled to Thrace, where he was slain by the Edonians in 497.

ARISTARCHUS. 1. Of Samos, mathematician and astronomer at Alexandria, flourished between 280 and 264 B.C. Of his important works on astronomy, only one remains, a treatise on the sun and moon (text, translation, and commentary by Sir T. L. Heath, 1913) 2. Of Samothrace, grammarian and greatest critic of antiquity, flourished 156 B.C. He was a pupil of Aristophanes, and founded at Alexandria a grammatical and critical school. At an advanced age he went to Cyprus, where he died at the age of 72, of voluntary starvation, because he was suffering from incurable dropsy. He published an edition of Homer, which has been the basis of the text from his time to the present day. He divided the *Iliad* and *Odyssey* into 24 books each.

ĀRISTĔAS, the writer of a celebrated 'letter' professing to give a contemporary account of the translation of the Pentateuch into Greek in the time of Ptolemy Philadelphus (285–247 B.C.). The writer poses as a courtier in the service of that king, who is interested in Jewish antiquities. But the letter was not contemporary with the events described, and its later date may be put at about 100 B.C. Text in Swete's *Introduction to the Old Testament in Greek* (2nd ed., 1902); translation by H. St. J. Thackeray (new ed., 1917).

ĀRISTĪDĒS. 1. An Athenian, son of Lysimachus, surnamed the 'Just,' was of an ancient and noble family. He fought at the battle of Marathon, 490 B.C.; and next year, 489, he was archon. He was the great rival of Themistocles, and it was through the influence of the latter that he suffered ostracism in 483 or 482. He was still in exile in 480 at the battle of Salamis, where he did good service by dislodging the enemy, with a band raised and armed by himself, from the islet of Psyttalēa. He was recalled from banishment after the battle, was appointed general (479), and commanded the Athenians at Plataea. In 477, when the allies had become disgusted with Pausanias and the Spartans, he and his colleague Cimon obtained for Athens the command of the maritime confederacy: and Aristides drew up its laws and fixed its assessments. The first tribute of 460 talents, paid into a common treasury at Delos, bore his name, and was regarded by the allies, in after times, as marking their Saturnian age. This is his last recorded act. He probably died in 468. He died so poor that his daughters were

portioned by the state, and his son Lysimachus received a grant of land and of money. 2. The author of a licentious romance, in prose, entitled *Milesiaca*, having Miletus for its scene. It was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla, and became popular with the Romans. The title of his work gave rise to the term *Milesian*, as applied to works of fiction. 3. Of Thebes, a celebrated Greek military painter, flourished about 360–330 B.C. His pictures fetched enormous prices. 4. P. ĀELIUS ARISTIDĒS, surnamed Theodorus, Greek rhetorician, born A.D. 117. Two of his treatises and over 50 of his speeches are extant. 5. ARISTIDĒS of Athens, early Christian apologist and philosopher. His Apology for Christianity was presented to Antoninus Pius (136–161). The Apology was partially recovered and published by the Mechitarist Benedictines of Venice in 1878. Since then the whole has been found in a Syriac translation and in chaps. xxvi–xxvii of St. John Damascen's *Barlaam and Josaphat*.

ĀRISTIPPUS, native of Cyrēnē, and founder of the Cyrenaic school of philosophy (or the system of Hedonism, which makes pleasure the end of human life), flourished about 370 B.C. The fame of Socrates brought him to Athens, and he remained with the latter almost up to the time of his execution, 399 B.C. Though a disciple of Socrates, he was luxurious. He passed part of his life at the court of Dionysius, tyrant of Syracuse; but he appears at last to have returned to Cyrene, and there to have spent his old age. His writings are not now extant.

ARISTŎCLĒS. 1. Greek artist. 2. Athenian sculptor. Both flourished in 5th cent. B.C.

ĀRISTŎBŪLUS. 1. The name of several princes of Judaea. Of these the best known in history is the brother of HYRCANUS. 2. Of Cassandrēa, served under Alexander the Great in Asia, and wrote a history of Alexander, which was one of the chief sources used by Arrian in the composition of his work the *Anabasis*.

ĀRISTŎDĒMUS. 1. A descendant of Hercules. He was killed at Naupactus by lightning, just as he was setting out on the expedition into Peloponnesus. 2. A Messenian, the chief hero in the first Messenian war. He sacrificed his own daughter to save his country. He was afterwards elected king in place of Euphaēs; and continued the war against the Spartans, till in despair he put an end to his life on the tomb of his daughter, about 723 B.C.

ARISTŎGĪTŌN. [HARMODIUS.]

ĀRISTŎMĒNĒS, the Messenian, the hero of the second war with Sparta, belongs more to legend than to history. He was a native of Andania, and was sprung from the royal line of Aepytus. Tired of the yoke of Sparta, he began the war in 685 B.C. After the defeat of the Messenians in the third year of the war, Aristomenes retreated to the mountain fortress of Ira, and there maintained the war for 11 years, constantly ravaging the land of Laconia. In one of his incursions the Spartans overpowered him, and carrying him with 50 of his comrades to Sparta, cast them into the pit where condemned

criminals were thrown. The rest perished; not so Aristomenes, the favourite of the gods; for legends tell how an eagle bore him up on its wings as he fell, and a fox guided him on the third day from the cavern. But the city of Ira, which he had so long successfully defended, fell into the hands of the Spartans, who again became masters of Messenia, 668 B.C. Aristomenes settled at Ialysus in Rhodes, where he married his daughter to Damagetus, king of Ialysus.

ĀRISTŌN. 1. Of Chios, Stoic philosopher, and disciple of Zeno, flourished about 260 B.C. 2. Peripatetic philosopher of Iulis in Ceos, succeeded Lycon as head of the Peripatetic School, about 230 B.C.

ĀRISTŎNĪCUS, natural son of Eumenes II, of Pergamus. Upon the death of his brother Attalus III, 133 B.C., who left his kingdom to the Romans, Aristonicus claimed the crown. He defeated in 131 the consul P. Licinius Crassus; but in 130 he was defeated and taken prisoner by M. Perperna, was executed in Rome, 129.

ĀRISTŎPHĂNĒS. 1. Comic poet, was born about 444 B.C., and probably at Athens. His father Philippus had possessions in Aegina, and may originally have come from that island, whence a question arose whether Aristophanes was a genuine Athenian citizen: Cleon attempted to deprive him of his civic rights. [CLEON.] He had three sons, Philippus, Araros, and Nicostratus, but of his private history we know nothing. He died about 380 B.C. The comedies of Aristophanes are of the highest historical interest, containing caricatures on the leading men of the day. The first evil against which he inveighs is the Peloponnesian war, to which he ascribes the influence of demagogues like Cleon at Athens.[1] Another object of his indignation was the education introduced by the Sophists, which he attacks in the *Clouds*, making Socrates the representative of the Sophists. Another feature of the times was the excessive love for litigation at Athens, which he ridicules in the *Wasps*. Eleven of the plays of Aristophanes have come down to us. He was a complete master of the Attic dialect, which appears in his works in its greatest perfection. [The best translations of Aristophanes are by Frere (reprinted in Everyman's Library) and by Benjamin Bickley Rogers. The latter's is accompanied by the Greek text and a commentary (11 vols., 1902–16; reprinted in the Loeb Library, 3 vols.). Of editions, Blaydes' is perhaps the best; it is a mine of information. See also the edition of *Lysistrata* by Wilamowitz-Möllendorf (1927); and Gilbert Murray, *Aristophanes*, 1933.] 2. Of Byzantium, an eminent Greek grammarian, was a pupil of Zenodotus and Eratosthenes, and teacher of Aristarchus. He lived about 264 B.C., and had the management of the library at Alexandria. He introduced the use of accents in the Greek language.

ĀRISTŎTĔLĒS, the philosopher, was born at Stagira, a town in Chalcidice in Macedonia, 384 B.C. His father, Nicomachus, was

[1] See Professor G. Murray, *Aristophanes and the War Party* (1919).

physician to Amyntas II, king of Macedonia; his mother's name was Phaestis or Phaestias. In 367 he went to Athens and there became a pupil of Plato, who named him the 'intellect of his school.' He lived at Athens for 20 years, but quitted the city upon the death of Plato (347) and repaired to his friend Hermias at Atarneus, where he married Pythias, the adoptive daughter of the prince. On the death of Hermias, who was killed by the Persians (344), Aristotle fled from Atarneus to Mytilene. Two years afterwards (342), he accepted an invitation from Philip of Macedonia, to undertake the instruction of his son Alexander, then 13 years of age. His native city, Stagīra, which had been destroyed by Philip, was rebuilt at his request. Aristotle spent 7 years in Macedonia. On Alexander's accession to the throne in 335, Aristotle returned to Athens. Here he had the Lycēum, a gymnasium sacred to Apollo Lyceus, assigned to him by the state. He assembled round him a large number of scholars, to whom he delivered lectures on philosophy in the shady walks (περίπατοι) which surrounded the Lycēum, while walking up and down (περιπατῶν), and not sitting, which was the general practice of the philosophers. From one or other of these circumstances the name *Peripatetic* is derived, which was afterwards given to his school. He gave two different courses of lectures every day. Those which he delivered in the morning (called *esoteric*) to a narrower circle of hearers, embraced subjects connected with the more abstruse philosophy, physics, and dialectics. Those which he delivered in the afternoon to a larger circle (called *exoteric*), extended to rhetoric, sophistics, and politics. He presided over his school for 13 years (335–323). During this time he also composed the greater part of his works. In these labours he was assisted by the liberality of his former pupil, who caused large collections of natural curiosities to be made for him, to which posterity is indebted for one of his most excellent works, the *History of Animals*. While at Athens his wife died. Later he entered upon a permanent union with a woman of Stagīra, Herpyllis. She bore him a son, Nicomachus, who gave his name to his redaction of the *Nicomachean Ethics*. After the death of Alexander (323), Aristotle was looked upon with suspicion at Athens as a friend of Macedonia; but as it was not easy to bring any political accusation against him, he was accused of impiety. He withdrew from Athens before his trial, and escaped in the beginning of 322 to Chalcis in Euboea, where he died in the course of the same year, in the 63rd year of his age. He bequeathed to Theophrastus his library and the originals of his writings. His works, which treated of almost all the subjects of human knowledge cultivated in his time, have exercised a powerful influence upon the human mind; and his treatises on philosophy and logic still claim the attention of every student of those sciences. [Of editions of Aristotle, Bekker's, published by the Clarendon Press in 11 vols., 1837, is still the most serviceable; and the great Oxford translation, edited by J. A. Smith and W. D. Ross, and completed in 1931, corresponds to the 11 Bekker vols. Of individual works, the *Poetics*, the *Ethics*, the *Politics*, the *Rhetoric*, and the *De Anima* are most easily accessible

in English versions. The most important of recent literary discoveries was that of a papyrus, containing a copy of the *Constitution of Athens*. Aristotle's authorship of this work is not disputed, and it forms part of a lost work on the constitutional history of 158 states. The *Constitution of Athens* has been edited and translated by F. G. Kenyon, 1891; also ed. Opperman, 1927. The *Laws* have been translated by A. E. Taylor (1934). No work of Aristotle's is, however, of more importance than the *Nicomachean Ethics* (consult Grant's edition, 1885). The *Eudemian Ethics* is now also reckoned as a recension of a genuine work of Aristotle's. For general works on Aristotle see E. Wallace, *Outlines of the Philosophy of Aristotle*, 3rd ed., 1887; and books by A. E. Taylor (1919), W. D. Ross (1930), and W. Jaeger (in Eng., 1934).]

ĂRISTŎXĔNUS, of Tarentum, Peripatetic philosopher and a musician, flourished about 318 B.C. His work on *Harmonics* is still extant (see text, translation, and introduction, by H. S. Macran, 1902).

ARMĔNĬA, a country of Asia, lying between Asia Minor and the Caspian, is a lofty table-land, backed by the chain of the Caucasus, watered by the rivers Cyrus and Araxes, and containing the sources of the Tigris and of the Euphrates, the latter of which divides the country into 2 unequal parts, which were called Major and Minor. The people of Armenia were one of the most ancient families of the Caucasian branch of the human race. They were conquered by the Assyrians and Persians, and were at a later time subject to the Greek kings of Syria When Antiochus the Great was defeated by the Romans (190 B.C.), the country regained its independence, and was at this period divided into the two kingdoms of Armenia Major and Minor. Ultimately, Armenia Minor was made a Roman province by Trajan; and Armenia Major, after being a perpetual object of contention between the Romans and the Parthians, was subjected to the revived Persian empire by its first king Artaxerxes in A.D. 226.

ARMĬNĬUS (the Latinized form of *Hermann*, 'the chieftain'), chief of the tribe of the Cherusci, who inhabited the country to the N. of the Harz mountains. He was born in 18 B.C.; and in his youth, he led the Cherusci as auxiliaries of the Roman legions in Germany, where he learnt the Roman language, was admitted to the freedom of the city, and enrolled amongst the equites. In A.D. 9 Arminius persuaded his countrymen to rise against the Romans, who were now masters of this part of Germany. His attempt was crowned with success. Quintilius Varus, with 3 legions, was defeated [VARUS]; and the Romans relinquished all their possessions beyond the Rhine. In 14 Arminius had to defend his country against Germanicus. At first he was successful; but Germanicus made good his retreat to the Rhine. It was in the course of this campaign that the wife of Arminius fell into the hands of the Romans. In 16 Arminius was defeated by Germanicus, and his country was probably only saved from subjection by the jealousy of Tiberius, who recalled Germanicus in the following year. At length Arminius aimed at absolute power, and was in consequence cut off by his own relations in the 37th year of his age, A.D. 19.

ARMŎRĪCA or ARĒMŎRĪCA, the N.W. coast of Gaul from the Ligeris (*Loire*) to the Sequana (*Seine*).

ARNA, town in Umbria, near Perusia.

ARNAE, town in Chalcidice, S. of Aulon.

ARNISSA, town in Eordaea in Macedonia.

ARNŌBĪUS, an African of Greek descent. He flourished in the reign of Diocletian, 284–305, and wrote a book, *Adversus Nationes*, in defence of Christianity.

ARNUS (*Arno*), chief river of Etruria.

ĀRŌMĀTA, promontory of Africa furthest E., at the S. extremity of the Arabian Gulf.

ARPI, inland town in the Daunian Apulia, founded, traditionally, by Diomedes, who called it Argos Hippium, from which its later names of Argŷrippa, or Argŷrīpa, and Arpi are said to have arisen. It revolted to Hannibal after the battle of Cannae, 216 B.C., but was retaken by the Romans in 213.

ARPĪNUM, town of Latium on the Fibrenus, originally belonging to the Volscians and afterwards to the Samnites, was a Roman municipium, and received the *jus suffragii*, or right of voting in the Roman comitia, 188 B.C. It was the birthplace of Marius and Cicero.

ARRĒTĪUM or ĀRĒTĪUM (*Arezzo*), one of the most important of the 12 cities of Etruria, celebrated for its red pottery.

ARRHIDAEUS or ARIDAEUS, son of Philip and a female dancer, Philinna of Larissa, was imbecile. On the death of Alexander, 323 B.C., he was elected king and in 322 he married Eurydice. On their return to Macedonia, he and his wife were made prisoners, and put to death by order of Olympias, 317

ARRĪA, wife of Caecina Paetus. When her husband was ordered by the emperor Claudius to put an end to his life, A.D. 42, and hesitated to do so, Arria stabbed herself, handed the dagger to her husband, and said: 'Paetus, it does not pain me.'

ARRĪĀNUS, Greek historian and philosopher, was born at Nicomedia in Bithynia, about A.D. 90. He was a pupil and friend of Epictetus, whose lectures he published at Athens. In 124 he received from Hadrian the Roman citizenship, and from this time assumed the name of Flavius. In 136 he was appointed prefect of Cappadocia, which was invaded in the year after by the Alani or Massagetae, whom he defeated. Under Antoninus Pius, in 146, he was consul; and he died at an advanced age in the reign of M. Aurelius. Arrian was a close imitator of Xenophon both in the subjects of his works and in the style in which they were written. The most important of them is his history of the expedition of Alexander the Great, in 7 books. [ARISTOBULUS.] Translation in Loeb Library (E. I. Robson).

ARSĀCĒS, the founder of the Parthian empire. His successors were called the Arsācīdae. 1. He was of obscure origin, but he induced the Parthians to revolt from Antiochus II, king of Syria, and became the first monarch of the Parthians, about 250 B.C. He

reigned only 2 years, and was succeeded by his brother Tiridates. 2. TIRIDATES, reigned 37 years, 248-211 B.C., and defeated Seleucus Callinicus, the successor of Antiochus. 3. ARTABANUS I, son of the preceding, was attacked by Antiochus III (the Great), who, however, at length recognized him as king, about 210. 4. PRIAPATIUS, son of the preceding, reigned 15 years, and left 3 sons, Phraates, Mithridates, and Artabanus. 5. PHRAATES I, was succeeded by his brother, 6. MITHRIDATES I, who enlarged the Parthian empire by his conquests. He defeated Demetrius Nicator, king of Syria, and took him prisoner in 138. He died during the captivity of Demetrius, between 138 and 130. 7. PHRAATES II, son of the preceding, defeated and slew in battle Antiochus VII Sidetes, 128 B.C. Phraates himself was shortly after killed by the Scythians. 8. ARTABANUS II, youngest son of No. 4, fell in battle against the Thogarii or Tocharii, apparently after a short reign. 9. MITHRIDATES II, son of the preceding, added to the Parthian empire, whence he obtained the surname of Great. He sent an ambassador to Sulla, 92 B.C. 10. MNASCIRES (?), the successor of the preceding. 11. SANATROCES, reigned 7 years, and died about 70 B.C. 12. PHRAATES III, son of the preceding, lived at the time of the war between the Romans and Mithridates of Pontus, by both of whom he was courted He was murdered by his 2 sons, Mithridates and Orodes. 13. MITHRIDATES III, son of the preceding, was expelled on account of his cruelty, and was succeeded by his brother Orodes. 14. ORODES I, brother of the preceding, was the Parthian king whose general Surenas defeated Crassus, 53 B.C. [CRASSUS.] After the death of Crassus, Orodes gave the command of the army to his son Pacorus, who invaded Syria both in 51 and 50, but was in each year driven back by Cassius. In 40 the Parthians again invaded Syria, under the command of Pacorus and Labienus, but were defeated in 39 by Ventidius Bassus, one of Antony's legates. In 38 Pacorus once more invaded Syria, but was defeated and fell in the battle. Orodes shortly afterwards surrendered the crown to his son, Phraates. 15. PHRAATES IV, was a tyrant. In 36 Antony invaded Parthia, but was obliged to retreat. Phraates was eventually driven out of the country by his subjects, and Tiridates proclaimed king Phraates, however, was restored by the Scythians, and Tiridates fled to Augustus, carrying with him the youngest son of Phraates. Augustus restored his son to Phraates, on condition of his surrendering the Roman standards and prisoners taken in the war with Crassus and Antony. They were given up in 20, and their restoration was celebrated. Phraates also sent to Augustus as hostage his 4 sons. In A.D. 2 Phraates was poisoned by his wife Thermusa, and her son Phraataces. 16. PHRAATACES, reigned only a short time, as he was expelled by his subjects on account of his crimes. The Parthian nobles then elected as king Orodes, who was of the family of the Arsacidae. 17. ORODES II, reigned a short time, as he was killed by the Parthians on account of his cruelty. Upon his death the Parthians applied to the Romans for Vonones, one of the sons of Phraates IV, who was accordingly granted to them. 18. VONONES I, son of Phraates IV, was also disliked by his subjects, who therefore invited Artabanus, king of Media, to take possession of the kingdom

Artabanus drove Vonones out of Parthia, who resided first in Armenia, next in Syria, and subsequently in Cilicia. He was put to death in A.D. 19. 19. ARTABANUS III, obtained the Parthian kingdom soon after the expulsion of Vonones, about A.D. 16. Artabanus was involved in hostilities with the Romans, and was expelled more than once by his subjects. 20. GOTARZES, succeeded his father, Artabanus III, but was defeated by his brother Bardanes and retired into Hyrcania. 21. BARDANES, brother of the preceding, was put to death by his subjects in 47, whereupon Gotarzes again obtained the crown. 22. VONONES II, succeeded Gotarzes about 50. His reign was short. 23. VOLOGESES I, son of Vonones II or Artabanus III. He conquered Armenia, which he gave to his brother Tiridates. He was later defeated by Domitius Corbulo, and at length made peace with the Romans on condition that Tiridates should receive Armenia as a gift from the Roman emperor. Accordingly Tiridates came to Rome in 63, and obtained from Nero the Armenian crown. 24. PACORUS, succeeded his father Vologeses I, and was a contemporary of Domitian and Trajan. 25. CHOSROES or OSROES, succeeded his brother Pacorus during the reign of Trajan. His conquest of Armenia occasioned the invasion of Parthia by Trajan, who made the Parthians for a time subject to Rome. [TRAJANUS.] Upon the death of Trajan in A.D. 117 Hadrian relinquished the conquests of Trajan, and made the Euphrates, as before, the eastern boundary of the Roman empire. 26. VOLOGESES II, succeeded his father Chosroes, and reigned from about A.D. 122 to 149. 27. VOLOGESES III, was defeated by the generals of the emperor Verus, and purchased peace by ceding Mesopotamia to the Romans. From this time to the downfall of the Parthian empire, there is great confusion in the list of kings. 28. The last king of Parthia was ARTABANUS IV, in whose reign the Persians recovered their long-lost independence. They were led by Artaxerxes, the son of Sassan, and defeated the Parthians in three great battles, in the last of which Artabanus was taken prisoner and killed, A.D. 226. Thus ended the Parthian empire of the Arsacidae, after it had existed 476 years. The Parthians were now obliged to submit to Artaxerxes, the founder of the dynasty of the Sassanidae, which continued to reign till A.D. 651.

ARSĂCĬDAE. [ARSACES.]

ARSES or NARSES, youngest son of king Artaxerxes III. Ochus, was raised to the Persian throne by the eunuch Bagoas after he had poisoned Artaxerxes, 339 B.C., but he was murdered by Bagoas in the 3rd year of his reign.

ARSĬNŎĒ. 1. Mother of Ptolemy I, was a concubine of Philip, father of Alexander the Great, and married Lagus while she was pregnant with Ptolemy. 2. Daughter of Ptolemy I and Berenīcē, married first Lysimachus, king of Thrace, in 300 B.C.; secondly, her half-brother, Ptolemy Ceraunus, who murdered her children by Lysimachus; and thirdly, her own brother Ptolemy II Philadelphus in 279. Though Arsinoë bore Ptolemy no children, she was exceedingly beloved by him; he gave her name to several cities, called a

district of Egypt Arsinoïtes after her, and honoured her memory in various ways. 3. Daughter of Lysimachus, married Ptolemy II Philadelphus soon after his accession, 285 B.C. 4. Daughter of Ptolemy XI Auletes, was carried to Rome by Caesar after the capture of Alexandria, and led in triumph by him in 46. She afterwards returned to Alexandria; but her sister Cleopatra persuaded Antony to have her put to death in 41.

ARSĬNŎĒ, the name of several cities in Egypt, each called after one or other of the persons mentioned above. The most important were: 1. In the Nomos Heroöpolites in Lower Egypt, near or upon the head of the Sinus Heroöpolites of W. branch of the Red Sea (*Gulf of Suez*) It was afterwards called Cleopatra. 2. The city of the Nomos Arsinoïtes in Middle Egypt; formerly called Crŏcŏdīlopŏlis, the seat of the Egyptian worship of the crocodile.

ARTĂBĀNUS. 1. Brother of Darius, is mentioned in the reign of his nephew Xerxes, as a wise counsellor. 2 Commander of the bodyguard of Xerxes, assassinated this king in 465 B.C. 3. Kings of Parthia. [ARSACES, 3, 8, 19, 28.]

ARTĂBĀZUS. 1. Persian general in the army of Xerxes, served under Mardonius in 479 B.C., and after the defeat of the Persians at Plataea, he fled with 40,000 men and reached Asia in safety. 2. A Persian general, fought under Artaxerxes II, and Artaxerxes III, and Darius III Codomannus. One of his daughters, Barsinē, became by Alexander the mother of Hercules.

ARTABRI, Celtic people in the N.W. of Spain, near the Promontory Nerium or Celticum, also called Artabrum after them (C. *Finisterre*).

ARTĂCĒ, seaport town of the peninsula of Cyzicus, in the Propontis: also a mountain in the same peninsula.

ARTAEI, was, according to Herodotus, the native name of the Persians. It signifies *noble*, and appears, in the form *Arta*, as the first part of a large number of Persian proper names.

ARTĂPHERNĒS. 1. Brother of Darius. He was satrap of Sardis during the Ionian revolt, 500 B.C. 2. Son of the former, commanded, with Datis, the Persian army of Darius, which was defeated at Marathon, 490 B.C. He commanded the Lydians and Mysians in the invasion of Greece by Xerxes in 480.

ARTAVASDĒS or ARTĂBĀZĒS. 1. King of Armenia Major, succeeded his father Tigranes. He betrayed Antony in his campaign against the Parthians in 36 B.C. Antony accordingly invaded Armenia in 34, took Artavasdes prisoner, and carried him to Alexandria. He was killed after the battle of Actium by order of Cleopatra. 2. King of Armenia, probably a grandson of No. 1, was placed upon the throne by Augustus, but was deposed by the Armenians. 3. King of Media Atropatene, and an enemy of Artavasdes I, king of Armenia. He died shortly before 20 B.C.

ARTĂXĂTA, later capital of Armenia Major, built by Artaxias, under the advice of Hannibal, on a peninsula, surrounded by the

river Araxes. After being burnt by the Romans under Corbulo (58 B.C.), it was restored by Tiridates, and called Neroniana.

ARTĂXERXĒS, the name of 4 Persian kings. 1. ARTAXERXES I, surnamed Longimanus, from his right hand being longer than his left, succeeded his father Xerxes I and reigned 464–425 B.C. He carried on war against the Egyptians, who were assisted in their revolt by the Athenians. He was succeeded by his son Xerxes II. 2. ARTAXERXES II, surnamed Mnemon, from his good memory, succeeded his father, Darius II, and reigned 405–359 B.C. Respecting the war between him and his brother Cyrus, see CYRUS. Tissaphernes was appointed satrap of W Asia in the place of Cyrus, and was actively engaged in wars with the Greeks. [AGESILAUS, 2.] Artaxerxes maintained a long struggle against Evagoras of Cyprus, from 385 to 376; and his attempts to recover Egypt were unsuccessful. Towards the end of his reign he put to death his eldest son Darius, who had formed a plot to assassinate him. His last days were further embittered by his son Ochus, who caused the destruction of two of his brothers, in order to secure the succession for himself. Artaxerxes was succeeded by Ochus, who ascended the throne under the name of Artaxerxes III. 3. ARTAXERXES III, also called Ochus, reigned 359–338 B.C. By the aid of his Greek generals and mercenaries, he reconquered Phoenicia and Egypt. The reins of government were entirely in the hands of the eunuch Bagoas, and of Mentor the Rhodian. At last he was poisoned by Bagoas, and was succeeded by his youngest son ARSES. 4. ARTAXERXES IV, the founder of the dynasty of the SASSANIDAE

ARTAXĬAS or ARTAXĒS, the name of 3 kings of Armenia. 1. The founder of the Armenian kingdom, was one of the generals of Antiochus the Great, but revolted, and became an independent sovereign. Hannibal took refuge at the court of Artaxias, and he superintended the building of ARTAXATA. Artaxias was conquered and taken prisoner by Antiochus IV Epiphanes, about 165 2. Son of Artavasdes, was put to death by his own subjects in 20 B.C., and Augustus placed Tigranes on the throne. 3. Son of Polemon, king of Pontus, was proclaimed king of Armenia by Germanicus, in 18 A.D. He died about 35.

ARTĔMĬDŌRUS. 1. Of Ephesus, Greek geographer, lived about 100 B.C. 2 Also of Ephesus, lived at Rome between A.D. 138 and 180, and wrote a work on the interpretation of dreams, in 5 books, which is still extant.

ARTĔMIS, Greek goddess, called DIĀNA by the Romans. According to the most ancient account, she was daughter of Zeus and Leto, and the twin-sister of Apollo, born with him in the island of Delos. (1) *Artemis as the sister of Apollo* is a female divinity representing the same idea that Apollo did as a male divinity. Artemis is, like her brother, armed with a bow, quiver, and arrows, and sends plagues and sudden death among men, women, and animals. As Apollo was not only a destructive god, but also averted evils, so Artemis likewise cured and alleviated the sufferings of mortals. In the Trojan war she sided, like Apollo, with the Trojans. She was more

especially the protectress of the young; and from her watching over the young of females, she came to be regarded as the goddess of the flocks and the chase. In this manner she became the huntress among the immortals. Artemis, like Apollo, is unmarried; she is a maiden-divinity never conquered by love. She slew ORION with her arrows because he attempted her chastity; and she changed ACTAEON into a stag, because he had seen her bathing. With her brother Apollo, she slew the children of NIOBE, who had deemed herself superior to Leto When Apollo was regarded as identical with the Sun or Helios, his sister was looked upon as Selēnē or the Moon. Hence she is represented as in love with ENDYMION, whom she kissed in his sleep, but this legend properly relates to Selēnē or the Moon, and is foreign to the character of Artemis, who was a goddess unmoved by love. (2) *The Arcadian Artemis* is a goddess of the nymphs, and was worshipped in Arcadia in early times. She hunted with her nymphs on the Arcadian mountains, and her chariot was drawn by 4 stags with golden antlers. There was no connection between the Arcadian Artemis and Apollo (3) *The Taurian Artemis.* There was in Tauris a goddess, whom the Greeks identified with their own Artemis, and to whom all strangers thrown on the coast of Tauris were sacrificed. Iphigenia and Orestes brought her image from thence, and landed at Brauron in Attica, whence the goddess derived the name of Brauronia. The Brauronian Artemis was worshipped at Athens and Sparta, and Spartan boys were scourged at her altar till it was besprinkled with their blood. (4) *The Ephesian Artemis* was distinct from the Greek goddess. She was an ancient Asiatic divinity whose worship the Greeks found established in Ionia, when they settled there, and to whom they gave the name of Artemis. Her image in the magnificent temple of Ephesus was represented with many breasts. The representations of the Greek Artemis in works of art are different according as she is represented either as a huntress, or as the goddess of the moon. As the huntress, her breast is covered, and the legs up to the knees are naked, the rest being covered by the chlamys. Her attributes are the bow, quiver, and arrows, or a spear, stags, and dogs. As the goddess of the moon, she wears a long robe which reaches down to her feet, a veil covers her head, and above her forehead rises the crescent of the moon. The most famous of her existing statues is the Versailles 'Diana' (now in the Louvre, Paris).

ARTĔMĬSĬA. 1. ARTEMISIA I, queen of Halicarnassus in Caria, accompanied Xerxes in his invasion of Greece, and in the battle of Salamis (480 B.C.) greatly distinguished herself by her prudence and courage, for which she was honoured by the Persian king. 2. ARTEMISIA II, renowned in history for her grief at the death of her husband Mausōlus, prince of Caria, 352–350 B.C. To perpetuate his memory she built at Halicarnassus the Mausōlēum. [HALICARNASSUS.]

ARTĔMĬSĬUM, tract of country on the N. coast of Euboea; off this coast the Greeks defeated the fleet of Xerxes, 480 B.C.

ARUNS, an Etruscan word, regarded by the Romans as a proper

name, but perhaps signified a younger son in general. 1. Younger brother of Lucumo, i.e. L. Tarquinius Priscus. 2. Younger brother of L. Tarquinius Superbus, murdered by his wife. 3. Younger son of Tarquinius Superbus, fell in combat with Brutus.

ARVAL BROTHERS, a college of 12 priests, devoted to the worship of Dea Dia, a Roman corn-deity.

ARVERNI, Gallic people in Aquitania (*Auvergne*). In early times they were the most powerful people in the S. of Gaul: they were defeated by Domitius Ahenobarbus and Fabius Maximus in 121 B.C.

AS, a Roman coin, worth about ¾*d.* or a little more.

ASANDER. 1. Son of Philotas, brother of Parmenion, and one of the generals of Alexander the Great. After the death of Alexander (323 B.C.) he obtained Caria for his satrapy. 2. A general of Pharnaces II, king of Bosporus, whom he put to death in 47, in hopes of obtaining the kingdom. He was confirmed in the sovereignty by Augustus.

ASCĂLĂPHUS. 1. Son of Ares and Astyochē, led, with his brother Ialmenus, the Minyans of Orchomenus against Troy, and was slain by Deĭphobus. 2. Son of Acheron and Gorgyra or Orphne. When Pluto gave Persephŏnē permission to return to the upper world, provided she had eaten nothing. Ascalaphus declared that she had eaten part of a pomegranate. Persephŏnē, in revenge, changed him into an owl, by sprinkling him with water from the river Phlegethon.

ASCĂLŌN, one of the chief cities of the Philistines.

ASCĂNĬUS or IŬLUS, son of Aeneas by Creusa, accompanied his father to Italy. He founded Alba Longa, and was succeeded on the throne by his son Silvius. The gens Julia at Rome traced its origin from him.

ASCLĒPĬĂDĒS, the name of several physicians, which they derived from the god Asclepius. [ÆSCULAPIUS.] The most celebrated was a native of Bithynia, who came to Rome about 50 B.C., where he acquired a great reputation.

ASCLĒPĬĂDĒS, Greek poet, contemporary of Theocritus. Some of his poems are preserved in the *Anthology*.

ASCLĒPĬUS. [ÆSCULAPIUS.]

ASCŌNĬUS PĔDĬĀNUS, Q., Roman grammarian, born at Patavium (*Padua*), about 2 B.C., and died in his 85th year. He wrote a valuable Commentary on the speeches of Cicero, of which we still possess considerable fragments (ed. A. C. Clark, 1906).

ASCRA, town in Boeotia on Mt. Helicon, where Hesiod resided.

ASCŬLUM. 1. PICENUM, chief town of Picenum, and a Roman municipium, destroyed by the Romans in the Social War (89 B.C.), but afterwards rebuilt. 2. APULUM, town of Apulia in Daunia near which the Romans were defeated by Pyrrhus, 729 B.C.

ASELLĬO, P. SEMPRŌNĬUS, tribune of the soldiers under P. Scipio Africanus at Numantia, 133 B.C., wrote a Roman history from the Punic wars inclusive to the times of the Gracchi.

ASĬA, daughter of Oceanus and Tethys, wife of Iapetus, and mother of Atlas, Prometheus, and Epimetheus.

ASĬA, in the poets ASIS, one of the 3 great divisions which the ancients made of the known world. It was first used by the Greeks for the W. part of Asia Minor, especially the plains watered by the river Caÿster, where the Ionian colonists first settled. The S. part of the continent was supposed to extend further to the E. than it does, while to the N. and N.E. parts, which were unknown, too small an extent was assigned. The different opinions about the boundaries of Asia on the side of Africa are mentioned under AFRICA: on the side of Europe the boundary was formed by the river Tanais (*Don*), the Palus Maeotis (*Sea of Azov*), Pontus Euxinus (*Black Sea*), Propontis (*Sea of Marmora*), and the Aegean (*Archipelago*). The most general division of Asia was into 2 parts, which were known by different names. To the earliest Greek colonists the river Halys, the eastern boundary of the Lydian kingdom, formed a natural division between *Upper* and *Lower Asia*; and afterwards the Euphrates was adopted as a boundary. Another division was made by the Taurus into *A. intra Taurum*, i.e. the part of Asia N. and N.W. of the Taurus, and *A. extra Taurum*, all the rest of the continent. The division ultimately adopted, but apparently not till the 4th century A.D., was that of *A. Major* and *A. Minor*. 1. ASIA MAJOR was the part of the continent E. of the Tanais, the Euxine, an imaginary line drawn from the Euxine at Trapezus (*Trebizond*) to the Gulf of Issus, and the Mediterranean: thus it included Sarmatica Asiatica with all the Scythian tribes to the E., Colchis, Iberia, Albania, Armenia, Syria, Arabia, Babylonia, Mesopotamia, Assyria, Media, Susiana, Persis, Ariana, Hyrcania, Margiana, Bactriana, Sogdiana, India, the land of the Sinae and Serica; respecting which, see the several articles. 2. ASIA MINOR (*Anatolia*), was the peninsula on the extreme W. of Asia, bounded by the Euxine, Aegean, and Mediterranean on the N., W., and S.; and on the E. by the mountains on the W. of the upper course of the Euphrates. It was divided into Mysia, Lydia, and Caria, on the W., Lycia, Pamphylia, and Cilicia, on the S.; Bithynia, Paphlagonia, and Pontus, on the E.; and Phrygia, Pisidia, Galatia, and Cappadocia, in the centre. 3. ASIA PROPRIA, or simply ASIA, the Roman province, formed out of the kingdom of Pergamus, which was bequeathed to the Romans by ATTALUS III (130 B.C.), and the Greek cities on the W. coast, and the adjacent islands, with Rhodes. It included the districts of Mysia, Lydia, Caria, and Phrygia; and was governed at first by propraetors, afterwards by proconsuls.

ĂSĬNE. 1. Town in Laconia on the coast between Taenarum and Gythium. 2. Town in Argolis, W. of Hermione, was built by the Dryopes, who were expelled by the Argives after the first Messenian war, and built No. 3. 3. Town in Messenia, near the

Promontory Acritas, on the Messenian Gulf, which was hence also called the Asinaean Gulf.

ĀSĪNĪUS GALLUS. [GALLUS SALONINUS.]

ĀSĪNĪUS POLLIO. [POLLIO.]

ĀSŌPUS. 1. River flowing through Sicyonian territory into the Corinthian Gulf. The god of this river was son of Oceanus and Tethys, and father of Evadne, Euboea, and Aegina, each of whom was therefore called Asopis. Aeacus, the son of Aegina, is called Asopiades. 2. River in Boeotia. 3. River in Thessaly.

ASPĀSĬA, the elder, of Miletus, daughter of Axiochus, the most celebrated of the Greek Hetaerae. She came to Athens, where she gained the affections of Pericles. Having parted with his wife, Pericles lived with Aspasia, during the rest of his life. His enemies accused Aspasia of impiety, and it required all his personal influence to procure her acquittal. The house of Aspasia was the centre of the best literary and philosophical society of Athens, and was frequented even by Socrates. On the death of Pericles (429 B.C.), Aspasia is said to have attached herself to one Lysicles, a dealer in cattle, and to have made him by her instructions a first-rate orator.

ASPENDUS, town in Pamphylia (Asia Minor), on the river Eurymedon. This city was called Primopolis at the council of Ephesus, A.D. 431. In ancient times it had considerable importance; but to-day it is all but deserted. The ruins of its magnificent theatre are gigantic. Its seats are intact and its *cavea* is still crowned with the original arcade. It was built by an (unknown) person to commemorate the victorious return of Lucius Verus from the East; this is recorded in a still extant inscription. See the account and photographs in Hogarth's *Accidents of an Antiquary's Life* (1910), pp. 118-20.

ASSĂRĂCUS, king of Troy, son of Tros, father of Capys, grandfather of Anchises, and great-grandfather of Aeneas. Hence the Romans, as reputed descendants of Aeneas, are called *domus Assaraci*.

ASSĒSUS, town of Ionia, near Miletus, with a temple of Athēna surnamed Assēsĭa.

ASSUS, city in the Troad, on the Adramyttian Gulf, opposite to Lesbos: the birthplace of Cleanthes the Stoic.

ASSŸRĬA. 1. The country properly so called, in the narrowest sense, was a district of Asia, extending along the E. side of the Tigris, which divided it on the W. and N.W. from Mesopotamia and Babylonia, and bounded on the N. and E. by M. Niphates and M. Zagrus, which separated it from Armenia and Media, and on the S.E. by Susiana. It was watered by several streams, flowing into the Tigris from the E.; 2 of which, the Lycus or Zabatus (*Great Zab*), and the Caprus or Zabas or Anzabas (*Little Zab*), divided the country into 3 parts: that between the Upper Tigris and the Lycus was called Aturia (a mere dialectic variety of Assyria), was probably the most ancient seat of the monarchy, and contained the capital, Nineveh or NINUS: that between the Lycus and the Caprus

was called Adiabene: and the part S.E. of the Caprus contained the districts of Apolloniatis and Sittacene. 2. In a wider sense the name was applied to the whole country watered by the Euphrates and the Tigris, so as to include Mesopotamia and Babylonia. 3. By a further extension the word is used to designate the whole Assyrian Empire. Its reputed founder was Ninus, the builder of the capital city; and in its widest extent it included the countries just mentioned, with Media, Persis, Armenia, Syria, Phoenicia, and Palestine, except the kingdom of Judah. The fruitless expedition of Sennacherib against Egypt, and the miraculous destruction of his army before Jerusalem (714 B.C.), so weakened the empire, that the Medes revolted and formed a separate kingdom. In 606 B.C Nineveh was taken, and the Assyrian empire destroyed by Cyaxares, the king of Media.

ASTA, 2 Roman colonies. 1. (*Asti* in Piedmont), town of Liguria on the Tanarus. 2. Town in Hispania Baetica, near Gades

ASTĂBŎRAS and ASTĂPUS, two rivers of Aethiopia, rising in *Abyssinia* and uniting to form the Nile. The land enclosed by them was the island of Meroe.

ASTĂCUS, city of Bithynia, on the Sinus Astacenus, a bay of the Propontis, was a colony from Megara, but afterwards received fresh colonists from Athens, who called the place Olbia. It was destroyed by Lysimachus, but was rebuilt on a neighbouring site, by Nicomedes I, who named his new city NICOMEDIA.

ASTĂPUS. [ASTABORAS.]

ASTARTE. [SYRIA DEA.]

ASTĔRĬA, or ASTĔRĬĒ, daughter of the Titan Coeus and Phoebē, sister of Leto (Latona), wife of Perses, and mother of Hecātē. In order to escape the embraces of Zeus, she is said to have taken the form of a quail (*ortyx*), and to have thrown herself down from heaven into the sea, where she was metamorphosed into the island Asteria (the island which had fallen from heaven like a star), or Ortygia, afterwards called Delos.

ASTRAEA (=star-maiden), daughter of Zeus and Themis, and goddess of justice, lived during the golden age among men; but when the wickedness of men increased, she withdrew to heaven and was placed among the stars, under the name of Virgo.

ASTRAEUS (=star-man), a Titan, husband of Eos (Aurora), and father of the winds and the stars.

ASTŬRES, a warlike people in the N. of Spain, combining modern Asturias.

ASTŬRĬCA AUGUSTA (*Astorga*), capital city of the Astures, founded by Caesar.

ASTŸĂGES, son of Cyaxares, last king of Media, reigned 594–559 B.C. He was deposed by his grandson Cyrus.

ASTŸĂNAX, son of Hector and Andromache. After the capture of Troy the Greeks hurled him down from the walls, that he might not restore the kingdom of Troy.

ASTYDĂMAS, Greek tragedian; flourished in 4th cent. B.C. His works are lost.

ASTYNŎMĪ, the heads of the city police at Athens.

ASTŸPĂLAEA, an island, S. of the Grecian archipelago.

ĂTĂLANTA, or ĂTĂLANTĒ. 1. The *Arcadian Atalanta*, was a daughter of Iasus and Clymene. She was exposed by Iasus in infancy, and was suckled by a she-bear, the symbol of Artemis. After she had grown up she lived in pure maidenhood, slew the centaurs who pursued her, and took part in the Calydonian hunt, receiving from MELEAGER the hide of the boar as the prize of victory. Her father subsequently recognized her as his daughter; and when he desired her to marry, she required every suitor to contend with her in the foot-race, because she was the most swift-footed of mortals. If he conquered her, she would marry him; if he was conquered, he was to die. She was at length overcome by Mīlanĭon with the stance of Aphroditē. The goddess had given him 3 golden apples, and during the race he dropped them one after the other: the r beauty charmed Atalanta so much, that she stopped to gather n, and Mīlanĭon thus gained the goal before her. She accordingly became his wife. 2. The *Boeotian Atalanta*. The same stories are related of her as of the Arcadian Atalanta, except that her parentage and the localities are described differently. Thus she is said to have been a daughter of Schoeneus, and to have been married to Hippomenes.

ATARGĂTIS, a Semitic deity (the name is a form of Astarte) worshipped in Syria. [SYRIA DEA.]

ĂTAX (*Aude*), originally called Narbo, river in Gallia Narbonensis, rising in the Pyrenees, and flowing by Narbo Martius into the Lacus Rubresus or Rubrensis.

ĂTĒ, daughter of Eris (*strife*) or Zeus, was an ancient Greek divinity, who led both gods and men into rash actions. She personifies Infatuation, her curse implying guilt in the infatuate.

ĂTELLA (*Aversa*), town in Campania between Capua and Neapolis, originally inhabited by the Oscans, afterwards a Roman colony. Atella owes its celebrity to the *Atellanae fabulae* or Oscan farces.

ĂTESTĒ (*Este*), Roman colony in the country of the Veneti in Upper Italy.

ĂTHĂMĀNĬA, mountainous country in the S. of Epirus, on the W. side of Pindus, of which Argithea was the chief town. The Athamānes were a Thessalian people, who had been driven out of Thessaly by the Lapithae.

ĂTHĂMAS, son of Aeolus and Enarete, and king of Orchomenus in Boeotia. At the command of Hera, Athamas married Nephelē, by whom he became the father of Phrixus and Hellē. But he was secretly in love with Ino, the daughter of Cadmus, by whom he begot Learchus and Melicertes. Incurring the anger both of Hera and of Nephelē, Athamas was seized with madness, and killed his own son, Learchus. Ino threw herself with Melicertes into the sea, and both

were changed into marine deities, Ino becoming Leucothea, and Melicertes Palaemon. Athamas, as the murderer of his son, was obliged to flee from Boeotia, and settled in Thessaly.

ATHANASĬUS, ST., one of the Christian fathers, born at Alexandria about A.D. 296, became archbishop of that city in 326. He championed the orthodox faith, as expounded at the Council of Nice, 326, and was persecuted whenever the Arians got the upper hand. He was driven from his see four times. He died in 373. The Athanasian Creed was not composed by Athanasius, but the whole of it could be made out of the works of the saint; its real author is unknown.

ĀTHĒNA, or ĀTHĒNĒ, called MĬNERVA by the Romans, was one of the great divinities of the Greeks. She is frequently called Pallas Athena, or simply Pallas. She was the daughter of Zeus and Metis (=wise counsel). Before her birth Zeus swallowed her mother; and Athena afterwards sprung forth from the head of Zeus in complete armour. As her father was the most powerful and her mother the wisest among the gods, so Athena was a combination of the two. She appears as the preserver of the state, and presided over the intellectual and moral side of human life. As the protectress of agriculture, Athena is represented as creating the olive tree (see below), inventing the plough and rake, etc. She was the patroness of both the useful and elegant arts, such as weaving. She was believed to have instituted the ancient court of the Areopagus at Athens. She also protected the state from outward enemies. In the Trojan war she sided with the Greeks. As a goddess of war she usually appears in armour, with the aegis and a golden staff. In the centre of her breast-plate or shield appears the head of Medusa, the Gorgon. She is represented as a virgin divinity. She was the protecting deity of Athens and Attica. The tale ran that in the reign of Cecrops both Poseidon and Athens contended for the possession of Athens. The gods resolved that whichever of them produced a gift most useful to mortals should have possession of the land. Poseidon struck the ground with his trident and straightway a horse appeared. Athena then planted the olive. The gods thereupon decreed that the olive was more useful to man than the horse, and gave the city to the goddess, from whom it was called Athenae. At Athens the magnificent festival of the PANATHENAEA was celebrated in honour of the goddess. At this festival took place the grand procession, which was represented on the frieze of the PARTHENON. The two most famous of her statues (both by Phĭdias) were on the Acropolis at Athens. (See Fig. 11.)

ĀTHĒNAE (*Athens*), the capital of ATTICA, is situated about 3 miles from the sea-coast. The city is grouped round the Acropolis, which rises to a height of about 180 feet above the plain, and is about 1,100 feet in length by 500 in breadth. This was the original settlement, and, even in classical times, was called 'the City'; though Athens, in the more extended sense, included the lower city as well as the harbour of PIRAEUS, with which the city was connected by the famous 'long walls' (built by Pericles, destroyed by the Spartans

in 404 B.C., and rebuilt by Conon). The Attic Plain, which surrounds the city on 3 sides, was bounded by Mt. Hymettus on E., Pentelicus (famous for its marble quarries) on N.E., on N. by Parnes. From the Acropolis can be seen Lycabettus, a hill nearly 1,000 feet high. The AGORA lay towards the N. of the entrance to the Acropolis. Recent excavation in the Agora (1931–6) has revealed the sites of many celebrated buildings, including the Bouleuterium, the council chamber of the Five Hundred, and the Metroum, the sanctuary of the Mother of the Gods, and a temple of Apollo. The Agora is known now to have been bounded on the S. by a great colonnade, and on the E. was another colonnade, identified as the Stoa of Attalus, and on the W. side was the smaller Stoa of Zeus. In the 3rd century A.D. the Agora was deserted, being left out of the city by a new city wall, called the Valerian Wall, but a century later the Agora was rebuilt again. Adjoining the Agora on the S.W., and reached by a flight of steps, was the AREOPAGUS; S.W. of the Areopagus was the PNYX. Outside the walls of the City—which, roughly, measured 1 by 1½ miles—lay the suburbs, gardens, and cemeteries. The Ceramīcus (or N.W. suburb) was famous; for a road, bordered by tombs of the illustrious dead, led to the garden called the Academy, Plato's favourite haunt, by the banks of the Ilissus. Under the E. slope of the Acropolis lay the Odēum, or Hall of Song; and, to the S.E., the great stone theatre, built to accommodate 25,000 spectators. This theatre dates from about 330 B.C. Athens was an Aegean city state in the 2nd millennium. Traditionally, the Acropolis, the most ancient part, was founded by the mythical Cecrops, and the legendary Theseus is credited with the formation of the city of Athens by a union of the 12 independent states or townships of Attica. Between 800 and 600 B.C. Athens grew in importance as the leader of the Ionians. The legend of Theseus probably covers the work of some real statesman of the 8th century. The rulers consisted of a king, who was also the chief priest, and later, about 650 B.C., lost his kingly power, a polemarch or military ruler, and an archon or civil ruler. The first code of laws is attributed to the semi-mythical Dracon, but the first historic name in Athenian history is Solon, who was elected archon in 594 B.C. [SOLON.] The archonship of Solon was succeeded by the tyranny of PISISTRATUS, who further established the power of Athens without destroying the democracy created by Solon. The overthrow of the successors of Pisistratus paved the way for the further democratic reforms of Clisthenes. [CLISTHENES.] He placed the political government on a basis of equal representation of the people, and the strong state which he organized emerged, under the guidance of THEMISTOCLES, through the Persian wars as the powerful leader of an Athenian confederacy. The city had been burnt down by Xerxes in 480 B.C., but was soon rebuilt by Themistocles and Cimon, whose work in this was completed on a grand scale by Pericles. The power of what was an Athenian empire brought Athens into conflict with Sparta, and the Athenian commander, Cimon, who believed in co-operation with Sparta, was exiled by the Athenians, 461 B.C This date also marks the rise to power of

PERICLES, and the beginning of the greatest period in Athenian history, terminated eventually by the outbreak of the war with Sparta in 431 B.C. and the death of Pericles in 429. The Peloponnesian war lasted through 2 phases until the final surrender of Athens in 404. The long walls of the Piraeus were dismantled, and Lysander, the Spartan commander, set up an oligarchy in Athens, carried on by Critias and the Thirty Tyrants. Although the oligarchy was overthrown by THRASYBULUS, 411 B.C., the restored Athenian democracy did not again recover its supremacy. Of earlier architectural remains mention must be made of the great Temple of Olympian Zeus, begun by Pisistratus (but not finished); this was completed in the 2nd century A.D. by Hadrian. Ruins of this splendid building still remain. But the main glories of Athens, on the architectural side, are of course to be sought for on the Acropolis. On this rose the PARTHENON; the ERECHTHEUM, an exquisite Ionic temple, with three divisions, the E. division containing the oldest image of Athena; the temples of 'Wingless Victory,' and of Artemis; and the colossal statue of Athena Promachos (=champion). At a lower level stood the Theseum (so called), surrounded by 34 beautiful Doric columns. This building is still in a good state of preservation. The approach to the Acropolis was through the magnificent PROPYLAEA designed by Mnesicles in 437 B.C. The beauty of Athens was owing to its public buildings, for the private houses were insignificant, and its streets badly laid out. Towards the end of the Peloponnesian war it contained 10,000 houses, which at the rate of 12 inhabitants to a house, would give a population of 120,000, though some writers make the inhabitants as many as 180,000 Under the Romans Athens continued to flourish, and retained many privileges when the south of Greece was formed into the Roman province of Achaia. It suffered greatly on its capture by Sulla, 86 B.C. During the early centuries of the Christian era it was one of the chief seats of learning; and the Romans were accustomed to send their sons to Athens for their education. Hadrian frequently resided in the city (A.D. 122–8), adorned it with many new buildings, and his example was followed by Herodes Atticus, who beautified the city in the reign of M. Aurelius. For the administration of Athens see AREOPAGUS; BOULE; ECCLESIA. For further details see Professor Tucker's *Life in Ancient Athens*, and chap. viii in Percy Gardner's *New Chapter in Greek History* (1892), on the excavation of the Acropolis, and E. A. Gardner's *Ancient Athens*. For a description of the Acropolis see Rogers's ed. of the *Lysistrata* of Aristophanes (1911). (See Figs. 12, 13.)

ĀTHĒNAEUM, in general a temple or place sacred to Athena. The name was specially given to a literary and scientific school founded by the emperor Hadrian at Rome about A.D. 133.

ĀTHĒNAEUS, Greek grammarian, of Naucratis in Egypt, lived about A.D. 230, first at Alexandria and afterwards at Rome. His extant work is entitled the *Deipnosophistae*, i.e. the *Banquet of the Learned*, consisting of anecdotes, extracts from the ancient writers, and discussions on various subjects, especially gastronomy.

Athenaeus has been translated into English by Professor Gulick (7 vols., Loeb Library).

ĀTHĒNAGŎRAS of Athens, Greek apologist of the 2nd cent., Christian Philosopher, author of an *Apology* (Πρεσβεία) in favour of the Christian religion. It was presented to Marcus Aurelius, probably in 177. Athenagoras wrote also a book on the resurrection of the dead.

ĀTHĒNŎDŌRUS. 1. Of Tarsus, Stoic philosopher surnamed Cordylio, was the keeper of the library at Pergamus, and afterwards removed to Rome, where he lived with M. Cato, at whose house he died. 2. Of Tarsus, Stoic philosopher, surnamed Cananites, from Cana in Cilicia, the birthplace of his father. He taught at Apollonia in Epirus, where the young Octavius (subsequently the emperor Augustus) was one of his disciples. 3. Greek sculptor, who helped to produce the Laocoön group.

ĀTHĔSIS (*Adige* or *Etsch*), rises in the Rhaetian Alps, receives the Ātăgis (*Eisach*), flows past Verona to the Adriatic.

ĀTHŌS, mountainous peninsula, also called Actē, which projects from Chalcidĭcē in Macedonia. At its extremity it rises to the height of 6,349 feet; the voyage round it was so dangerous that Xerxes had a canal cut through the isthmus which connects the peninsula with the mainland. The isthmus is about 1½ miles across; and there are still traces of the canal. The peninsula contained several flourishing cities in antiquity, and is now studded with monasteries, cloisters, and chapels. In these monasteries some valuable MSS. of ancient authors have been discovered.

ĀTĬA, mother of AUGUSTUS.

ĀTĪLĬUS RĔGŬLUS. [REGULUS.]

ĀTĪNA (*Atina*), town of the Volsci, in Latium, afterwards a Roman colony.

ATINTĀNES, Epirot people in Illyria.

ATLANTĬCUM MĂRE. [OCEANUS.]

ATLANTIS, according to an ancient tradition, a great island W. of the Pillars of Hercules in the Ocean, opposite Mt. Atlas: its powerful princes invaded Africa and Europe, but were defeated by the Athenians and their allies: its inhabitants afterwards became wicked and impious, and the island was in consequence swallowed up in the ocean in a day and a night. This legend (and it is no more) is given by Plato in the *Timaeus*, and is said to have been related to Solon by the Egyptian priests.

ATLAS (=the *bearer* or *endurer*), son of Iapetus and Clymĕnē, and brother of Prometheus and Epimetheus. He made war with the other Titans upon Zeus, and, being conquered, was condemned to bear heaven on his head and hands. The myth seems to have arisen from the idea that lofty mountains supported the heaven. Another tradition relates that Perseus came to Atlas and asked for shelter, which was refused, whereupon Perseus, by means of the head of Medusa, changed him into Mt. Atlas, on which rested heaven

with all its stars. Atlas was the father of the Pleiades, and of the Hyades and Hesperides by Aethra. In Greek architecture, Atlantes are colossal statues used, in place of columns, to support buildings. Atlantĭādes, a descendant of Atlas, especially Mercury, his grandson by Maia, and Hermaphroditus, son of Mercury. Atlantias and Atlantis, a female descendant of Atlas, especially one of the Pleiades and Hyades.

ATLAS MONS was the name of the great mountain range of N. Africa between the Mediterranean and Great Desert (*Sahara*), on the N. and S., and the Atlantic and the Lesser Syrtis on the W. and E.

ATOSSA, daughter of Cyrus, and wife successively of her brother Cambyses, and of Darius Hystaspis, by whom she became the mother of Xerxes.

ATRAX, town in Pelasgiotis in Thessaly, inhabited by the Perrhaebi, so called from the mythical Atrax, son of Penēus and Bura, and father of Canaeus and Hippodamīa. Hence Canaeus is called Atrăcĭdes and Hippodamīa Atrăcis

ATRĔBĂTĒS, people in Gallia Belgica, in the modern *Artois*, which is a corruption of their name.

ATREUS, son of Pelops and Hippodamīa, grandson of Tantalus, and brother of Thyestes and Nicippē [PELOPS.] He was first married to Cleola, by whom he became the father of Plisthenes; then to Aerope, the widow of his son Plisthenes, who was the mother of Agamemnon, Menelaus, and Anaxibia, either by Plisthenes or by Atreus [AGAMEMNON]; and lastly to Pelopia, the daughter of his brother Thyestes. In consequence of the murder of their half-brother Chrysippus, Atreus and Thyestes were obliged to take to flight; they were hospitably received at Mycenae; and, after the death of Eurystheus, Atreus became king of Mycenae. Thyestes seduced Aerope, the wife of Atreus, and was in consequence banished by his brother: from his place of exile he sent Plisthenes, the son of Atreus, whom he had brought up as his own child, in order to slay Atreus, but Plisthenes fell by the hands of Atreus, who did not know that he was his own son. In order to take revenge, Atreus, pretending to be reconciled to Thyestes, recalled him to Mycenae, killed his two sons, and placed their flesh before their father at a banquet. Thyestes fled with horror, and the gods cursed Atreus and his house. The kingdom of Atreus was now visited by famine, and the oracle advised Atreus to call back Thyestes. Atreus, who went out in search of him, came to king Thesprotus, where he married his third wife, Pelopia, the daughter of Thyestes, whom Atreus believed to be a daughter of Thesprotus. Pelopia was at the time with child by her own father. This child, Aegisthus, afterwards slew Atreus because the latter had commanded him to slay his own father Thyestes.

ATRĬA. [ADRIA.]

ATRĬDAE, sons of Atreus, Agamemnon and Menelaus.

ĂTRĬUM, the large hall of a Roman house.

ATRŎPĂTĒNĒ, or Media Atropatia, the N.W. part of Media, adjacent to Armenia, named after Atropătes, a native of the country, who, having been made its governor by Alexander, founded there a kingdom, which long remained independent.

ATRŎPOS. One of the three Fates. [MOIRAE.]

ATTĂLĬA. 1. City of Lydia, formerly called Agroira. 2. City on the coast of Pamphylia, founded by Attalus II Philadelphus, and subdued by the Romans under P. Servilius Isauricus.

ATTĂLUS, kings of Pergamus. 1. Son of Attalus, a brother of Philetaerus, succeeded his cousin, Eumenes I, and reigned 241–197 B.C. He took part with the Romans against Philip and the Achaeans. He was a wise and just prince, and was distinguished by his patronage of literature. 2. Surnamed Philadelphus, 2nd son of Attalus, succeeded his brother Eumenes II, and reigned 159–138. Like his father he was an ally of the Romans. 3. Surnamed Philomētor, son of Eumenes II and Stratonice, succeeded his uncle Attalus II, and reigned 138–133. In his will, he made the Romans his heirs; but his kingdom was claimed by Aristonicus.

ATTHIS or ATTIS. [ATYS.]

ATTIC ORATORS: the 'ten' greater orators of Athens were ANTIPHON, ANDOCIDES, LYSIAS, ISOCRATES, ISAEUS, DEMOSTHENES, LYCURGUS, HYPERIDES, DINARCHUS.

ATTĪCA, a division of Greece, has the form of a triangle, two sides of which are washed by the Aegaean Sea, while the third is separated from Boeotia on the N. by the mountains Cithaeron and Parnes. Megaris, which bounds it on the N.W., was formerly a part of Attica. In ancient times it was called Acte and Actice, or the 'coastland' [ACTE], from which the later form Attica is said to have been derived. According to tradition it derived its name from Atthis, the daughter of the mythical king Cranaus, and it is not impossible that Att-ica may contain the root *Att* or *Ath*, which we find in Atthis and Athena. Attica is divided by many ancient writers into 3 districts: (1) *The Highlands*. (2) *The Plain*. (3) *The Sea-coast District*. Besides these 3 divisions we also read of a fourth, *The Midland District*, still called *Mesogia*, an undulating plain in the middle of the country. The soil of Attica is not very fertile: the greater part of it is not adapted for growing corn, but it produces olives, figs, and grapes, especially the two former in great perfection. The country is dry; the chief river is the Cephissus, rising in Parnes and flowing through the Athenian plain. Marble was obtained from the quarries of Pentelicus, N.E. of Athens, silver from the mines of Laurium near Sunium. The area of Attica, including the island of Salamis, which belonged to it, contained between 700 and 800 square miles, and its population in its flourishing period was probably about 500,000, of which nearly four-fifths were slaves. Attica is said to have been originally inhabited by Pelasgians. Its most ancient political division was into 12 independent states, attributed to CECROPS. Subsequently Ion, the grandson of Helen, divided the people into 4 tribes, *Geleontes*, *Hopletes*, *Argades*, and *Aegicores*; and Theseus, who united

the 12 independent states of Attica into one political body, and made Athens the capital, again divided the nation into 3 classes, *Eupatridae*, *Geomori*, and *Demiurgi*. Clisthenes (510 B.C.) abolished the old tribes and created 10 new ones, according to a geographical division: these tribes were subdivided into 174 demi or townships.

ATTĪCUS HERŌDES, TĪBĔRĪUS CLAUDĪUS, Greek rhetorician, born about A.D. 104, at Marathon in Attica. He taught rhetoric both at Athens and at Rome. The future emperors M. Aurelius and L. Verus were among his pupils, and Antoninus Pius raised him to the consulship in 143. He spent part of his immense wealth in embellishing Athens. He died at the age of 76, in 180.

ATTĪCUS, POMPŌNĪUS, Roman eques, born at Rome, 109 B.C. His proper name after his adoption by Q. Caecilius, the brother of his mother, was Q. Caecilius Pomponianus Atticus. His surname, Atticus, was given him on account of his long residence in Athens. He kept aloof from all political affairs, and thus lived on intimate terms with the most distinguished men of all parties. His chief friend was Cicero, whose correspondence with him, beginning in 68 and continued down to Cicero's death, is one of the most valuable remains of antiquity. He purchased an estate at Buthrotum in Epirus. He died in 32 B.C., at the age of 77, of voluntary starvation, when he found that he was attacked by an incurable illness. His wife, Pilia, bore him a daughter, Pomponia or Caecilia, who was married to M. Vipsanius Agrippa. The sister of Atticus, Pomponia, was married to Q. Cicero, the brother of the orator. In philosophy Atticus belonged to the Epicurean sect.

ATTĪLA, king of the Huns, reigned A.D. 434–53. He was called 'the Scourge of God.' The first part of his career (A.D. 445–50) consists of the ravage of the Eastern empire between the Euxine and the Adriatic, and the second of his invasion of the Western empire (450–2). His defeat by the Romans on the field of Châlons was one of the decisive battles of the world. He took Aquileia in 452, after a siege of 3 months, but he did not attack Rome, in consequence, it is said, of his interview with Pope Leo the Great. He died in 453.

ĀTYS, shepherd of Phrygia, beloved by the Phrygian goddess Cybele. Having proved unfaithful to the goddess, he was thrown by her into a state of madness, and was changed into a fir-tree. A festival was held in his honour in the spring. [See Frazer's *Adonis, Attis, Osiris*.] 2. Latin chief, from whom the Ātia Gens derived its origin. Augustus was believed to be descended from him on his mother's side.

AUFĪDĒNA, town in Samnium on the river Sagrus.

AUFĪDUS, the principal river of Apulia, flowing with a rapid current into the Adriatic. [VENUSIA.]

AUGĒ, or AUGĪA, daughter of Aleus and Neaera, was a priestess of Athena, and mother by Hercules of Telephus. [TELEPHUS.] She afterwards married Teuthras, king of the Mysians.

AUGĒAS or AUGĪAS. [HERCULES.]

AUGŪRĒS, a priestly college at Rome, whose business was to take the 'auspices' on all important state occasions.

AUGUSTA, the name of several towns founded or colonized by Augustus. Of these the most important were Augusta Praetoria (*Aosta*) at the foot of the Italian Alps, Augusta Taurinorum (*Turin*) in Northern Italy, Augusta Trevirorum (*Trier*) in Germany, Augusta Emerĭta (*Mérida*) in Western Spain, Augusta Vindelicorum (*Augsburg*) in Rhaetia, etc.

AUGUSTŬLUS, RŌMŬLUS, last Roman emperor of the West, was deposed by Odoacer, A.D. 476.

AUGUSTĪNUS, AURELĪUS (usually called ST. AUGUSTINE), one of the Latin fathers, was born A.D. 354 at Tagaste in Numidia. He studied rhetoric at Carthage where he embraced the Manichaean heresy, from which he was converted by Ambrose and baptized in 387. He was ordained bishop of Hippo in 395, where he died in 430 when the city was besieged by Vandals. Of his numerous works the most interesting are his *Confessions* (ed. Gibb and Montgomery, 2nd ed. 1927) and *De Civitate Dei*, one of the greatest of all patristic works (ed. J. E. C. Welldon, 1924). The *Confessions* and *Select Letters* are contained in the Loeb Library.

AUGUSTUS, the first Roman emperor, was born on the 23rd of September, 63 B.C., and was the son of C. Octavius by Atia, daughter of Julia, the sister of C. Julius Caesar. His original name was C. Octavius, and, after his adoption by his great-uncle, C. Julius Caesar Octavianus. Augustus was only a title given him by the senate and the people in 27 B.C., to express their veneration for him. He was studying at Apollonia, when his uncle was murdered at Rome in March 44. He set out for Italy, and upon landing, was received with enthusiasm by the troops. He joined the republican party to crush Antony, against whom he fought at Mutina in conjunction with the 2 consuls, C. Vibius Pansa and A. Hirtius. Antony was defeated and fled across the Alps; and the death of the 2 consuls gave Augustus the command of all their troops. He returned to Rome, and compelled the senate to elect him consul, and shortly afterwards he became reconciled to Antony. It was agreed that the Roman world should be divided between Augustus, Antony, and Lepidus, under the title of *Triumviri Reipublicae Constituendae*,[1] and that this arrangement should last for the next 5 years. They published a *proscriptio* or list of all their enemies: upwards of 2,000 equites and 300 senators were put to death, among whom was Cicero. Augustus and Antony crossed over to Greece, and defeated Brutus and Cassius at the decisive battle of Philippi in 42, by which the republican party were ruined. Augustus returned to Italy, where a new war awaited him (41), excited by Fulvia, the wife of Antony. She was supported by L. Antonius, the consul and brother of the triumvir, who threw himself into the fortified town of Perusia, which Augustus captured in 40. Antony prepared for war, but the death of Fulvia led to a reconciliation between the triumvirs, who

[1] 'Triumvirs for the establishment of the commonwealth.'

concluded a peace at Brundusium. A new division of the provinces was again made: Augustus obtained all the parts of the empire W. of the town of Scodra in Illyricum, Antony the E. provinces, and Lepidus, Africa. Antony married Octavia, the sister of Augustus, in order to cement their alliance. In 36 Augustus conquered Sex. Pompey, who had held possession of Sicily for many years with a powerful fleet. Lepidus, who had landed in Sicily to support Augustus, was also subdued by Augustus, stripped of his power, and sent to Rome, where he resided for the remainder of his life, being allowed to retain the dignity of pontifex maximus. Meantime, Antony had repudiated Octavia, on account of his love for Cleopatra. The senate declared war against Cleopatra; and in September 31 B.C. the fleet of Augustus defeated Antony's near Actium in Acarnania. In the following year (30) Augustus sailed to Egypt. Antony and Cleopatra, who had escaped in safety from Actium, put an end to their lives. Augustus thus became the master of the Roman world, but he declined all honours calculated to remind the Romans of kingly power. On the death of Lepidus in 12 he became pontifex maximus. On state matters, which he did not choose to be discussed in public, he consulted his personal friends, Maecenas, M. Agrippa, M. Valerius Messalla Corvinus, and Asinius Pollio. The wars of Augustus were chiefly undertaken to protect the frontiers of the Roman dominions Most of them were carried on by his relations and friends, but he conducted a few of them in person. He died at Nola, on the 29th of August, A.D 14, at the age of 76. His last wife was Livia, previously the wife of Tiberius Nero. He had no children by Livia, and only a daughter Julia by his former wife Scribonia. Julia was married to Agrippa, and her 2 sons, Caius and Lucius Caesar, were destined by Augustus as his successors. On the death of these 2 youths, Augustus was persuaded to adopt TIBERIUS, the son of Livia by her former husband, and to make him his colleague and successor. See the *Life of Augustus*, by Suetonius: English translation by Philemon Holland (Tudor Series: 1893); and Shuckburgh's monograph. (See Fig. 14.) For the Monumentum Ancyranum [ANCYRA], see E. G. Hardy, *Res Gestae*, 1923.

AULERCI, Gallic people dwelling between the Sequana (*Seine*) and the Liger (*Loire*), and divided into 3 tribes. 1. A. EBUROVĪCES, near the coast on the left bank of the Seine in the modern Normandy: their capital was Mediolanum, afterwards called Eburovices (*Évreux*). 2. A. CENOMĀNI, S.W. of the preceding near the Liger: their capital was Subdinnum (*Le Mans*). At an early period some of the Cenomani crossed the Alps and settled in Upper Italy. 3. A. BRANNOVĪCES, E. of the Cenomani near the Aedui.

AULIS, harbour in Bocotia on the Euripus, where the Greek fleet assembled before sailing against Troy.

AULON. 1. District and town on the borders of Elis and Messenia, with a temple of Aesculapius. 2. Town in Chalcidicē in Macedonia, on the Strymonic Gulf. 3. Valley near Tarentum celebrated for its wine.

AURĒLIĀNUS, Roman emperor, A.D. 270–5, born at Sirmium, was

successor of Claudius II. He defeated the Goths and Vandals, who had crossed the Danube, and the Germans, who had invaded Italy. He next turned his arms against Zenobia, whom he defeated. [ZENOBIA.] He then recovered Gaul, Britain, and Spain, which were in the hands of the usurper Tetricus. On his return to Rome, he surrounded the city with a new line of walls. He abandoned Dacia, which had been first conquered by Trajan, and made the S. bank of the Danube, as in the time of Augustus, the boundary of the empire. He was killed by some of his officers, while preparing to march against the Persians.

AURĒLĬUS ANTŌNĬNUS, MARCUS, usually called M. Aurēlĭus, Roman emperor, A.D. 161–80, commonly called 'the philosopher,' was born at Rome A.D. 121. He was adopted by Antoninus Pius, when the latter was adopted by Hadrian, and married Faustina, the daughter of Pius (138). On the death of Antoninus in 161, he succeeded to the throne, but he admitted to an equal share of the sovereign power L. Aurelius Verus, who had been adopted by Pius at the same time as Marcus himself. Soon after their accession Verus was dispatched to the East, and for 4 years (A.D. 162–5) carried on war with great success against Vologeses III, king of Parthia. He subsequently prosecuted a war for many years with the Marcomanni, Quadi, and the other barbarians dwelling along the northern limits of the empire, from the sources of the Danube to the Illyrian border. Verus died in 169. In 174 Aurelius gained a decisive victory over the Quadi, mainly through a violent storm. This storm is said to have been owing to the prayers of a legion chiefly composed of Christians. It has given rise to a famous controversy among the historians of Christianity upon what is commonly termed the Miracle of the Thundering Legion. [See Gibbon, *Decline and Fall*, chap. xvi.] In 175 Aurelius set out for the East, where Avidius Cassius, urged on by Faustina, the unworthy wife of Aurelius, had proclaimed himself emperor. But before Aurelius reached the East, Cassius had been slain by his own officers. During this expedition Faustina died, acording to some, by her own hands. Aurelius died in 180, in Pannonia, while prosecuting the war against the Marcomanni. The leading feature in the character of M. Aurelius was his devotion to the Stoic philosophy. We still possess a work by him written in the Greek language, and entitled *Meditations*. No remains of antiquity present a nobler view of philosophical heathenism. The only stain upon the memory of Aurelius is his persecutions of the Christians [see Bigg, *Origins of Christianity*]. Aurelius was succeeded by his son Commodus. [Best edition of the *Meditations* by Jackson (introduction by Bigg), Oxford, 1906.] See H. D. Sedgwick's *Marcus Aurelius* (1921). (See Fig. 15.)

AURŌRA. [EOS.]

AUSŎNES, AUSŎNĬA. [ITALIA]

AUSŎNĬUS, DĔCĬMUS MAGNUS, Roman poet, born at Burdigăla (*Bordeaux*) about A.D. 310, taught grammar and rhetoric. He was appointed tutor of Gratian, son of the emperor Valentinian, and was raised to the highest honours of the state. Many of his poems

are extant. English translation by Evelyn-White in the Loeb Library (2 vols.).

AUSTER, called NŎTUS by the Greeks, the S. wind, or strictly the S.W. wind. It frequently brought with it fogs and rain; but at certain seasons it was a dry sultry wind, the *Sirocco* of the modern Italians.

AUTOCHTHŎNĒS. [ABORIGINES.]

AUTŎLŸCUS, son of Hermes and Chionē, and father of Anticlēa, who was the mother of Ulysses. He lived on Mt. Parnassus, and was renowned as the master-thief of antiquity.

AUTŎMĔDŎN, charioteer of Achilles, and, after the death of the latter, the companion of his son Pyrrhus. Hence Automedon is used as the name of any skilful charioteer.

AUTŎNŎĒ, daughter of Cadmus and Harmonia, wife of Aristaeus, and mother of Actaeon. With her sister Agāvē, she tore Pentheus to pieces.

AUXĬMUM (*Osimo*), town of Picenum in Italy, and a Roman colony.

AUXŪMĒ or AXŪMĒ (*Axum*), capital of a powerful kingdom in Ethiopia, to the S.E. of Meroe.

AVENNIO (*Avignon*), town in Gallia Narbonensis.

AVENTĬCUM (*Avenches*), chief town of the Helvetii, and subsequently a Roman colony, of which ruins are still to be seen.

ĀVENTĪNUS MONS. [ROMA.]

ĀVERNUS LĂCUS, a lake close to the promontory between Cumae and Puteoli, filling the crater of an extinct volcano It is surrounded by high banks, which were covered by a forest sacred to Hecātē. From its waters vapours arose, which are said to have killed the birds that flew over it, from which circumstance its Greek name was supposed to be derived. (*Aornos*, from ἀ priv. and ὄρνις, a bird.) The lake was supposed to lead to the lower world. Near it was the cave of Cumaean Sibyl, through which Aeneas descended to the lower world. Agrippa, in the time of Augustus, connected this lake with the Lucrine lake [LUCRINUS LACUS]; he also caused a tunnel to be made from the lake to Cumae, thus forming the celebrated Julian Harbour. Part of the tunnel remains and is known under the name of *Grotta di Sibilla.*

AVĪANUS, FLĀVĬUS, the author of 42 fables in Latin elegiac verse, probably lived in the 4th century of the Christian era. For a full discussion of the date and authorship of these fables, see the prolegomena to the edition of R. Ellis (Oxford, 1887).

AVĬĒNUS, RUFUS FESTUS, Latin poet towards the end of the 4th century A.D. His poems are chiefly descriptive.

AVĬTUS, M. MAECILĬUS, emperor of the West, was raised to the throne by Theodoric II, king of the Visigoths in A.D. 455. He was deposed by Ricimer in 456.

AXĔNUS. [EUXINUS PONTUS.]

AZŌTUS (*Ashdod*), city of Palestine, near the sea-coast.

Babrius, Greek poet, probably in the time of Augustus, turned the fables of Aesop into verse. The best edition is Rutherford's (1883). The fables were discovered in 1844, in a monastery on Mt. Athos.

Bābȳlōn, city of the ancient world, built on both banks of the river Euphrates. Secular history ascribes its origin to Belus (i.e. the god Baal), and its enlargement and decoration to Ninus or his wife Semiramis, the Assyrian monarchs of Nineveh. Babylon was for a long time subject to the Assyrian empire. Its greatness as an independent empire begins with Nabopolassar, the father of Nebuchadnezzar, who, with the aid of the Median king Cyaxares, overthrew the Assyrian monarchy, and destroyed Nineveh (606 B.C.). Under his son and successor, Nebuchadnezzar (604–562 B.C.), the Babylonian empire reached its height, and extended from the Euphrates to Egypt, and from the mountains of Armenia to the deserts of Arabia. After his death it again declined, until it was overthrown by the capture of Babylon by the Medes and Persians under Cyrus (538 B.C.), who made the city one of the capitals of the Persian empire, the others being Susa and Ecbatana. Under his successors the city rapidly sank. Darius I dismantled its fortifications, in consequence of a revolt of its inhabitants After the death of Alexander, Babylon became a part of the Syrian kingdom of Seleucus Nicator, who contributed to its decline by the foundation of Seleucia on the Tigris, which soon eclipsed it. The city of Babylon formed a square, each side of which was 120 stadia (12 geog. miles) in length. The walls, of burnt brick, were 200 cubits high and 50 thick; and they were surrounded by a deep ditch. The Euphrates, which divided the city into 2 equal parts, was embanked with walls of brick, the openings of which at the ends of the transverse streets were closed by gates of bronze. Of the two public buildings of the greatest celebrity, the one was the temple of Belus, consisting of 8 stories, gradually diminishing in width, and ascended by a flight of steps, which wound round the whole building on the outside. The other was the 'hanging gardens' of Nebuchadnezzar, laid out upon terraces which were raised above one another on arches. The streets of the city were straight, intersecting one another at right angles. The buildings were constructed of bricks. The ruling class at Babylon were the Chaldaeans, who probably descended at an ancient period from the mountains on the borders of Armenia, and conquered the Babylonians. The religion of the Chaldaeans was Sabaeism, or the worship of the heavenly bodies. The priests formed a caste, and cultivated science, especially astronomy They were the authors of the systems of weights and measures used by the Greeks and Romans. The district around the city, bounded by the Tigris on the E., Mesopotamia on the N., the Arabian Desert on the W., and extending to the head of the Persian Gulf on the S., was known in later times by the name of Babylonia, sometimes also called Chaldaea. [Chaldaea.] This district was a plain, subject to continual inundations from the Tigris and Euphrates, which were regulated by canals. The country was fertile, but

deficient in trees. See Herodotus, for valuable information on the subject of Babylon (bk. i).

BACCHAE, also called *Maenădēs* and *Thyĭădēs*. 1. The female companions of Dionysus or Bacchus in his wanderings through the East, are represented as crowned with wine-leaves, clothed with fawn-skins, and carrying in their hands the thyrsus. (See Fig. 38.) 2. Priestesses of Dionysus, who by wine and other exciting causes worked themselves up to frenzy at the Dionysiac festivals. See DIONYSUS.

BACCHUS. [DIONYSUS.]

BACCHŬLĬDĒS, one of the 9 great lyric poets of Greece, born at Iulis in Ceos. He was a nephew of Simonides. He flourished about 470 B.C., and lived at the court of Hieron in Syracuse, together with Simonides and Pindar. Nothing was known of his poetry until the discovery of an Egyptian papyrus, containing the *Odes*, which were first edited (shortly after their discovery) by Kenyon (1897). See also Jebb's edition (1905) with commentary and English prose rendering. The *Odes* have now been supplemented by considerable fragments of 5 *Scolia*, or banqueting songs, inscribed on a papyrus discovered at Oxyrhynchus. See J. U. Powell, *New Chapters in the History of Greek Literature*, 1933; also a translation of Bacchylides by A. S. Way, 1929.

BACTRA or ZARIASPA (*Balkh*), capital of Bactria, at the N. foot of the Mt. Paropamisus (*Hindoo Koosh*) on the river Bactrus.

BACTRĬA or -ĬĀNA (*Bokhara*), Persian province. It was included in the conquests of Alexander, and formed a part of the kingdom of the Seleucidae, until 255 B.C.

BAECŬLA, town in Hispania Tarraconensis.

BAETĬCA, modern *Andalusia*. (HISPANIA.]

BAETIS (*Guadalquivir*), a river in S. Spain.

BĂGŌAS, or BĂGŌUS, a eunuch, trusted by Artaxerxes III (Ochus), whom he poisoned, 338 B.C. He was put to death by Darius III Codomannus, whom he had attempted to poison, 336. The name Bagoas occurs in Persian history, and is used by Latin writers as synonymous with a eunuch.

BAGRĂDA, river of N. Africa, falling into the Gulf of Carthage near Utica.

BAIAE, town in Campania, on a small bay W. of Naples, was situated in a beautiful country, which abounded in warm mineral springs. The baths of Baiae were the most celebrated in Italy, and the town was the favourite watering place of the Roman nobles and emperors.

BALBĬNUS, D. Caelĭus, was elected emperor by the Senate along with M. Clodius Pupienus Maximus. [PUPIENUS.]

BALBUS, L. CORNĒLĬUS, of Gades, served under Pompey against Sertorius in Spain, and received from Pompey the Roman citizenship. He returned with Pompey to Rome, where he lived on intimate terms with Caesar as well as Pompey. In 56 B.C. he was accused of having

illegally assumed the Roman citizenship; he was defended by Cicero, whose speech has come down to us, and was acquitted. In the civil war, Balbus had the management of Caesar's affairs at Rome. After the death of Caesar he gained the favour of Octavian, who raised him to the consulship in 40.

BĂLĔĀRES, also called GYMNĒSĬAE, by the Greeks, 2 islands in the Mediterranean, off the coast of Spain, distinguished by the epithets *Major* and *Minor*, whence their modern names *Majorca* and *Minorca*. Their inhabitants, also called Baleares, were celebrated as slingers.

BĂLĔĀRĬCUM MARE, part of the Mediterranean Sea, between the shores of Hispania Tarraconensis and the Baleares.

BANDŬSĬAE FONS (*Sambuco*), fountain in Apulia, 6 miles from Venusia. Celebrated by Horace, in the *Odes* (iii. 13).

BARBĂRI, the name given by the Greeks to all foreigners whose language was not Greek. The Romans applied the name to all people who spoke neither Greek nor Latin.

BARCA. [HAMĬLCAR.]

BARCA, second city of Cyrenaica, in N. Africa, 100 stadia from the sea, at first a settlement of a Libyan tribe, the Barcaei, but about 560 B.C. it was colonized by the Greek seceders from Cyrene, and became so powerful as to make the W. part of Cyrenaica virtually independent of the mother city. In 510 B.C. it was taken by the Persians, who removed most of its inhabitants to Bactria, and under the Ptolemies its ruin was completed by the erection of its port into a new city, which was named Ptolemais.

BARCĬNO (*Barcelona*), town in Hispania Tarraconensis.

BARDANES. [ARSACES, 21.]

BARSĬNĒ. 1. Daughter of Artabazus, married Alexander the Great, to whom she bore a son, Hercules. She and her son were put to death by Polysperchon in 309. 2. Also called Statira, elder daughter of Darius III, whom Alexander married at Susa, 324 B.C. Shortly after Alexander's death she was murdered by Roxana.

BASĬLĬCA, a Roman hall of justice. After the time of Constantine many basilicas were converted into Christian churches.

BASILĬUS, commonly called Basil the Great, was born A.D. 329 at Caesarea. He studied at Athens were he was fellow-student of the emperor Julian and Gregory Nazianzen. He returned to Caesarea, but soon after he abandoned his profession of the law, devoting himself to a religious life. He became bishop of Caesarea in 370 and died in 379. See W. K. L. Clarke, *St. Basil the Great*, 1913.

BASSĂREUS, a surname of Dionysus, probably derived from *bassaris*, a fox-skin, worn by the god himself and the Maenads in Thrace. A Maenad was sometimes called *Bassaris*.

BASTARNAE or BASTERNAE, warlike German people, partly settled between the Tyras (*Dniester*) and Borysthenes (*Dnieper*), and partly at the mouth of the Danube, under the name of *Peucini*, from their inhabiting the island of Peuce, at the mouth of this river.

BĂTĀVI or BĂTĂVI, Celtic people, inhabiting the island formed by the Rhine, the Waal, and the Maas, called after them Insula Batavorum. They were allies of the Romans, but they revolted under Claudius Civilis, in A.D. 69, and were subdued with difficulty. Their chief town was Lugdunum (*Leyden*).

BĂTHYLLUS. 1. Of Samos, a beautiful youth beloved by Anacreon. 2. Of Alexandria, the freedman and favourite of Maecenas, brought to perfection the imitative dance or ballet called *pantomimus*.

BĂTTĬĂDAE, kings of Cyrene during 8 generations. 1. BATTUS I, of Thera, led a colony to Africa at the command of the Delphic oracle, and founded Cyrene about 631 B.C. 2. ARCESILAUS I, son of No. 1, reigned 599–583. 3. BATTUS II, surnamed 'the Happy,' son of No. 2, reigned 583–560? 4. ARCESILAUS II, son of No. 3, surnamed 'the Oppressive,' reigned about 560–550. His brothers withdrew from Cyrene, and founded Barca. 5. BATTUS III, or 'the Lame,' son of No. 4, reigned about 550–530; gave a new constitution to the city, whereby the royal power was reduced within very narrow limits. 6. ARCESILAUS III, son of No. 5, reigned about 530–514. 7. BATTUS IV, whose life we have no accounts. 8. ARCESILAUS IV, at whose death, about 450, a popular government was established.

BATTUS, a shepherd whom Hermes turned into a stone, because he broke a promise which he made to the god.

BAUCIS. [PHILEMON.]

BAULI, a collection of villas rather than a town, between Misenum and Baiae in Campania.

BĂVĬUS and MAEVĬUS, malevolent poetasters, who attacked the poetry of Virgil and Horace.

BĒBRŸCES and BĒBRŸCES. 1. Mythical people in Bithynia, of Thracian origin. [AMYCUS.] 2. Ancient Iberian people on the coast of the Mediterranean, N. and S. of the Pyrenees.

BĒDRĬĂCUM, a small place in Cisalpine Gaul between Cremona and Verona, celebrated for the defeat both of Otho and of the Vitellian troops, A.D. 69.

BĒLĒSIS or BĒLĒSYS, Chaldaean priest of Babylon, who aided Arbaces in the overthrow of the Assyrian empire. Belesis afterwards received the satrapy of Babylon from Arbaces.

BELGAE, warlike people of German origin, inhabiting the N.E. of Gaul, were bounded on the N. by the Rhine, on the S. by the Sequana (*Seine*) and Matrona (*Marne*), and on the E. by the Treviri (*Trier*). They were subdued by Caesar after a courageous resistance.

BELGĬCA. [GALLIA.]

BELGĬUM, name applied to the territory of the BELLOVACI.

BELISĀRIUS, general of Justinian, overthrew the Vandal kingdom in Africa, and the Gothic kingdom in Italy. In A.D. 563 he was accused of a conspiracy against Justinian; according to tradition he

was blinded, and wandered as a beggar through Constantinople, but according to the more authentic account, he was imprisoned for a year in his own palace, and then restored to his honours. He died in 565. See Gibbon, *Decline and Fall*, chaps. xli–xliii.

BELLĔRŎPHŌN, or BELLĔRŎPHONTĒS, son of the Corinthian king Glaucus, and Eurymede, and grandson of Sisyphus, was originally called Hipponous, and received the name Bellerophon from slaying the Corinthian Belerus. To be purified from the murder he fled to Proetus, king of Argos, whose wife Antēa fell in love with him; but as her offers were rejected, she accused him to her husband of having made improper proposals to her. Proetus sent him to his father-in-law, Iobates, king of Lycia, with a letter, in which the latter was requested to put the young man to death. Iobates sent him to kill the monster Chimaera, thinking that he was sure to perish in the contest. [CHIMAERA.] After obtaining possession of the winged horse, Pegasus, Bellerophon rose with him into the air, and slew the Chimaera with his arrows. [PEGASUS.] Iobates, thus disappointed, sent Bellerophon against the Solymi and next against the Amazons. In these contests he was also victorious; and on his return to Lycia, being attacked by the bravest Lycians, whom Iobates had placed in ambush for the purpose, Bellerophon slew them all. Iobates, now seeing that it was hopeless to kill the hero, gave him his daughter in marriage, and made him his successor on the throne. At last Bellerophon drew upon himself the hatred of the gods, and consumed by grief, wandered lonely through the Alcĭan field. This is all that Homer says respecting Bellerophon's later fate: some traditions related that he attempted to fly to heaven upon Pegasus, but that Zeus sent a gad-fly to sting the horse, which threw off the rider upon the earth, who became lame or blind in consequence. See the story as re-told by Morris in *The Earthly Paradise*. (See Fig. 16.)

BELLŌNA, Roman goddess of war, represented as the sister or wife of Mars. Her priests, called Bellonarii, wounded their own arms or legs when they offered sacrifices to her.

BELLŎVĂCI, the most powerful of the Belgae, dwelt in the modern *Beauvais*.

BĒLUS, son of Poseidon, and father of Aegyptus and Danaus. He was erroneously believed to be the founder of Babylon. The patronymic Bēlĭdēs is given to Aegyptus and Danaus, to Lynceus, son of Aegyptus, and to Palamedes. The Danaides, daughters of Danaus, are called Bēlĭdes.

BELUS, river of Phoenicia celebrated for the tradition that its fine sand first led the Phoenicians to the invention of glass.

BEMA (βῆμα), a sort of pulpit or platform at Athens and elsewhere in Greece, from which orators addressed the crowd. In the N.T. the word is used for a judge's official seat (Romans xiv 10).

BĒNĂCUS LACUS (*Lago di Garda*), lake in the N. of Italy.

BENDIS, the Thracian moon-goddess.

BĔNĔVENTUM (*Benevento*), town in Samnium on the Appia Via,

formerly called Maluentum, on account, it is said, of its bad air. It was one of the most ancient towns in Italy, traditionally founded by Diomedes. In the Samnite wars it was subdued by the Romans, who colonized it in 268 B.C., and changed its name Maluentum into Beneventum.

BĔRĔCYNTĬA, surname of Cybele, derived from Mt. Berecyntus in Phrygia, where she was worshipped.

BĔRĔNĬCĒ, a Macedonic form of *Pherenice*, i.e. 'Bringing Victory.' 1. Wife of Ptolemy I Soter, and the mother of Ptolemy II Philadelphus. 2. Daughter of Ptolemy II Philadelphus, and wife of Antiochus Theos, king of Syria, who divorced Laodice in order to marry her, 249 B.C. On the death of Ptolemy, 247, Antiochus recalled Laodice, who poisoned him and murdered Berenice and her son. 3. Daughter of Magas, king of Cyrene, and wife of Ptolemy III Euergetes. She was murdered by her son, Ptolemy IV Philopator on his accession to the throne, 221. The famous hair of Berenice, which she dedicated for her husband's safe return from his Syrian expedition, was said to have become a constellation 4. Otherwise called Cleopatra, daughter of Ptolemy VIII Lathyrus, succeeded her father on the throne, 81 B.C., and married Ptolemy X (Alexander II), who murdered her 19 days after her marriage. 5. Daughter of Ptolemy XI Auletes, and eldest sister of the famous Cleopatra, was enthroned by the Alexandrines when they drove out her father, 58. She married Archelaus, but was put to death with her husband, when Gabinius restored Auletes, 55. 6. Sister of Herod the Great, married Aristobulus, who was put to death 6 B.C. She was the mother of Agrippa I. 7. Daughter of Agrippa I, married her uncle Herod, king of Chalcis, by whom she had two sons. After the death of Herod, A.D. 48, Berenice, then 20 years old, lived with her brother, Agrippa II, not without suspicion of incest. She gained the love of Titus, who was only withheld from making her his wife by fear of offending the Romans

BĔRĔNĬCĒ, the name of several cities of the period of the Ptolemies. Of these the most important were: 1. Formerly Eziongeber in Arabia, at the head of the Sinus Aelanites, or E. branch of the Red Sea. 2. In Upper Egypt, on the coast of the Red Sea, on a gulf called Sinus Immundus (now *Foul Bay*), where its ruins are still visible. It was named after the mother of Ptolemy II Philadelphus, who built it, and made a road hence to Coptos, so that it became a chief emporium for the commerce of Egypt with Arabia and India. 3. (*Ben Ghazi*) in Cyrenaica, formerly HESPERIS, the fabled site of the Gardens of the Hesperides. It took its later name from the wife of Ptolemy III Euergetes.

BĔROEA 1. (*Verria*), ancient town of Macedonia, S.W. of Pella, and about 20 miles from the sea. 2. (*Aleppo* or *Haleb*), town in Syria, near Antioch, enlarged by Seleucus Nicator, who gave it the Macedonian name of Beroea. It is called Helbon or Chelbon in Ezekiel (xxvii 18).

BĔRŌSUS, priest of Belus at Babylon, lived in the reign of Antiochus II (261–246 B.C.), and wrote in Greek a history of

Babylonia. Some fragments of this valuable work are preserved by Josephus, Eusebius, and the Christian fathers.

BERŸTUS and BĒRŸTUS (*Beyrût*), ancient seaport of Phoenicia, half-way between Byblus and Sidon. It was destroyed by the Syrian king Tryphon (140 B.C.), and restored by Agrippa under Augustus. It afterwards became a celebrated seat of learning.

BESSI, fierce and powerful Thracian people, who dwelt along the whole of Mt. Haemus as far as the Euxine.

BESSUS, satrap of Bactria under Darius III, seized Darius soon after the battle of Arbela, 331 B.C. Pursued by Alexander in the following year, Bessus murdered Darius, and fled to Bactria, where he assumed the title of king. He was betrayed by two of his followers to Alexander, who put him to death.

BĬĀNOR, also called Ocnus or Aucnus, son of Tiberis and Manto, is said to have built the town of Mantua, and to have called it after his mother.

BĬAS. 1. Brother of the seer Melampus. 2. Of Priene in Ionia, one of the Seven Sages of Greece, flourished about 550 B.C.

BĬBĀCŪLUS, M. FŪRĬUS, Roman poet, born at Cremona, wrote a poem on Caesar's Gallic wars, and another entitled *Aethiopis*. They are both ridiculed by Horace

BIBLICAL GREEK. The writers of the Greek Bible represent, in general, that part of the population of the Hellenized East which, while it employed Greek fluently as the language of everyday intercourse, had lost touch with the classical Attic idiom. The N.T. is in general the colloquial *lingua franca* of the early Roman Empire. The old notion that Biblical Greek was something of itself, apart, must be given up. Much that is non-Attic is not necessarily non-Greek, but merely the Greek of 'vulgar' parlance, the idiom of the man in the street (the κοινή, as it is termed). Late Greek merely bears the stamp of its age, and asserts its own distinctive position in a process of linguistic development. Semitisms occur, but they are insufficient to isolate the language of the sacred texts; they do not place the Bible outside the scope of Greek philology.

This change of standpoint in the study of N.T. Greek has been the result of the last twenty years of research. Comparative philology has stimulated the study of Greek in every epoch, with no preference for the 'classical.' There have been extensive discoveries of Hellenistic inscriptions, *ostraka* and papyri; the vernacular dialects of modern Greece have been studied; lastly, thanks to Diessmann in Germany, and the late J. H. Moulton, and others, there has been a 'convergence of research' upon the mass of new material.

We may no longer, therefore, examine κοινή Greek (as our ancestors did) from the purely classical side. It was an international language, and on the whole the best possible for the Graeco-Roman world of the 1st century A.D. See Robertson, *Grammar of the Greek New Testament in the Light of Critical Research* (ed. 3, 1919). Thackeray, *Grammar of O.T. in Greek*; Deissmann's *Bible Studies*.

BIBRACTĒ (*Autun*), chief town of the Aedui in Gallia Lugdunensis, afterwards Augustodunum.

BIBULUS, M CALPURNĬUS, curule aedile, 65 B.C., praetor 62, and consul 59 C. Julius Caesar was his colleague. He was unable in his consulship to resist the powerful combination of Caesar, Pompey, and Crassus. After an ineffectual attempt to oppose Caesar's agrarian law, he retired, and it was said in joke that it was the consulship of Julius and of Caesar. In the Civil war he commanded Pompey's fleet in the Adriatic and died (48) while holding this command off Corcyra. He married Porcia, the daughter of Cato Uticensis.

BILBĪLIS (*Calatayud*), town of the Celtiberi in Hispania Tarraconensis, the birthplace of the poet Martial.

BIŌN. 1 Of Smyrna, bucolic poet, flourished about 280 B.C., and spent the last years of his life in Sicily, where he was poisoned. The style of Bion is refined, and his versification fluent and elegant. We still possess his epic poem, *The Dirge of Adonis*. 2. Of Borysthenes, near the mouth of the Dnieper, flourished about 250 B.C. He was sold as a slave, when young, and received his liberty from his master, a rhetorician. He studied at Athens, and afterwards lived a considerable time at the court of Macedonia. Bion is a typical figure of his time, half philosopher, half littérateur. He was noted for his sharp sayings, whence Horace speaks of persons delighting *Bioneis sermonibus et sale nigro*.

BISTŌNES, Thracian people. From the worship of Dionysus in Thrace the Bacchic women are called Bistŏnĭdes.

BĪTHŸNIA, district of Asia Minor, bounded on the W. by Mysia, on the N. by the Pontus Euxinus, on the E. by Paphlagonia, and on the S by Phrygia Epictetus, was possessed at an early period by Thracian tribes from the neighbourhood of the Strymon, called Thyni and Bithyni. The country was subdued by the Lydians, and afterwards became a part of the Persian empire under Cyrus. During the decline of the Persian empire, the N. part of the country became independent, under native princes, who resisted Alexander and his successors, and established a kingdom, which lasted till the death of Nicomedes III (74 B C.), who bequeathed his kingdom to the Romans. Under Augustus, it was made a proconsular province It was a fertile country, intersected with wooded mountains, the highest of which was the Mysian Olympus, on its S. border.

BĪTŌN and CLĔOBIS, sons of Cydippe, a priestess of Hera at Argos. They were celebrated for their affection to their mother, whose chariot they once dragged during a festival to the temple of Hera, a distance of 45 stadia. The priestess prayed to the goddess to grant them what was best for mortals; and during the night they both died while asleep in the temple.

BĪTŪRĪGES, powerful Celtic people in Gallia Aquitanica, had in early times the supremacy over the other Celts in Gaul.

BLŌSĬUS or BLOSSĬUS, the name of a noble family in Campania One of this family, C. Blosius, of Cumae, was a philosopher, a disciple of Antipater of Tarsus, and a friend of Tib. Gracchus.

BOADICĒA or BOUDICCA, queen of the Iceni in Britain, having been shamefully treated by the Romans, excited an insurrection of the Britons during the absence of Suetonius Paulinus, the Roman governor. She took the Roman colonies of Camalodunum, Londinium, and other places, and slew nearly 70,000 Romans and their allies She was at length defeated with great loss by Suetonius Paulinus, and put an end to her own life, A.D 61.

BOCCHUS, king of Mauretania, and father-in-law of Jugurtha, with whom at first he made war against the Romans, but whom he afterwards delivered up to Sulla, the quaestor of Marius, 106 B.C.

BOEBĒ, town in Thessaly (W. of Lake Boebēis).

BOĒDRŎMIA, an Athenian festival in honour of Apollo.

BOEŌTĬA, district of Greece. The country contains several fertile plains, of which the most important were the valleys of the Asopus and of the Cephissus. The Boeotians were famed for their dull wit, which indeed passed into a proverb. The Boeotians were an Aeolian people, who originally occupied Arne in Thessaly, from which they were expelled by the Thessalians 60 years after the Trojan war They then migrated into the country called after them Boeotia Boeotia was then divided into 14 independent states, which formed a league, with Thebes at its head. The chief magistrates of the confederacy were the Boeotarchs, elected annually. The government in most states was an aristocracy.

BŎĒTHĬUS, Roman statesman and author, born about A.D. 476, was famous for his knowledge of Greek philosophy. He was first highly favoured by Theodoric the Ostrogoth; but having awakened his suspicion, he was thrown into prison by him, and afterwards put to death. It was during his imprisonment that he wrote his celebrated work, *De Consolatione Philosophiae*, one of the favourite books of the Middle Ages. It is familiar to us in the translation of Chaucer. Best ed. by Adrian Fortescue (1925); English version by H. R. James (1906).

BŎII, one of the most powerful of the Celtic people, said to have dwelt originally in Gaul (Transalpina). At an early time they migrated in two great swarms, one of which crossed the Alps and settled in the country between the Po and the Apennines; the other crossed the Rhine and settled in the part of Germany called Boihemum (*Bohemia*) after them, and between the Danube and the Tyrol. The Boii in Italy long carried on a fierce struggle with the Romans, but they were at length subdued by the consul P. Scipio in 191 B.C. The Boii in Germany maintained their power longer, but were at length subdued by the Marcomanni.

BOLBĒ, lake in Macedonia, emptying itself by a short river into the Strymonic Gulf near Bromiscus and Aulon.

BOLBĬTĬNĒ (*Rosetta*), city of Lower Egypt, near the mouth of a branch of the Nile (the W.-most but one), which was called the Bolbitine mouth.

BŎMILCAR, a Numidian, deep in the confidence of Jugurtha

When Jugurtha was at Rome, 109, Bomilcar effected for him the assassination of Massiva. In 107 he plotted against Jugurtha.

BŌMĬUS MONS, the W. part of Mt. Oeta in Aetolia, inhabited by the Bomienses.

BŎNA DĔA, Roman divinity, is described as the sister, wife, or daughter of Faunus, and was herself called Fauna, Fatua, or Oma. She was worshipped at Rome as a chaste and prophetic divinity; she revealed her oracles only to females, as Faunus did only to males Her festival was celebrated every year on the 1st of May, in the house of the consul or praetor, as the sacrifices on that occasion were offered on behalf of the whole Roman people. The solemnities were conducted by the Vestals, and no male person was allowed to be in the house at one of the festivals. P. Clodius profaned the sacred ceremonies, by entering the house of Caesar in the disguise of a woman, 62 B.C.

BŎNŌNĬA (*Bologna*), town in Gallia Cispadana, was in ancient times the capital of N. Etruria. It afterwards fell into the hands of the Boii, but it was colonized by the Romans on the conquest of the Boii, 191 B.C. Its name of Felsĭna was changed into Bonoma.

BŎŌTĒS. [ARCTOS.]

BŎRĔAS, the N. wind, was, in mythology, a son of Astraeus and Eos, and brother of Eurus, Zephyrus, and Notus. He dwelt in a cave of Mt. Haemus in Thrace. He carried off Orithyia, a daughter of Erechtheus, king of Attica, by whom he begot Zetes, Calais, and Cleopatra, wife of Phineus. [ZETĒS.] In the Persian war Boreas aided the Athenians by destroying the ships of the barbarians. Boreas was worshipped at Athens, where a festival, Boreasmi, was celebrated in his honour. (See Fig. 17.)

BŎRYSTHĔNĒS (*Dnieper*), afterwards Danapris, a river of European Sarmatia, flows into the Euxine. Near its mouth lay the town Borysthenes or Borysthenis (*Kudak*), also called Olbia, Olbiopolis, and Miletopolis, a colony of Miletus, and the most important Greek city on the N. of the Euxine.

BOSPŎRUS, the name given to various straits among the Greeks, but especially applied to the 2 following: 1. THE THRACIAN BOSPORUS (*Channel of Constantinople*), unites the Propontis or Sea of Marmora with the Euxine or Black Sea. According to the legend it was called Bosporus from Io, who crossed it in the form of a heifer. At the entrance of the Bosporus was the celebrated SYMPLEGADES. Darius constructed a bridge across the Bosporus, when he invaded Scythia. 2. THE CIMMERIAN BOSPORUS (*Straits of Kerch*), unites the Palus Maeotis or Sea of Azov with the Euxine or Black Sea. It formed, with the Tanais (*Don*), the boundary between Asia and Europe, and it derived its name from the CIMMERII, who were supposed to have dwelt in the neighbourhood. On the European side of the Bosporus, the modern Crimea, the Milesians founded the town of Panticapaeum, also called Bosporus, and the inhabitants of Panticapaeum subsequently founded the town of Phanagoria, on the Asiatic side of the straits. Panticapaeum became the residence

of a race of kings, who are frequently mentioned in history under the name of kings of Bosporus.

BOSTRA (O.T. Bozrah; *Busrah*), city of Arabia, in an oasis of the Syrian Desert, S. of Damascus.

BOTTĬA or BOTTĬAEA, district in Macedonia, on the river Axius, extended in the time of Thucydides to Pieria on the W. The Bottiaei were a Thracian people, who settled in that part of the Macedonian Chalcidice N. of Olynthus, which was called Bottĭcē.

BOTTĬCĒ. [BOTTIA.]

BOULĒ (Βουλή), the council or senate at Athens. Its institution is attributed to Solon. The Boule consisted of 500 members, divided into 10 sections of 50 each, the members of which were called Prytanes (πρυτάνεις), and were all of the same tribe; they acted as presidents of the council and assemblies during 35 or 36 days so as to complete the lunar year of 354 days. Each tribe exercised these functions in turn, and the period of office was called a *Prytany*. The Prytanes had the right to convene the Boule and the Assembly. [ECCLESIA.] The business of the Boule was to discuss and prepare measures to be laid before the Ecclesia. Besides this, they had considerable executive (as opposed to legislative) powers.

BŎVĬĀNUM (*Bojano*), town of the Pentri in Samnium.

BŎVILLAE, an ancient town in Latium at the foot of the Alban mountain, on the Appian Way about 10 miles from Rome. Near it Clodius was killed by Milo (52 B.C.).

BRACHMĀNAE or BRACHMĀNES, a name used by the ancient geographers, either for a caste of priests in India (the *Brahmins*), or for all the people whose religion was Brahminism, or for a particular tribe.

BRANCHĬDAE (*Jeronda*), afterwards Didyma, or -ē, a place on the sea-coast of Ionia, a little S. of Miletus, celebrated for its temple and oracle of Apollo, surnamed Didymeus. This oracle was said to have been found by Branchus, son of Apollo, and a Milesian woman. The reputed descendants of this Branchus, the Branchidae, were the hereditary ministers of this oracle. The names of the priests thus came to be used for that of the place.

BRASĬDAS, the most distinguished Spartan in the first part of the Peloponnesian war. In 424 B.C., at the head of a small force, he gained possession of many of the cities in Macedonia subject to Athens; his greatest acquisition was Amphipolis. In 422 he gained a brilliant victory over Cleon, who had been sent, with an Athenian force, to recover Amphipolis, but he was slain in the battle. He was buried within the city, and the inhabitants honoured him as a hero.

BRAURŌN, a demus (or 'parish') in Attica, on the E. coast on the river Erasinus, with a celebrated temple of Artemis, who was hence called Brauronia.

BRENNUS. 1. The leader of the Gauls, who in 390 B.C. defeated the Romans at the Allia, and took Rome. After besieging the Capitol for 6 months, he quitted the city upon receiving 1,000 pounds

of gold as a ransom for the Capitol, and returned home safe with his booty. But it was subsequently related that Camillus and a Roman army appeared at the moment that the gold was being weighed, that Brennus was defeated and killed by Camillus. 2. The leader of the Gauls who invaded Macedonia and Greece, 280, 279 B.C. In the year 279 he penetrated into the S. of Greece, but was defeated near Delphi.

BRIĂRĔUS. [AEGAEON.]

BRĬGANTES, powerful British tribe, inhabited nearly the whole of the N. of the island from the Abus (*Humber*) to the Roman wall, with the exception of the S.E. corner of Yorkshire, which was inhabited by the Parisii. Their capital was EBORACUM. They were conquered by Petilius Cerealis, in the reign of Vespasian. There was also a tribe of Brigantes in the S. of Ireland, between the rivers Birgus (*Barrow*) and Dabrona (*Blackwater*).

BRĬSĒIS, daughter of Briseus, fell into the hands of Achilles, but was seized by Agamemnon. Hence arose the dire feud between the 2 heroes, which is the subject of the *Iliad* of Homer.

BRĬTANNĬA, the island of England and Scotland which was also called ALBION. HIBERNIA, or *Ireland*, is usually spoken of as a separate island, but is sometimes included under the general name of the Insulae Britannicae, which also comprehended the smaller islands around the coast of Great Britain. The Britons were Celts, belonging to that branch of the race called Cymry. Their manners and customs were in general the same as the Gauls; but separated more than the Gauls from intercourse with civilized nations, they preserved the Celtic religion in a purer state than in Gaul; and hence Druidism, according to Caesar, was transplanted from Gaul to Britain. The Britons also retained many of the barbarous Celtic customs, which the more civilized Gauls had laid aside. They painted their bodies with a blue colour, extracted from woad, in order to appear more terrible in battle; and they had wives in common. At a later time the Belgae crossed over from Gaul, and settled on the S. and E. coasts, driving the Britons into the interior of the island. It was not till a late period that the Greeks and Romans obtained any knowledge of Britain. In early times the Phoenicians visited the Scilly Islands and the coast of Cornwall for the purpose of obtaining tin; but whatever knowledge they acquired of the country they jealously kept secret; and it only transpired that there were CASSITERIDES, or Tin Islands, in the N. parts of the ocean. The first certain knowledge which the Greeks obtained of Britain was from the merchants of Massilia about the time of Alexander the Great, and especially from the voyages of PYTHEAS, who sailed round a great part of Britain. From this time it was generally believed that the island was in the form of a triangle. Another important mistake, which likewise prevailed for a long time, was the position of Britain in relation to Gaul and Spain. As the N.W. coast of Spain was supposed to extend too far to the N., and the W. coast of Gaul to run N.E., the lower part of Britain was believed to lie between Spain and Gaul. The Romans first became

personally acquainted with the island by Caesar's invasion. He twice landed in Britain (55, 54 B.C.), and though on the second occasion he conquered the greater part of the S.E. of the island, yet he did not take permanent possession of any portion of the country. After his departure the Romans made no further attempts to conquer the island for nearly 100 years. In the reign of Claudius (A.D. 43) they again landed in Britain, and permanently subdued the country S. of the Thames. They now began to extend their conquests over the other parts of the island; and the great victory (61) of Suetonius Paulinus over the Britons, who had revolted under BOADICEA, still further consolidated the Roman dominions. In the reign of Vespasian, the Romans made several successful expeditions against the SILURES and the BRIGANTES; and the conquest of S Britain was at length finally completed by Agricola, who in 7 campaigns (78–84) subdued the whole of the island as far N. as the Frith of Forth and the Clyde, between which he erected a series of forts to protect the Roman dominions from the incursions of the barbarians in the N. of Scotland. The Roman part of Britain was now called Britannia Romana, and the N. part inhabited by the Caledonians Britannia Barbara or Caledonia. The Romans, however, gave up the N. conquests of Agricola in the reign of Hadrian, and made a rampart of turf from the Aestuarium Ituna (*Solway Frith*) to the German Ocean, which formed the N. boundary of their dominions. In the reign of Antoninus Pius the Romans again extended their boundary as far as the conquests of Agricola, and erected a rampart connecting the Forth and the Clyde, the remains of which are now called *Grimes Dyke*, Grime in the Celtic language signifying great or powerful. The Caledonians afterwards broke through this wall; and in consequence of their repeated devastations of the Roman dominions, the emperor Severus went to Britain in 208, in order to conduct the war against them in person. He died in the island at Eboracum (*York*) in 211, after erecting a solid stone wall from the Solway to the mouth of the Tyne, a little N. of the rampart of Hadrian. After the death of Severus, the Romans relinquished for ever all their conquests N. of this wall. Upon the resignation of the empire by Diocletian and Maximian (305), Britain fell to the share of Constantius, who died at Eboracum in 306, and his son Constantine assumed in the island the title of Caesar. Shortly afterwards the Caledonians, who now appear under the names of Picts and Scots, broke through the wall of Severus, and the Saxons ravaged the coasts of Britain; and the declining power of the Roman empire was unable to afford the province any effectual assistance. In the reign of Honorius, Constantine, who had been proclaimed emperor in Britain (407), withdrew all the Roman troops from the island, in order to make himself master of Gaul. The Britons were thus left exposed to the ravages of the Picts and Scots, and at length, in 447, they called in the assistance of the Saxons, who became the masters of Britain. The Roman dominions of Britain formed a single province till the time of Severus, and were governed by a legatus of the emperor. Severus divided the country into 2 provinces, and Diocletian into 4

BRĬTANNĬCUS, son of the emperor Claudius and Messalina, was born A.D. 42. Agrippina, the second wife of Claudius, induced the emperor to adopt her own son, and give him precedence over Britannicus. This son, the emperor Nero, ascended the throne in 54, and caused Britannicus to be poisoned in the following year.

BRĬTŎMARTIS, a Cretan nymph, daughter of Zeus and beloved by Minos, who pursued her 9 months, till at length she leaped into the sea and was changed by Artemis into a goddess.

BRIXELLUM (*Brescello*), town on the Po in Gallia Cisalpina, where the emperor Otho killed himself, A.D. 69.

BRIXĬA (*Brescia*), town in Gallia Cisalpina on the road from Comum to Aquileia, through which the river Mella flowed

BRŎMĬUS, a surname of Dionysus (Bacchus).

BRUCTĔRI, a people of Germany.

BRUNDĬSĬUM or BRUNDŪSĬUM (*Brindisi*), town in Calabria, on a small bay of the Adriatic, forming an excellent harbour. The Appia Via terminated at Brundisium, and it was the usual place of embarkation for Greece and the East. It was colonized by the Romans, 245 B.C. The poet Pacuvius was born at this town, and Virgil died here on his return from Greece, 19 B.C.

BRUTTĬUM, BRUTTĬUS, and BRUTTĬŌRUM AGER, more usually called Bruttii after the inhabitants, the S. extremity of Italy, separated from Lucania by a line drawn from the mouth of the Laus to Thurii, and surrounded on the other three sides by the sea. It was the country called in ancient times Oenotria and Italia. The country is mountainous, as the Apennines run through it; it contained pasturage for cattle, and the valleys produced corn, olives, and fruit. The earliest inhabitants of the country were Oenotrians. Subsequently some Lucanians took possession of the country, and were hence called Bruttii or Brettii, which word is said to mean 'rebels' in the Lucanian language. This people, however, inhabited only the interior; the coast was in the possession of the Greek colonies At the close of the second Punic war, in which the Bruttii had been the allies of Hannibal, they lost their independence. They were declared by the Romans to be public slaves, and were employed as lictors and servants of the magistrates.

BRŪTUS, a family of the Junia gens. 1. L. JUNIUS BRUTUS, son of M. Junius and of Tarquinia, the sister of Tarquinius Superbus. His elder brother was murdered by Tarquinius, and Lucius escaped his brother's fate only by feigning idiocy, whence he received the surname of Brutus. After Lucretia had stabbed herself, Brutus roused the Romans to expel the Tarquins; and upon the banishment of the latter he was elected first consul with Tarquinius Collatinus. He loved his country better than his children, and put to death his 2 sons, who had attempted to restore the Tarquins. He fell in battle the same year, fighting against Aruns, the son of Tarquinius. 2. D. JUNIUS BRUTUS, surnamed Gallaecus or Callaïcus, consul 138, conquered a great part of Lusitania. From his victory over the Gallaeci he obtained his surname He was a patron of the poet L. Accius,

and well versed in Greek and Roman literature. 3. D. JUNIUS BRUTUS, consul 77, and husband of Sempronia, who carried on an intrigue with Catiline. 4. D. JUNIUS BRUTUS. He served under Caesar in Gaul and in the civil war; but he nevertheless joined the conspiracy against Caesar's life. After the death of the latter (44) he went into Cisalpine Gaul, which had been promised him by Caesar, and which he refused to surrender to Antony, who had obtained this province from the people. Antony made war against him, and kept him besieged in Mutina, till the siege was raised in April 43 by the consuls Hirtius and Pansa, and by Octavianus. But Brutus only obtained a short respite. Antony was preparing to march against him from the N. with a large army, and Octavianus, who had deserted the senate, was marching against him from the S. His only resource was flight, but he was betrayed by Camillus, a Gaulish chief, and was put to death by Antony, 43. 5. M. JUNIUS BRUTUS, married Servilia, the half-sister of Cato of Utica. In 77 he espoused the cause of Lepidus, and was slain in Cisalpine Gaul by command of Pompey. 6. M. JUNIUS BRUTUS, the so-called tyrannicide. He lost his father when he was only 8 years old, and was trained by his uncle Cato in the principles of the aristocratical party. Accordingly, on the breaking out of the civil war, 49, he joined Pompey, although he was the murderer of his father. After the battle of Pharsalia, 48, he was not only pardoned by Caesar, but received from him the greatest marks of confidence and favour. Caesar made him governor of Cisalpine Gaul in 46, and praetor in 44. But notwithstanding all the obligations he was under to Caesar, he was persuaded by Cassius to murder his benefactor under the delusive idea of again establishing the republic. After the murder of Caesar, Brutus spent a short time in Italy, and then took possession of the province of Macedonia. He was joined by Cassius, who commanded in Syria, and their united forces were opposed to those of Octavian and Antony. Two battles were fought in the neighbourhood of Philippi (42), in the former of which Brutus was victorious, though Cassius was defeated, but in the latter Brutus also was defeated and put an end to his own life. Brutus's wife was PORCIA, the daughter of Cato. Brutus wrote several works, all of which have perished. He was a literary friend of Cicero, who dedicated to him several of his works, and who has given the name of Brutus to his dialogue on illustrious orators.

BRYAXIS, Athenian statuary in stone and metal, lived 372–312 B.C. He was one of the school of Scopas, who worked on the Mausoleum. [HALICARNASSUS.] A base with horsemen sculptured in relief, discovered at Athens, has been attributed to him.

BŪBASTIS, city of Lower Egypt, was the seat of the worship of the cat-goddess Bast (or Bubastis), identified with Artemis.

BŪCĔPHĂLA (*Jhelum*), city on the Hydaspes in N. India, built by Alexander, after his battle with Porus, in memory of his horse Bucephalus, who died there, after carrying him through all his campaigns. This horse was purchased by Philip for 13 talents, and no one was able to break it in except the youthful Alexander.

BŪCĔPHĂLUS. [BUCEPHALA.]

BULLA, a heart-shaped case, containing an amulet, worn round the neck of free-born Roman children. Boys ceased to wear it on attaining manhood.

BURSA. [PLANCUS, 2.]

BŌSĪRIS. 1. King of Egypt, who sacrificed strangers to Zeus, but was slain by Hercules. 2. City in Lower Egypt, in the middle of the Delta; had a great temple of Isis.

BŪTĒS, Thracian, son of Boreas, punished by the god Dionysus, who drove him mad for a rape.

BŪTHRŌTUM (*Butrinto*), town of Epirus, a flourishing seaport on a small peninsula, opposite Corcyra.

BŪTŌ, Egyptian divinity, the nurse of Horus and Bubastis, the children of Osiris and Isis.

BŪTŌ, city in Lower Egypt, stood near the Sebennytic branch of the Nile, on the lake of Buto It was celebrated for its oracle of the goddess Buto.

BUXENTUM (*Policastro*), originally PYXUS, a town on the W. coast of Lucania and on the river Buxentius, was founded by Micythus, tyrant of Messana, 471 B.C., and was afterwards a Roman colony

BYBLIS, daughter of Miletus and Idothea, was in love with her brother Caunus, whom she pursued through various lands, till at length, worn out with sorrow, she was changed into a fountain.

BYBLUS, ancient city on the coast of Phoenicia. It was the chief seat of the worship of Adonis.

BYRSA, the citadel of Carthage

BYZANTĪUM, a town on the Thracian Bosporus, founded by the Megarians, 658 B.C. Its position, commanding as it did the entrance to the Euxine, rendered it a place of commercial importance. A new city was built on its site (330) by Constantine. [CONSTANTINOPOLIS.]

CĂBĪRI, mystic divinities (? of Phoenician origin). Their worship, of which little is known, was a profound secret, even in antiquity. Divine honours were paid to them at Samothrace, Lemnos, and Imbros. They were also worshipped at Thebes, Anthedon, Pergamus, and elsewhere. The Cabiri were much invoked in dangers at sea. Cf. *Orphic Hymn*, 37, l. 4.

CĀCUS, son of Vulcan, was a giant, who inhabited a cave on Mt. Aventine. When Hercules came to Italy with the oxen which he had taken from Geryon in Spain, Cacus stole part of the cattle, and, as he dragged the animals into the cave by their tails, it was impossible to discover their traces. But when the remaining oxen passed by the cave, those within began to bellow, and were thus discovered, whereupon Cacus was slain by Hercules. In honour of his victory Hercules dedicated the Ara Maxima, which existed ages afterwards in Rome.

CADMUS, son of Agenor, king of Phoenicia, and of Telephassa, and brother of Europa. Another legend makes him a native of Thebes in Egypt. When Europa was carried off by Zeus to Crete, Agenor sent Cadmus in search of his sister. Unable to find her, Cadmus settled in Thrace, but having consulted the oracle at Delphi, he was commanded by the god to follow a cow of a certain kind, and to build a town on the spot where the cow should sink down with fatigue. Cadmus found the cow in Phocis and followed her into Boeotia, where she sank down on the spot on which Cadmus built Cadmea, afterwards the citadel of Thebes. Intending to sacrifice the cow to Athena, he sent some persons to the neighbouring well of Ares to fetch water. This well was guarded by a dragon, a son of Ares, who killed the men sent by Cadmus. Thereupon Cadmus slew the dragon, and, on the advice of Athena, sowed the teeth of the monster, out of which armed men grew up, called *Sparti* (or the *Sown*), who killed each other, with the exception of 5, who were the ancestors of the Thebans. Athena assigned to Cadmus the government of Thebes, and Zeus gave him Harmonia for his wife. The marriage solemnity was honoured by the presence of all the Olympian gods in the Cadmea. Cadmus gave to Harmonia the famous peplus and necklace which he had received from Hephaestus or from Europa, and he became by her the father of Autonoë, Ino, Semele, Agave, Polydorus, and at a subsequent period, Illyrius. In the end, Cadmus and Harmonia were changed into serpents, and were removed by Zeus to Elysium. Cadmus is said to have introduced into Greece from Phoenicia or Egypt an alphabet of 16 letters.

CĂDŪCĔUS, the wand, or staff, carried by Hermes the herald-god

CĂDURCI, a people in Gallia Aquitanica.

CĂDŪSII or GĔLAE, powerful Scythian tribe, S.W. of the Caspian.

CADŸTIS, according to Herodotus, a great city of the Syrians of Palestine, not much smaller than Sardis, was taken by Necho, king of Egypt, after his defeat of the 'Syrians' at Magdolus.

CAECĬLIA. 1. Caia, the Roman name of Tanaquil, wife of TARQUINIUS PRISCUS. 2. Metella, first married to M. Aemilius Scaurus, consul in 115, and afterwards to the dictator Sulla. 3. Daughter of T. Pomponius Atticus. She was married to M. Vipsanius Agrippa.

CAECĬLĬUS. 1. Q., Roman eques, who adopted his nephew Atticus in his will, and left him a fortune of 10 millions of sesterces. 2. CAECILIUS CALACTINUS, Greek rhetorician at Rome in the time of Augustus. 3. CAECILIUS STATIUS, Roman comic poet, the immediate predecessor of Terence, was by birth an Insubrian Gaul, and a native of Milan. Being a slave, he bore the servile appellation of Statius, which was afterwards, probably when he received his freedom, converted into a cognomen. He died 168 B.C Only the titles of some 40 of his plays now survive.

CAECĬNA, the name of a family of the Etruscan city of Volaterrae. 1. A. CAECINA, whom Cicero defended in a law-suit, 69 B.C. 2. A. CAECINA, son of the preceding, published a libellous work against

Caesar, and was exiled after the battle of Pharsalia, 48 B.C. 3. A. CAECINA ALIENUS was quaestor, in Spain, at Nero's death, and joined the party of Galba. He served first under Galba, and afterwards joined Vitellius; but proving a traitor, he joined Vespasian, against whom, also, he conspired; and was slain by order of Titus.

CAECŬBUS AGER, marshy district in Latium, bordering on the Gulf of Amyclae, close to Fundi, celebrated for its wine (*Caecubum*) in the age of Horace.

CAELIUS, MARCUS C. RUFUS, Roman orator. Several of his letters to Cicero are preserved.

CAELĬUS or COELĬUS MONS. [ROMA.]

CAENEUS, one of the Lapithae, son of Elatus or Coronus, was originally a maiden named Caenis, who was beloved by Poseidon, and was by this god changed into a man, and rendered invulnerable. In the battle between the Lapithae and the Centaurs at the marriage of Pirithous, he was buried by the Centaurs under a mass of trees, as they were unable to kill him; but he was changed into a bird. He took part in the expedition of the Argonauts, and the Calydonian boar-hunt. In the lower world Caeneus recovered his female form.

CAENI or CAENĬCI, a Thracian people, between the Black Sea and the Panysus.

CAENĪNA, town of the Sabines, in Latium, whose king Acron is said to have carried on the first war against Rome.

CAEPĬO, CN. SERVĪLĬUS, consul 106 B.C., was sent into Gallia Narbonensis to oppose the Cimbri. In 105 he was defeated by the Cimbri. 80,000 soldiers and 40,000 camp-followers are said to have perished. Caepio survived the battle, but 10 years afterwards (95) he was brought to trial by the tribune C. Norbanus, on account of his misconduct in this war. He was condemned, and cast into prison.

CAERE (*Cervetri*), called by the Greeks Agylla (*Agyllina urbs*, Virg.), city in Etruria. In early times Caere was closely allied with Rome; and when the latter city was taken by the Gauls, 390 B.C., Caere gave refuge to the Vestal virgins. The Romans out of gratitude, are said to have conferred upon the Caerites the Roman franchise without the suffragium. When a Roman citizen was struck out of his tribe by the censor, and made an aerarian, he was said to become one of the Caerites, since he had lost the suffrage: hence we find the expressions *in tabulas Caeritum referre*, and *aerarium facere*, used as synonymous.

CAESĂR, the name of a patrician family, of the Julia gens, which traced its legendary origin to Iulus, the son of Aeneas. The name was assumed by Augustus as the adopted son of the dictator C. Julius Caesar, and was by Augustus handed down to his adopted son Tiberius. It continued to be used by Caligula, Claudius, and Nero, as members either by adoption or female descent of Caesar's family; but though the family became extinct with Nero, succeeding emperors

still retained the name as part of their titles. When Hadrian adopted Aelius Verus, he allowed the latter to take the title of Caesar; and from this time, though the title of Augustus continued to be confined to the reigning prince, that of Caesar was also granted to the heir presumptive to the throne. 1. L. JULIUS CAESAR, consul, 90 B.C., fought against the Socii, and afterwards proposed the *Lex Julia de Civitate*, which granted the citizenship to the Latins and the Socii who had remained faithful to Rome. Caesar was censor in 89; he belonged to the aristocratical party, and was put to death by Marius in 87. 2. C. JULIUS CAESAR STRABO VOPISCUS, brother of No. 1, was curule aedile 90, was a candidate for the consulship in 88, and was slain along with his brother by Marius in 87. He was one of the chief orators and poets of his age, and is one of the speakers in Cicero's dialogue *De Oratore*. 3. L. JULIUS CAESAR, son of No. 2, and uncle by his sister Julia of M. Antony the triumvir. He was consul 64, and belonged, like his father, to the aristocratical party. He appears to have deserted this party afterwards; we find him in Gaul in 52 as one of the legates of C. Caesar, and he continued in Italy during the civil war. After Caesar's death (44) he sided with the senate in opposition to his uncle Antony, and was in consequence proscribed by the latter in 43, but obtained his pardon through the influence of his sister Julia. 4. L. JULIUS CAESAR, son of No. 3, usually distinguished from his father by the addition to his name of *filius* or *adolescens*. He joined Pompey on the breaking out of the civil war in 49, and was sent by Pompey to Caesar with proposals of peace. 5. C. JULIUS CAESAR, the dictator, was born on the 12th of July 100, in the consulship of C. Marius (VI) and L. Valerius Flaccus, and was consequently 6 years younger than Pompey and Cicero. Caesar was closely connected with the popular party by the marriage of his aunt Julia with the great Marius; and in 83, though only 17 years of age, he married Cornelia, the daughter of L. Cinna, the chief leader of the Marian party. Sulla commanded him to put away his wife, but he refused to obey him, and was consequently proscribed. He concealed himself for some time in the country of the Sabines, till his friend obtained his pardon from Sulla. Seeing, however, that he was not safe at Rome, he went to Asia, where he served his first campaign under M. Minucius Thermus, and, at the capture of Mytilene (80), was rewarded with a civic crown for saving the life of a fellow-soldier. On the death of Sulla, in 78, he returned to Rome, and in the following year gained renown as an orator by his prosecution of Cn. Dolabella on account of extortion in his province of Macedonia. To perfect himself in oratory, he resolved to study in Rhodes under Apollonius Molo, but on his voyage thither he was captured by pirates, and only obtained his liberty by a ransom of 50 talents. At Miletus he manned some vessels, overpowered the pirates, and conducted them as prisoners to Pergamus, where he crucified them—a punishment with which he had frequently threatened them in sport when he was their prisoner. On his return to Rome he devoted all his energies to acquire the favour of the people. His liberality was unbounded; and as his private fortune was not large, he soon contracted enormous

debts. But he gained his object, and became the favourite of the people, and was raised by them in succession to the high offices of the state. He was quaestor in 68, aedile in 65, when he spent enormous sums upon the public games and buildings, and was elected pontifex maximus in 63. In the debate in the senate on the punishment of the Catilinarian conspirators, he opposed their execution in a very able speech, which made such an impression that their lives would have been spared but for the speech of Cato in reply. In 62 he was praetor, and in the following year he went as propraetor into Further Spain, where he gained great victories over the Lusitanians. On his return to Rome he was elected consul along with BIBULUS, a warm supporter of the aristocracy. After his election, but before he entered upon the consulship, he formed that coalition with Pompey and M. Crassus, usually known by the name of the first triumvirate. Pompey had become estranged from the aristocracy, since the senate had opposed the ratification of his acts in Asia, and of an assignment of lands which he had promised to his veterans. Crassus, in consequence of his immense wealth, was one of the most powerful men at Rome, but was a personal enemy of Pompey. They were reconciled by means of Caesar, and the 3 entered into an agreement to support one another, and to divide the power in the state between them. In 59 Caesar was consul, and being supported by Pompey and Crassus, he was able to carry all his measures Caesar brought forward such measures as secured for him the affections of the poorest citizens, of the Equites, and of the powerful Pompey; having done this, he was easily able to obtain for himself the provinces which he wished. By a vote of the people, proposed by the tribune Vatinius, the provinces of Cisalpine Gaul and Illyricum were granted to Caesar, with 3 legions, for 5 years; and the senate added to his government the province of Transalpine Gaul, with another legion, for 5 years also, as they saw that a bill would be proposed to the people for that purpose, if they did not grant the province themselves. Caesar foresaw that the struggle between the different parties at Rome must eventually be terminated by the sword, and he had therefore resolved to obtain an army, which he might attach to himself by victories and rewards. In the course of the same year he united himself more closely to Pompey by giving him his daughter Julia in marriage. During the next 9 years Caesar was occupied with the subjugation of Gaul. He conquered the whole of Transalpine Gaul, which had hitherto been independent of the Romans, with the exception of the S.E. part called Provincia; he twice crossed the Rhine, and twice landed in Britain, which had been previously unknown to the Romans. His first invasion of Britain was made late in the summer of 55, but more with the view of obtaining knowledge of the island, than with the intention of permanent conquest. He sailed from the port Itius (probably *Wissant*, between Calais and Boulogne), and effected a landing somewhere near the South Foreland, after a severe struggle with the natives. The late period of the year compelled him to return to Gaul after remaining only for a short time in the island. In this year, according to his arrangement with Pompey and Crassus, who were now

consuls, his government of the Gauls and Illyricum was prolonged for 5 years, namely, from the 1st of January 53, to the end of December 49. During the following year (54) he invaded Britain a second time. He landed in Britain at the same place as in the former year, defeated the Britons in a series of engagements, and crossed the Tamesis (*Thames*). The Britons submitted, and promised to pay an annual tribute; but their subjection was only nominal. Caesar's success in Gaul excited Pompey's jealousy; and the death of Julia in childbirth, in 54, broke one of the few links which kept them together. Pompey was thus led to join again the aristocratical party, by whose assistance he hoped to retain his position as the chief man in the Roman state. The object of this party was to deprive Caesar of his command, and to compel him to come to Rome as a private man to sue for the consulship. Caesar offered to resign his command if Pompey would do the same; but the senate would not listen to any compromise. Accordingly, on the 1st of January 49, the senate passed a resolution that Caesar should disband his army by a certain day, and that if he did not do so, he should be regarded as an enemy of the state. Two of the tribunes, M. Antonius and Q. Cassius, put their veto upon this resolution, but their opposition was set at naught, and they fled for refuge to Caesar's camp. Under the plea of protecting the tribunes, Caesar crossed the Rubicon, which separated his province from Italy, and marched towards Rome. Pompey, who had been entrusted by the senate with the conduct of the war, soon discovered how greatly he had overrated his own popularity and influence. He own troops deserted to his rival in crowds; town after town in Italy opened its gates to Caesar, whose march was like a triumphal progress. Meantime, Pompey, with the magistrates and senators, had fled from Rome to the S. of Italy, and on the 17th of March embarked for Greece. Caesar pursued Pompey to Brundusium, but he was unable to follow him to Greece for want of ships. Shortly afterwards he set out for Spain, where Pompey's legates, Afranius, Petreius, and Varro, commanded powerful armies. After defeating Afranius and Petreius, and receiving the submission of Varro, Caesar returned to Rome, where he had in the meantime been appointed dictator by the praetor M. Lepidus. He resigned the dictatorship at the end of 11 days, after holding the consular comitia, in which he himself and P. Servilius Vatia Isauricus were elected consuls for the next year. At the beginning of January 48, Caesar crossed over to Greece, where Pompey had collected a formidable army. At first the campaign was in Pompey's favour; Caesar was repulsed before Dyrrhachium with considerable loss, and was obliged to retreat towards Thessaly. In this country on the plains of Pharsalus, or Pharsalia, a decisive battle was fought between the two armies on the 9th of August 48. Pompey was completely defeated. Pompey fled to Egypt, pursued by Caesar, but he was murdered before Caesar arrivedi n the country. [POMPEIUS.] On his arrival in Egypt, Caesar became involved in a war, usually called the Alexandrine war. It arose from the determination of Caesar that Cleopatra, whose fascinations had won his heart, should reign in common with her brother Ptolemy; but this decision was

opposed by the guardians of the young king, and the war which thus broke out was not brought to a close till the latter end of March 47. It was soon after this that Cleopatra had a son by Caesar, Caesarion. Caesar returned to Rome through Syria and Asia Minor, and on his march through Pontus, attacked Pharnaces, the son of Mithridates the Great, who had assisted Pompey. He defeated Pharnaces near Zela with such ease, that he informed the senate of his victory by the words, *Veni, vidi, vici*. He reached Rome in September (47), and before the end of the month set sail for Africa, where Scipio and Cato had collected a large army. The war was terminated by the defeat of the Pompeian army at the battle of Thapsus, on the 6th of April 46. Cato, unable to defend Utica, put an end to his own life. Caesar returned to Rome in the latter end of July. He was now the undisputed master of the Roman world, but he used his victory with the greatest moderation. Unlike other conquerors in civil wars, he freely forgave all who had borne arms against him, and declared that he would make no difference between Pompeians and Caesarians. One of the most important of his measures this year (46) was the reformation of the calendar. As the Roman year was now 3 months in advance of the real time, Caesar added 90 days to this year, and thus made the whole year consist of 445 days; and he guarded against a repetition of similar errors for the future by adapting the year to the sun's course. Meantime the two sons of Pompey, Sextus and Cneius, had collected a new army in Spain. Caesar set out for Spain towards the end of the year, and brought the war to a close by the battle of Munda, on the 17th of March 45. Cn. Pompey was killed shortly afterwards, but Sextus made good his escape. Caesar reached Rome in September, and entered the city in triumph. Possessing royal power, he now wished to obtain the title of king, and Antony accordingly offered him the diadem in public on the festival of the Lupercalia (the 15th of February); but, seeing that the proposition was not favourably received by the people, he declined it for the present. But Caesar's power was not witnessed without envy. The Roman aristocracy resolved to remove him by assassination. The conspiracy against Caesar's life had been set afoot by Cassius, a personal enemy of Caesar's, and there were more than 60 persons privy to it. Many of these persons had been raised by Caesar to wealth and honour; and some of them, such as M. Brutus, lived with him on terms of the most intimate friendship. It has been the practice of rhetoricians to speak of the murder of Caesar as a glorious deed, and to represent Brutus and Cassius as patriots; but they cared not for the republic, but only for themselves; and their object in murdering Caesar was to gain power for themselves and their party. Caesar had many warnings of his approaching fate, but he disregarded them all, and fell by the daggers of his assassins on the Ides or 15th of March 44. At an appointed signal the conspirators surrounded him; Casca dealt the first blow, and the others quickly drew their swords and attacked him; Caesar at first defended himself, but presently sank pierced with wounds at the foot of Pompey's statue. Julius Caesar was one of the greatest men of antiquity. He was gifted by nature with the most varied talents,

and was distinguished by extraordinary attainments in the most diversified pursuits. During the whole of his busy life he found time for the prosecution of literature, and was the author of many works, the majority of which have been lost. The purity of his Latin and the clearness of his style were celebrated by the ancients themselves, and are conspicuous in his *Commentarii*, which are his only works that have come down to us. They relate the history of the first 7 years of the Gallic war in 7 books, and the history of the Civil war, down to the commencement of the Alexandrine in 3 books. Neither of these works completed the history of the Gallic and Civil wars. The history of the former was completed in an 8th book, which is usually ascribed to Hirtius, and the history of the Alexandrine, African, and Spanish wars was written in 3 separate books, which are also ascribed to Hirtius, but their authorship is uncertain. See Froude's brilliant historical sketch *Caesar* (1879); Oman, *Seven Roman Statesmen* (1892). The commentaries have recently been Englished by Rice Holmes, whose *Conquest of Gaul* and annotated edition of the *Gallic War* (1914) are indispensable. Translations both of the *Gallic War* and *Civil War* have appeared in the Oxford Translation series, and Loeb Library. (See Fig. 18.)

CAESARAUGUSTA (Saragossa), the ancient SALDŪBA, a town in Hispania Tarraconensis by the river Iberus. It was rebuilt by Julius Caesar and renamed after him.

CAESĂRĒA, a name given to several cities of the Roman empire in honour of one or other of the Caesars. 1. C. AD ARGAEUM, formerly MAZACA, also EUSEBIA (*Kaisarieh*), one of the oldest cities of Asia Minor, stood upon Mt. Argaeus, about the centre of Cappadocia. When the country was made a Roman province by Tiberius (A D. 18), it received the name of Caesarea. It was ultimately destroyed by an earthquake. 2. C. PHILIPPI, or PANEAS (*Banias*), a city of Palestine at the S. foot of Mt. Hermon, on the Jordan, just below its source, built by Philip the tetrarch, 3 B.C.; King Agrippa called it Neronias, but it soon lost this name. 3. C. PALAESTINAE, formerly Stratonis Turris, an important city of Palestine, on the sea-coast, just above the boundary line between Samaria and Galilee. It was surrounded with a wall, and decorated with splendid buildings by Herod the Great (13 B.C.), who called it Caesarea, in honour of Augustus. He also made a splendid harbour for the city. Under the Romans it was the capital of Palestine and the residence of the procurator. 4. C. MAURETANIAE, formerly Iol (*Zershell*), a Phoenecian city on the N. coast of Africa, with a harbour, the residence of King Juba, who named it Caesarea, in honour of Augustus.

CAESĂRION, son of C. Julius Caesar and of Cleopatra, called Ptolemaeus as an Egyptian prince, was born 47 B.C. After the death of his mother in 30 he was executed by order of Augustus.

CAESĂRŎDŪNUM (*Tours*), chief town of the Turŏnes or Turŏni, subsequently called Turoni, on the Liger (*Loire*) in Gallia Lugdunensis.

CAESTUS, the Roman boxing-glove, a strap of bull's-hide loaded with metal, and wound round the hands of the pugilists.

CĂĪCUS, river of Mysia, rising in M. Temnus and flowing past Pergamus into the Cumaean Gulf.

CĀIĒTA (*Gaeta*), town in Latium on the borders of Campania.

CĀIUS, the jurist. [GAIUS.]

CĀIUS CAESAR. [CALIGULA.]

CĂLĂBER. [QUINTUS SMYRNAEUS.]

CĂLĂBRĬA, the pensinsula in the S.E. of Italy.

CĂLACTĒ, originally the name of part of the coast, and afterwards of a town on the N. coast of Sicily, founded by Ducetius, a chief of the Sicels, about B.C. 447.

CĂLĂGURRIS (*Calahorra*), town in Spain. Birthplace of Quintilian

CĂLĂĬS, brother of Zetes. [ZETES.]

CALĂMIS, Athenian statuary and embosser, was a contemporary of Phidias, and flourished 467-429 B.C.

CALĀNUS, an Indian gymnosophist, who burnt himself alive in the presence of the Macedonians, 3 months before the death of Alexander (323 B.C.), to whom he had predicted his approaching end.

CĀLĀTĪNUS, A. ATĪLIUS, consul 258 B.C., and dictator 249, when he carried on the war in Sicily. He was the first dictator that commanded an army out of Italy.

CĂLAURĒA or -IA (*Poro*), small island in the Saronic Gulf off the coast of Argolis and opposite Troezen, possessed a temple of Poseidon, which was regarded as an inviolable asylum. Hither Demosthenes fled to escape Antipater, and here he took poison, 322 B.C.

CALCHĀS, son of Thestor, the wisest soothsayer among the Greeks at Troy. An oracle had declared that he should die if he met with a soothsayer superior to himself; and this came to pass at Claros, near Colophon, for here he met the soothsayer Mopsus, who predicted things which Calchas could not. Thereupon Calchas died of grief. After his death he had an oracle in Daunia.

CALĒ (*Oporto*), a port-town of the Gallaeci in Hispania Tarraconensis at the mouth of the Durius. From *Porto Cale* the name of the country *Portugal* is supposed to have come.

CĂLĒDŎNIA, the N. portion of Britain.

CALENDS, the Roman name for the 1st of the month.

CĂLĒNUS, Q. FŪFĬUS, a tribune of the plebs, 61 B.C., when he succeeded in saving P. Clodius from condemnation for his violation of the mysteries of the Bona Dea. In 59 he was praetor, and was an active partisan of Caesar, in whose service he remained until Caesar's death (44). After this event Calenus joined M. Antony, and commanded Antony's legions in the N of Italy.

CĂLES, chief town in Campania, on the Via Latina. It was celebrated for its excellent wine.

CĂLĬGŬLA, Roman emperor, A.D. 37–41, son of Germanicus and Agrippina, was born A.D. 12, and was brought up among the legions in Germany. His real name was Caius Caesar, and he was always called Caius by his contemporaries; Caligula was a surname given him by the soldiers from his wearing in his boyhood small *căligae*, or soldiers' boots. He gained the favour of Tiberius, who raised him to offices of honour, and held out to him hopes of the succession. On the death of Tiberius (37), which was either caused or accelerated by Caligula, the latter succeeded to the throne. He was saluted by the people with the greatest enthusiasm as the son of Germanicus. His first acts gave promise of a just and beneficent reign. But at the end of 8 months his conduct became suddenly changed After a serious illness, which probably weakened his mental powers, he appears as a sanguinary and licentious madman. In his madness he built a temple to himself as Jupiter Latiaris, and appointed priests to attend to his worship. His extravagance was monstrous. To replenish the treasury he exhausted Italy and Rome by his extortions, and then, in 40, marched into Gaul, which he plundered. With his troops he advanced to the ocean, as if intending to cross over into Britain; he drew them up in battle array, and then gave them the signal—to collect shells, which he called the spoils of conquered Ocean. The Roman world at length grew tired of such a mad tyrant. Four months after his return to the city, on the 24th of January 41, he was murdered by Cassius Chaerea, tribune of a praetorian cohort, Cornelius Sabinus, and others. His wife Caesonia and his daughter were likewise put to death.

CALLATIS, town of Moesia, on the Black Sea, originally a colony of Miletus, and afterwards of Heraclea.

CALLĬAS and HIPPONĬCUS, a noble Athenian family, celebrated for their wealth. They enjoyed the hereditary dignity of torch-bearer at the Eleusinian mysteries. The first member of this family of any note was Callias, who fought at the battle of Marathon, 490. He was ambassador from Athens to Artaxerxes, and negotiated a peace with Persia, 449, on terms most humiliating to the latter. On his return to Athens, he was accused of having taken bribes, and was condemned to a fine of 50 talents. His son Hipponicus was killed at the battle of Delium in 424. It was his divorced wife, and not his widow, whom Pericles married. His daughter Hipparete was married to Alcibiades. Callias, son of this Hipponicus by the lady who married Pericles, dissipated all his ancestral wealth on sophists, flatterers, and women. The scene of Xenophon's *Banquet*, and also that of Plato's *Protagoras*, is laid at the house of this Callias, the spendthrift.

CALLICRĂTĒS, one of the architects of the Parthenon.

CALLĬMĂCHUS, Alexandrine grammarian and poet, was a native of Cyrene in Africa, lived at Alexandria in the reigns of Ptolemy Philadelphus and Euergetes, and was chief librarian of the famous library of Alexandria, from about B.C. 260 until his death about 240. Among his pupils were Eratosthenes, Aristophanes of Byzantium, and Apollonius Rhodius. He wrote numerous works on an

infinite variety of subjects, but of these we possess only some of his poems, which are characterized by labour and learning. Among fragments which have come to light on Egyptian papyri, the chief is part of a poem in 4 books on the *Origins* of various local rituals. His writings had very great influence, especially on the tendencies of the Alexandrian school of poets. The poems of Callimachus have been translated in the Loeb Library; also by G. M Young, 1934.

CALLĬNUS, of Ephesus, the earliest Greek elegiac poet, probably flourished about 700 B.C. Only one of his elegies survives.

CALLĬŎPĒ. [MUSAE.]

CALLIRRHŎĒ. 1. Daughter of Achelous and wife of Alcmaeon. [ALCMAEON.] 2. Daughter of Scamander, wife of Tros, and mother of Ilus and Ganymedes.

CALLIRRHŎĒ, afterwards called ENNEACROUNOS or the 'Nine Springs,' because its water was distributed by 9 pipes, was the most celebrated well in Athens, situated in the S.E. part of the city It still retains its ancient name *Callirhoe*.

CALLISTHĔNĒS, of Olynthus, a relation and a pupil of Aristotle, accompanied Alexander the Great to Asia. He was accused of being privy to the plot of Hermolaus to assassinate Alexander; and after being kept in chains for 7 months, was either put to death or died of disease. Only fragments of his works survive.

CALLISTŌ, Arcadian nymph, hence called *Nonacrina virgo*, from Nonacris, a mountain in Arcadia, was a companion of Artemis in the chase. She was beloved by Zeus, who metamorphosed her into a she-bear. But Hera caused Artemis to slay Callisto during the chase. Zeus placed Callisto among the stars under the name of Arctos, or the Bear. Another legend was that Callisto, changed by Zeus into a she-bear, was hunted and killed by her son, ARCAS.

CALLISTRĂTĬA, town in Paphlagonia, on the Euxine.

CALLISTRĂTUS, Greek rhetorician (3rd cent. B.C.), author of descriptions of fourteen statues of famous artists.

CALLĬUM, called CALLĬPŎLIS by Livy, town in Aetolia in the valley of the Spercheus.

CĂLOR, river in Samnium flowing past Beneventum and falling into the Vulturnus.

CALPĒ (*Gibraltar*). 1. Mountain in the S. of Spain on the straits between the Atlantic and Mediterranean. This and M. Abyla, opposite to it on the African coast, were called the Columns of Hercules. 2. River, promontory, and town on the coast of Bithynia.

CALPURNĬA, daughter of L. Calpurnius Piso, consul 58 B.C., and last wife of the dictator Caesar, to whom she was married in 59. She survived her husband.

CALPURNĬA GENS, plebeian, pretended to be descended from Calpus, a son of Numa. [PISO.]

CALPURNIUS (T. CALP. SICŬLUS), Roman poet (*flor.* 1st cent. A.D.). Wrote 7 eclogues in imitation of Theocritus. [Best edition: Keene's.]

CALVĪNUS, CN. DOMITIUS, tribune of the plebs, 59 B.C., when he supported Bibulus against Caesar, praetor 56, and consul 53, through the influence of Pompey. He took an active part in the Civil war as one of Caesar's generals.

CĂLȲCADNUS, river of Cilicia Tracheia, navigable as far as Seleucia

CĂLYDNAE. 1. Two islands off the coast of Troas. 2. Group of islands off the coast of Caria, belonging to the Sporades. The largest of them was called Calydna, afterwards Calymna.

CĂLȲDŌN, ancient town of Aetolia W. of the Evenus in the land of the Curetes, said to have been founded by Aetolus or his son Calydon. In the neighbourhood took place the hunt of the Calydonian boar. (MELEAGER, 1.] The inhabitants were removed by Augustus to Nicopolis. In the Roman poets we find *Calydōnis*, a woman of Aetolia, i.e. Deĭanīra, daughter of Oeneus, king of Calydon: *Calydonius heros*, i.e. Meleager: *Calydonius amnis*, i.e. the Achelous separating Acarnania and Aetolia, because Calydon was the chief town of Aetolia: *Calydonia regna*, i.e. Apulia, because Diomedes, grandson of Oeneus, king of Calydon, afterwards obtained Apulia as his kingdom

CĂLYPSŌ, a nymph inhabiting the island of Ogygia, on which Ulysses was shipwrecked. [ULYSSES.]

CAMALODŪNUM (*Colchester*), the capital of the Trinobantes in Britain, and the first Roman colony in the island, founded by the emperor Claudius, A.D. 43.

CĂMĂRĪNA, town on the S. coast of Sicily, at the mouth of the Hipparis, founded by Syracuse, 599 B.C. It was several times destroyed by Syracuse; and in the first Punic war it was taken by the Romans.

CAMBŪNI MONTES, the mountains which separate Macedonia and Thessaly.

CAMBȲSĒS. 1. Father of CYRUS the Great. 2. Second king of Persia, succeeded his father Cyrus, and reigned 529–522 B.C. In 525 he conquered Egypt; but was unsuccessful in expeditions against the Ammonians and against the Ethiopians. On his return to Memphis he treated the Egyptians with great cruelty, and slew their god Apis with his own hands. He also acted tyrannically towards his own family and the Persians in general. He caused his own brother Smerdis to be murdered; but a Magian personated the deceased prince, and set up a claim to the throne. Cambyses forthwith set out from Egypt against this pretender, but died in Syria, at a place named Ecbatana, of an accidental wound, 522.

CĂMĒNAE, fountain nymphs, belonging to the religion of ancient Italy, although some accounts identify them with the Muses. The most important of these goddesses was Carmenta or Carmentis, who had a temple at the foot of the Capitoline hill, and altars near the Porta Carmentalis. She was the protector of women in childbirth. The traditions which assigned a Greek origin to her worship, state that her original name was Nicostrate, and that she was the mother of Evander, with whom she came to Italy.

CĂMĒRĪNUM or CĂMĂRĪNUM, more anciently CAMERS (*Camerino*), town in Umbria, on the borders of Picenum, and subsequently a Roman colony.

CĂMĒRĪNUS, Roman poet, contemporary with Ovid, wrote a poem on the capture of Troy by Hercules.

CAMĪCUS, an ancient town of the Sicani on the S. coast of Sicily, occupied the site of the citadel of AGRIGENTUM.

CĂMILLA, daughter of king Metabus of the Volscian town of Privernum, was one of the swift-footed servants of Diana. She assisted Turnus against Aeneas, and after slaying numbers of the Trojans was at length killed by Aruns (Virgil, *Aen.*, xi)

CĂMILLUS, M. FŪRĪUS, one of the great heroes of the Roman republic. He was censor 403 B.C., in which year Livy erroneously places his first consular tribunate. He was consular tribune six different years and dictator five times during his life. In his first dictatorship (396) he gained a glorious victory over the Faliscans and Fidenates, took Veii, and entered Rome in triumph. Five years afterwards (391) he was accused of having made an unfair distribution of the booty of Veii, and went voluntarily into exile at Ardea. Next year (390) the Gauls under Brennus took Rome, and laid siege to Ardea. The Romans in the Capitol recalled Camillus, and appointed him dictator in his absence. Camillus hastily collected an army, attacked the Gauls, and defeated them completely. His fellow-citizens saluted him as the Second Romulus. In 367 he was dictator a fifth time, and though 80 years of age, he completely defeated the Gauls. He died of the pestilence, 365.

CAMĪRUS, Dorian town on the W. coast of Rhodes.

CAMPĀNĪA, district of Italy, separated from Latium by the river Liris, and from Lucania at a later time by the river Silarus, though in the time of Augustus it did not extend further S. than the promontory of Minerva. In still earlier times the *Ager Campanus* included only the country round Capua. Campania is a volcanic country, to which circumstance it was mainly indebted for its extraordinary fertility. The scenery and the climate procured for Campania the epithet *Felix*. It was the favourite retreat in summer of the Roman nobles. [BAIAE.]

CAMPI RAUDII, plain in the N. of Italy, near Vercellae, where Marius and Catulus defeated the Cimbri, 101 B.C.

CAMPUS MARTĪUS, the 'Plain of Mars,' frequently called Campus simply, was the N.W. portion of the plain lying in the bend of the Tiber, outside the walls of Rome. The Circus Flaminius in the S. gave its name to a portion of the plain. The Campus Martius belonged to the Tarquins, and was consecrated to Mars upon the expulsion of the kings. Here the Roman youths performed their gymnastic and warlike exercises, and here the comitia of the centuries were held. At a later time it was surrounded by porticoes, temples, and other public buildings. It was included within the city walls by Aurelian.

CANDĀCĒ, queen of the Ethiopians of Meroë, invaded Egypt 22 B.C., but was driven back and defeated by Petronius, the Roman governor of Egypt. Her name was common to all the queens of Aethiopia.

CANDAULĒS, also called Myrsĭlus, last Heraclid king of Lydia. He exposed his wife to Gyges, whereupon she compelled Gyges to put him to death. [GYGES.]

CANĒPHŎRI, the title given to certain high-born maidens at Athens, who carried the sacred baskets at the Panathenaic festival.

CĀNĬDĬA, whose real name was Gratidia, was a Neapolitan courtesan, beloved by Horace; but when she deserted him, he revenged himself by holding her up to contempt as an old sorceress.

CĂNIS, the constellation of the *Great Dog*. The most important star in this constellation was named Canis or Canicula, and also Sĭrĭus. The Dies Caniculares were as proverbial for the heat of the weather among the Romans as are the dog-days among ourselves. The constellation of the *Little Dog* was called Procyon, literally translated Antecanis, because in Greece this constellation rises heliacally before the Great Dog. When Boötes was regarded as Icarius [ARCTOS], Procyon became Maera, the dog of Icarius.

CANNAE, village in Apulia, situated in an extensive plain, memorable for the defeat of the Romans by Hannibal 216 B.C.

CĂNŌPUS, city on the Egyptian coast, 2 miles E. of Alexandria. It was celebrated for a temple of Serapis, for commerce and luxury.

CANTĂBRI, warlike people in the N. of Spain, bounded on the E. by the Astures, and on the W. by the Autrigones. They were subdued by Augustus after several years (25–19 B.C.).

CANTHĂRUS (Gk. κάνθαρος), a large, wide-bellied drinking vessel, with handles; a tankard.

CANTĬUM, district of Britain, nearly the same as the modern *Kent* (but included LONDINIUM).

CĂNŬSĬUM (*Canosa*), town in Apulia, on the Aufidus, founded by Diomedes. It was a Greek colony, and both Greek and Oscan were spoken there in the time of Horace. It was celebrated for mules and woollen manufactures, but its water-supply was deficient.

CĂPĂNEUS, son of Hipponous, and one of the 7 heroes who marched against Thebes. He was struck by Zeus with lightning, as he was scaling the walls of Thebes, because he had dared to defy the god. While his body was burning, his wife Evadne leaped into the flames and destroyed herself.

CĂPELLA. [CAPRA.]

CĂPĒNA, ancient Etruscan town founded by Veii; it subsequently became a Roman municipium. In its territory was the celebrated grove and temple of FERONIA on the small river Capenas.

CĂPHĂREUS (*Capo d'Oro*), promontory on the S.E. of Euboea, where the Greek fleet was wrecked on its return from Troy.

CĂPĬTO, C. ATĒĬUS, an eminent Roman jurist, who gained the favour of both Augustus and Tiberius by flattery. Capito and his contemporary Labeo were reckoned the highest legal authorities of their day, and were the founders of 2 legal schools.

CĂPITO, C. FONTĒĬUS, a friend of M. Antony, accompanied Maecenas to Brundisium, 37 B.C., when the latter was sent to effect a reconciliation between Octavianus and Antony.

CĂPĬTŌLĬNUS MONS. [CAPITOLIUM; ROMA.]

CAPITŌLĬUM, the temple of Jupiter Optimus Maximus at Rome, was situated on the S.W. summit of the Mons Capitolinus, so called on account of the temple. The site of the temple is now covered in part by the *Palazzo Caffarelli*, while the N. summit, which was formerly the Arx, is occupied by the church of *Ara Coeli*. The building of it was commenced by the Tarquins, but it was not dedicated till the 3rd year of the republic, 507 B.C., by the consul M. Horatius It was burnt down in the civil wars, 83, and twice afterwards in the time of the emperors. After its 3rd destruction in the reign of Titus it was again rebuilt by Domitian with greater splendour than before. The Capitol contained 3 cells under the same roof: the middle cell was the temple of Jupiter, hence described as *media qui sedet aede Deus*, and on either side were the cells of his attendant deities, Juno and Minerva. The Capitol was one of the most imposing buildings at Rome, and was adorned as befitted the majesty of the king of the gods. It was in the form of a square, namely 200 feet on each side, and was approached by a flight of 100 steps. The gates were of bronze, and the ceilings and tiles gilt. In the Capitol were kept the Sibylline books. Here the consuls upon entering on their office offered sacrifices and took their vows; and hither the victorious general, who entered the city in triumph, was carried in his triumphal car to return thanks to the father of the gods. The Capitoline hill (which, like the other hills of Rome, had its contour much altered by cutting away and levelling) consisted of a central part, flanked by two nearly equal heights. Between the Arx and the Capitolium (S.W. summit) lay the *Asylum* founded by Romulus. The Capitolium was in early times known also as the *Mons Tarpeius*; but in later times the name *Rupes Tarpeia* was applied to one portion of the cliff only. In one part of this cliff are many rock-chambers excavated; these extended under the great temple of Jupiter. They were used as secret treasuries. For an account of the temples on the Capitoline hill see Middleton, *Remains of Ancient Rome*, vol. i, chap. viii.

CAPPĂDŎCĬA, a district of Asia Minor to which different boundaries were assigned at different times. Under the Persian empire it included the whole country inhabited by a people of Syrian origin, who were called (from their complexion) White Syrians (*Leucosyri*), and also Cappadoces. Their country embraced the whole N.E. part of Asia Minor, E. of the river Halys, and N. of Mt. Taurus, which was afterwards divided into Pontus and Cappadocia Proper. [PONTUS.] When this division took place is uncertain; but we find that under the Persian empire the whole country was governed by a line

of hereditary satraps, who eventually became independent kings At a later period Cappadocia Proper was governed by a line of independent monarchs. In A.D. 17 Archelaus, the last king, died at Rome, and Tiberius made Cappadocia a Roman province.

CĂPRA, CĂPRA or CĂPELLA, the brightest star in the constellation of the Auriga, or Charioteer, is said to have been originally the nymph or goat who nursed the infant Zeus in Crete. [AMALTHEA.]

CĂPRĔAE (*Capri*), a small island off Campania, at the entrance of the Gulf of Puteoli. The scenery is beautiful, and the climate genial Here Tiberius lived the last 10 years of his reign.

CĂPRĬCORNUS, *the Goat*, a sign of the Zodiac, is said to have fought with Jupiter against the Titans.

CAPSA, a strong and ancient city in the S.W. of Byzacena, in N. Africa, in a fertile oasis. In the war with Jugurtha it was destroyed by Marius but afterwards rebuilt.

CAPŬA, the chief city of Campania, either founded or colonized by the Etruscans. It became at an early period the most luxurious city in the S. of Italy. Its warlike neighbours, the Samnites, made frequent attempts upon it, sometimes with success. Capua, in 343 B.C., placed itself under the protection of Rome. It revolted to Hannibal after the battle of Cannae, 216, but was taken by the Romans in 211, and never recovered its former prosperity.

CĂPŸS. 1 Son of Assaracus, and father of Anchises. 2. A companion of Aeneas, from whom Capua was said to have derived its name.

CĂRĂCALLA, emperor of Rome, A.D. 211–17, was son of Septimius Severus, and was born at Lyons, A.D. 188. His proper name was M Aurelius Antoninus. *Caracalla* was a nickname derived from a long tunic worn by the Gauls, which he adopted as his favourite dress after he became emperor. He accompanied his father to Britain in 208; and on the death of Severus, at York, 211, Caracalla and his brother Geta succeeded to the throne, according to their father's arrangements. He assassinated his brother Geta, and, with him, many of the most distinguished men in the state. He added extravagance to cruelty; and he visited the eastern and western provinces of the empire, for the purposes of extortion and plunder He was about to set out on further expeditions across the Tigris, but was murdered at Edessa by Macrinus, the praetorian prefect. Caracalla gave to all free inhabitants of the empire the name and privileges of Roman citizens.

CARACTĂCUS, king of the Silures in Britain, bravely defended his country against the Romans in the reign of Claudius. He was at length defeated, and fled for protection to Cartismandua, queen of the Brigantes; but she betrayed him to the Romans, who carried him to Rome, A.D. 51. When brought before Claudius, he addressed the emperor in so noble a manner that the latter pardoned him.

CĂRĂLIS or CĂRĂLES (*Cagliari*), the chief town of Sardinia.

CÁRĂNUS, a descendant of Hercules, is said to have settled at

Edessa, in Macedonia, with an Argive colony, about 750 B.C., and to have become the founder of the dynasty of Macedonian kings.

CARBO, the name of a family of the Papiria gens. 1. C. PAPĪRIUS CARBO, orator, and a man of great talents, but of no principle. He was one of the 3 commissioners or triumvirs for carrying into effect the agrarian law of Tib. Gracchus. After the death of C. Gracchus (121 B.C.), he deserted the popular party, and in his consulship (120) undertook the defence of Opimius, who had murdered C. Gracchus. In 119 Carbo was accused by L. Licinius Crassus; and he put an end to his life. 2. CN. PAPIRUS CARBO, one of the leaders of the Marian party. He was thrice consul. In 82 he carried on war against Sulla, but he was obliged to fly to Sicily, where he was put to death by Pompey.

CARCĂSO (*Carcassonne*), town in Gallia Narbonensis.

CARDĔA, a Roman divinity, presiding over the hinges of doors, that is, over family life.

CARDĬA, town on the Thracian Chersonese, on the Gulf of Melas, was the birthplace of Eumenes. It was destroyed by Lysimachus, who built the town of LYSIMACHIA.

CARDŪCHI, warlike people, probably the *Kurds* of modern times, dwelt in the mountains between Assyria and Armenia (*Mts. of Kurdistan*).

CĀRĬA, a district of Asia Minor, in its S.W. corner. It is intersected by low mountain chains, running out far into the sea in long promontories, forming gulfs along the coast and inland valleys that were fertile and well watered. The chief products of the country were corn, wine, oil, and figs. The coast was inhabited chiefly by Greek colonists. The native inhabitants were Carians, a people allied to the Lydians and Mysians. The Greeks considered the people mean and stupid, even for slaves. The country was governed by a race of native princes, who fixed their abode at Halicarnassus. These princes were subject allies of Lydia and Persia, and some of them rose to great distinction in war and peace. [ARTEMISIA, MAUSOLUS.] Under the Romans, Caria formed a part of the province of ASIA.

CĂRĪNUS, M. AURĒLĬUS, Roman emperor, A.D. 284–5, the elder of the 2 sons of Carus. He was slain in a battle against Diocletian by some of his own officers.

CARMĀNĬA, province of the ancient Persian empire.

CARMĒLUS (*Carmel*), a range of mountains in Palestine.

CARMENTA, CARMENTIS. [CAMENAE.]

CARNA, Roman divinity, regarded as the protector of the physical well-being of man. Her festival was celebrated June 1st, and was believed to have been instituted by Brutus in the first year of the republic. Ovid confounds this goddess with CARDEA.

CARNĒA (der. from καρνός, 'a ram'), a festival held at Sparta in the month Carnēus (August), in honour of the Ram-god, Apollo Carneios. The old ram-god was probably worshipped in Laconia

before the Dorian invasion, and the Dorians, taking over his worship from the conquered people, identified him with their Apollo under the title of Carnean Apollo.—*Cf.* Frazer, *Pausanias*, vol. iii, p. 332.

CARNĔĂDES, sceptic philosopher, born at Cyrene about 213 B.C., was the founder of the Third or New Academy at Athens, and a strenuous opponent of the Stoics. In 155 he was sent to Rome, with Diogenes and Critolaus, by the Athenians, to deprecate the fine of 500 talents which had been imposed on the Athenians for the destruction of Oropus. At Rome he was famed for his philosophical declamations. He died in 129, at the age of 85.

CARNI, Celtic people, N. of the Veneti, in the Alpes Carnicae.

CARNUNTUM, Celtic town in Upper Pannonia, on the Danube, E. of Vindobona (*Vienna*), subsequently a Roman colony.

CARNŪTES or -I, a powerful people in the centre of Gaul, between the Liger and Sequana: their capital was GENABUM (*Orleans*).

CARPĂTES, also called Alpes Bastarnĭcae (*Carpathian Mountains*), the mountains separating Dacia from Sarmatia.

CARPĂTHUS (*Scarpanto*), island between Crete and Rhodes.

CARPĒTĀNI, powerful people in Hispania Tarraconensis, with a fertile territory on the rivers Anas and Tagus.

CARPI or CARPĬĀNI, German people between the Carpathian mountains and the Danube

CARRAE or CARRHAE, the Haran or Charran of the Scriptures, a city of Osroëne, in Mesopotamia, where Crassus met his death after his defeat by the Parthians, 53 B.C.

CARSĔŌLI (*Carsoli*), town of the Aequi, in Latium, colonized by the Romans.

CARTEIA (also Carthaea, Carpia, Carpessus). [TARTESSUS.]

CARTHĀGO, MAGNA CARTHĀGO (N.E. of Tunis), celebrated city of the ancient world, stood in the recess of a large bay, in the middle of the N.-most part of the N. coast of Africa. The coast of this part of Africa has been much altered by the deposits of the river Bagradas, and the sand which is driven seawards by the N.W. winds. The old peninsula upon which Carthage stood was about 30 miles in circumference, and the city itself, in the height of its glory, measured about 15 miles round. Carthage was founded by the Phoenicians of Tyre, according to tradition, about 100 years before the building of Rome. The mythical account of its foundation is given under DIDO. The part of the city first built was called, in the Phoenician language, Bosra, i.e. *a castle*, which was corrupted by the Greeks into Byrsa, i.e. *a hide*, and hence probably arose the story of the way in which the natives were cheated out of the ground. As the city grew, the Byrsa formed the citadel. Cothon was the inner harbour, and was used for ships of war: the outer harbour, divided from it by a tongue of land 300 feet wide, was the station for the merchant ships. Beyond the fortifications was a large suburb, called Magalia. The population of Carthage at the time of the third Punic war is stated at 700,000. The constitution of Carthage was an oligarchy. The two

chief magistrates, called Suffetes, appear to have been elected for life. The generals and foreign governors were distinct from the suffetes; but the 2 offices were sometimes united in the same person. The governing body was a Senate, partly hereditary and partly elective, within which there was a select body of 100 or 104, called Gerusia, whose chief office was to control the magistrates and generals Important questions, especially those on which the senate and the suffetes disagreed, were referred to a general assembly, of the citizens. The chief occupations of the people were commerce and agriculture. The Carthaginians became the rivals of the Romans, and the three Punic wars resulted. The first lasted from 265 to 242 B.C., and resulted in the loss to Carthage of Sicily and the Lipari islands. The second, which was the decisive contest, began with the siege of Saguntum (218), and terminated (201) with the peace, by which Carthage was stripped of all her power. [HANNIBAL.] The third began and terminated in 146, by the capture and destruction of Carthage. It remained in ruins for 30 years. At the end of that time a colony was established on the old site by the Gracchi, which continued till the times of Julius and Augustus, under whom a new city was built, with the name of Colonia Carthago. It became the first city of Africa, and occupied an important place in ecclesiastical as well as in civil history. It was taken by the Vandals in A.D. 439, retaken by Belisarius in 533, and destroyed by the Arab conquerors in 698. The Carthaginians are frequently called Poeni by the Latin writers on account of their Phoenician origin. The reader is referred to Bosworth Smith's *Carthage and the Carthaginians* for full details as to the city and its history.

CARTHĀGO NŎVA (*Carthagena*), town on the E. coast of Hispania Tarraconensis, founded by the Carthaginians under Hasdrubal, 243 B.C., and subsequently colonized by the Romans. It is situated on a promontory and possesses a fine harbour.

CĂRUS, M. AURĒLĬUS, Roman emperor, A.D. 282–3, succeeded Probus. He was engaged in a successful military expedition in Persia, when he was struck dead by lightning.

CĂRŸAE, town in Laconia near the borders of Arcadia. Female figures employed in architecture instead of pillars were called Cărÿātĭdes. These figures were possibly so called in commemoration of the dance of the Lacedaemonian virgins in honour of Artemis at the ancient festival at the temple of Artemis Caryatis at Caryae. No credit can be given to the theory of Vitruvius that the figures commemorated the slavery to which the women of Caryae were subjected by the Greeks, as a punishment for joining the Persians at the invasion of Greece.

CASCA, P. SERVĪLĬUS, tribune of the plebs, 44 B.C., and one of Caesar's assassins.

CĂSILĬNUM, town in Campania, and on the same site as the modern *Capua*, celebrated for its defence against Hannibal, 216 B.C.

CĂSĬNUM (*San Germano*), town in Latium on the Casinus. Its citadel occupied the same site as the celebrated Abbey of Montecassino.

CĂSĬUS. 1. (*El Katieh*), mountain on the coast of Egypt, E. of Pelusium, with a temple of Jupiter on its summit. Here also was the grave of Pompey. 2. (*Jebel Akra*), mountain on the coast of Syria, S. of Antioch and the Orontes.

CASMĒNA, town in Sicily, founded by Syracuse about 643 B.C.

CASPĬAE PORTAE or PYLAE, the Caspian Gates, the name given to several passes through the mountains round the Caspian. The principal of these were near the ancient Rhagae or Arsacia. Being a noted and central point, distances were reckoned from it

CASPĬI, certain Scythian tribes around the Caspian Sea.

CASPĬI MONTES (*Elburz Mts.*), a name applied generally to the whole range of mountains which surround the Caspian Sea.

CASPĬUM MARE (*Caspian Sea*), also called Hyrcanium, Albanum, and Scythicum, all names derived from the people who lived on its shores, a great salt-water lake in Asia.

CASSANDER, son of Antipater. His father, on his deathbed (319 B.C.), appointed Polysperchon regent, and conferred upon Cassander only the secondary dignity of Chiliarch. Being dissatisfied with this arrangement, Cassander determined to carry on war with Polysperchon. First he formed an alliance with Ptolemy and Antigonus, and next defeated Olympias and put her to death. Afterwards he joined Seleucus, Ptolemy, and Lysimachus in their war against Antigonus. This war was on the whole unfavourable to Cassander. In 306 Cassander took the title of king. But it was not until the year 301 that the battle of Ipsus put Cassander in possession of Macedonia and Greece. Cassander died of dropsy in 297, and was succeeded by his son Philip.

CASSANDRA, daughter of Priam and Hecuba, and twin-sister of Helenus. When she grew up her beauty persuaded Apollo to confer upon her the gift of prophecy, upon her promising to comply with his desires; but when she had become possessed of the prophetic art, she refused to fulfil her promise. Thereupon the god ordained that no one should believe her prophecies. On the capture of Troy she fled into the sanctuary of Athena, but was torn away from the statue of the goddess by Ajax, son of Oïleus. On the division of the booty, Cassandra fell to the lot of Agamemnon, who took her with him to Mycenae. Here she was killed by Clytemnestra. She was subsequently deified.

CASSĬŎDŌRUS, MARCUS AURĒLĬUS, a distinguished statesman, and one of the few men of learning at the downfall of the Western Empire, was born about A.D. 468. He enjoyed the confidence of Theodoric the Great and his successors, and conducted for a long series of years the government of the Ostrogothic kingdom. Cassiodorus wrote a history of the Goths (*De Rebus Geticis*) which is now unfortunately lost; we possess it only in the form of an epitome by Jornandes. His collection of letters, though they possess no literary merit, is full of historical interest. The last 30 years of a long life he spent in monastic retirement: died 568. See Hodgkin's translation of the *Letters* (1886), and Dean Church's illuminating essay;

G. A. Simcox's *Hist. of Lat. Literature,* vol. ii; and a valuable note by J. B. Bury in vol. iv (p. 522) of his edition of Gibbon.

CASSĬŎPĒA, or CASSIŎPĒ, mother of Andromeda. She was afterwards placed among the stars.

CASSITERĬDES, or Tin Islands; used loosely in antiquity for (as is probable) Britain and the adjacent islands, including, perhaps, Ireland. See Tozer, *History of Ancient Geography,* pp. 37–8.

CASSĬUS, the name of one of the most distinguished of the Roman gentes. The most famous holders of the name were: 1. C. CASS. LONGINUS, the murderer of Julius Caesar. In 53 B.C. he was quaestor of Crassus, in his campaign against the Parthians, in which he greatly distinguished himself, gaining an important victory over them in 52, and again in 51. In 49 he was tribune of the plebs, joined the aristocratical party in the Civil war, fled with Pompey from Rome, and after the battle of Pharsalia surrendered to Caesar. He was not only pardoned by Caesar, but in 44 was made praetor, and the province of Syria was promised him for the next year. But Cassius had never ceased to be Caesar's enemy; it was he who formed the conspiracy against the dictator's life, and gained over M. Brutus to the plot. After the death of Caesar, on the 15th of March, 44, Cassius went to Syria, which he claimed as his province, although the senate had given it to Dolabella, and had conferred upon Cassius Cyrene in its stead. He defeated Dolabella, who put an end to his own life; and after plundering Syria and Asia, he crossed over to Greece with Brutus in 42, in order to oppose Octavian and Antony. At the battle of Philippi, Cassius was defeated by Antony, while Brutus, who commanded the other wing of the army, drove Octavian off the field; but Cassius, ignorant of the success of Brutus, commanded his freedman to put an end to his life. Cassius was married to Junia Tertia or Tertulla, half-sister of M. Brutus. Cassius was well acquainted with Greek and Roman literature; he was a follower of the Epicurean philosophy. 2. C. CASS. LONGINUS, the celebrated jurist, governor of Syria, A.D. 50, in the reign of Claudius. He was banished by Nero in A.D. 66, because he had, among his ancestral images, a statue of Cassius, the murderer of Caesar. He was recalled from banishment by Vespasian. Cassius wrote 10 books on the civil law, and some other works; was a follower of the school of Ateius Capito. 3. CASS. PARMENSIS, so called from Parma, his birthplace, was one of the murderers of Caesar, 43 B.C.; took an active part in the civil wars that followed his death; and after the battle of Actium, was put to death by the command of Octavian, 30 B.C. Cassius was a poet, and his productions were prized by Horace. 4. L. CASS. LONGINUS, tribune 137 B.C.; author of the celebrated legal maxim *cui bono?* (=who profits by this [crime]?). 5. CASS. AVIDIUS, an able general of M. Aurelius, was a native of Syria. In the Parthian war (A.D. 162–5) he commanded the Roman army as the general of Verus; was afterwards appointed governor of all the Eastern provinces, and discharged his trust for several years with fidelity; but in A.D. 175 he proclaimed

himself emperor. He was slain by his own officers. [AURELIUS. 6 CASS. DION. [DION CASSIUS.]

CASSIVELAUNUS, a British chief, ruled over the country N. of the Tamesis (*Thames*), and was entrusted by the Britons with the supreme command on Caesar's 2nd invasion of Britain, 54 B.C. He was defeated by Caesar. Cf. Caesar's *Gallic War*, books iv, v.

CASTĂLĬA, a celebrated fountain on Mt. Parnassus, sacred to Apollo and the Muses, who were hence called Castalides.

CASTOR, brother of Pollux. [DIOSCURI.]

CASTRA, a Roman camp, square-shaped, surrounded by a ditch (*fossa*), and a wall (*vallum*). It had 2 main roads through it, and 4 chief gates. It contained the *praetorium* or headquarters, the general's tent (*tabernaculum*), as well as an altar and the *tribunal* (or platform) where the general harangued the troops. (See Fig. 19.)

CASTRUM. 1. Inui, town of the Rutuli, on the coast of Latium, confounded by some writers with No. 2. 2. NOVUM (*Torre di Chiaruccia*), town in Etruria, and a Roman colony on the coast. 3 NOVUM (*Giulia Nuova*), town in Picenum, probably at the mouth of the Batinus (*Tordino*).

CASTŬLO (*Cazlona*), town of the Oretani in Hispania Carthaginensis, on the Baetis, and under the Romans an important place. In the mountains in the neighbourhood were silver and lead mines.

CĂTĂBATHMUS MAGNUS (i.e. great descent), mountain and seaport on the N. coast of Africa, considered the boundary between Egypt and Cyrenaica.

CĂTĂLAUNI (*Châlons-sur-Marne*), town in Gaul, near which Attila was defeated by Aëtius and Theodoric, A.D. 451.

CĂTĂNA, or CATĬNA, town in Sicily, at the foot of Mt. Aetna, founded 730 B.C. In 476 B.C. it was taken by Hiero I, who removed its inhabitants to Leontini, and settled 5,000 Syracusans and 5,000 Peloponnesians in the town, the name of which he changed into Aetna. The former inhabitants again obtained possession of the town soon after the death of Hiero, and restored the old name. In the first Punic war Catana fell under the dominion of Rome.

CĂTĂŎNĬA, fertile district in the S.E. part of Cappadocia, to which it was first added under the Romans.

CATARRHACTĒS. 1. River of Pamphylia, which descends from the mountains of Taurus, in a great broken waterfall (whence its name). 2. The term is also applied, first by Strabo, to the cataracts of the Nile, which are distinguished as C. Major and C. Minor.

CĂTĬLĬNA, L. SERGĬUS, the descendant of an ancient patrician family which had sunk into poverty. He first appears in history as a zealous partisan of Sulla, taking an active part in the horrors of the proscription. His private life presents a compound of cruelty and intrigue, but he obtained the dignity of praetor in 68 B.C., and sued for the consulship in 66. For this office, however, he had been disqualified for becoming a candidate, in consequence of an impeachment for oppression in his province, preferred by P. Clodius Pulcher.

His first plot was to murder the two consuls that had been elected, a design which was frustrated only by his own impatience. He now organized a more extensive conspiracy. The time was propitious to his schemes. The younger nobility and the veterans of Sulla were desirous of some change, to relieve them from their wants; while the populace were discontented. The conspiracy came to a head in the consulship of Cicero, 63 B.C. But the vigilance of Cicero baffled all the plans of Catiline. He compelled Catiline to leave Rome (Nov. 8–9); and shortly afterwards, by the interception of correspondence between the other leaders of the conspiracy and the ambassadors of the Allobroges, he obtained legal evidence against Catiline's companions. This done, Cicero instantly summoned the leaders, conducted them to the senate, where they were condemned, and executed them the same night in prison. (5th Dec. 63.) The consul Antonius was then sent against Catiline, and the decisive battle was fought early in 62. Antonius, however, unwilling to fight against his former associate, gave the command on the day of battle to his legate, M. Petreius. Catiline fell in the engagement, after fighting with the most daring valour. The history of Catiline's conspiracy has been written by Sallust. No figure in history has been painted in darker colours than Catiline's. For a resolute attempt to reverse the verdict of history, see Prof. E. S. Beesly, *Catiline, Clodius, and Tiberius* (1878).

CĂTO, the name of a celebrated family of the Porcia gens. 1. M. PORCIUS CATO, frequently surnamed the Censor, also Cato Major, to distinguish him from his great-grandson Cato Uticensis [No. 2]. Cato was born at Tusculum, 234 B.C., and was brought up at his father's farm, situated in the Sabine territory. In 217 he served his first campaign in his 17th year. During the first 26 years of his public life (217–191) he gave his energies to military pursuits, and distinguished himself on many occasions—in the second Punic war, in Spain, and in the campaign against Antiochus in Greece. With the victory over Antiochus at Thermopylae in 191 his military career came to a close. He now took an active part in civil affairs, and distinguished himself by his vehement opposition to the luxury of the Roman nobles. It was especially against the Scipios that his most violent attacks were directed. In 184 he was elected censor with L. Valerius Flaccus. He applied himself strenuously to the duties of his office, regardless of the enemies he was making; but all his efforts to stem the tide of luxury proved unavailing. He retained his bodily and mental vigour in his old age. In the year before his death he was one of the chief instigators of the third Punic war. He had been one of the Roman deputies sent to Africa to arbitrate between Masinissa and the Carthaginians, and on his return home he maintained that Rome would never be safe as long as Carthage was in existence. From this time forth, whenever he was called upon for his vote in the senate, though the subject of debate bore no relation to Carthage, his words were *Delenda est Carthago.* He died in 149, at the age of 85. Cato wrote several works, of which only the *De Re Rustica* has come down to us. 2. M. PORCIUS CATO,

great-grandson of Cato the Censor, and surnamed UTICENSIS from Utica, the place of his death, was born 95. In early childhood he lost both his parents, and was brought up in the house of his mother's brother, M. Livius Drusus. In early years he applied himself with great zeal to the study of oratory and philosophy, and became an adherent of the Stoic school; and among the profligate nobles of the age he soon became conspicuous for his rigid morality. In 63 he was tribune of the plebs, and supported Cicero in proposing that the Catilinarian conspirators should suffer death. He now became one of the chief leaders of the aristocratical party. He joined Pompey on the breaking out of the civil war (49). After the battle of Pharsalia he went first to Corcyra, and thence to Africa, where he joined Metellus Scipio. When Scipio was defeated at Thapsus, and all Africa with the exception of Utica submitted to Caesar, he resolved to die rather than fall into his hands. Cato soon became the subject of biography and panegyric. Shortly after his death appeared Cicero's *Cato*, which provoked Caesar's *Anticato* In Lucan the character of Cato is a personification of godlike virtue. See Oman's *Seven Roman Statesmen* (1902).

CATREUS, in Greek mythology a king of Crete, son of Minos

CATTI or CHATTI, important nation of Germany. They are first mentioned by Caesar under the erroneous name of Suevi. They were never completely subjugated by the Romans.

CĂTULLUS, VĂLĔRĬUS, Roman poet, born at Verona or in its immediate vicinity, 87 B.C. Catullus inherited property from his father, who was the friend of Julius Caesar; but he squandered it. In order to better his fortunes, he went to Bithynia in the train of the praetor Memmius, but it appears that the speculation was attended with little success. He probably died about 47 B.C. The extant works of Catullus consist of 116 poems, on a variety of topics, and composed in different styles and metres. Catullus adorned all he touched, and his shorter poems are characterized by original invention and felicity of expression. The best edition of his poems is that by Prof. Robinson Ellis; but a very useful edition has been prepared by Warre Cornish, with a prose version, published in the Loeb Library.

CĂTŬLUS, the name of a distinguished family of the Lŭtātĭa gens. 1 C. LUTATIUS CATULUS, consul 242 B.C., defeated as proconsul the Carthaginian fleet off the Aegates islands, and thus brought the first Punic war to a close, 241. 2. Q. LUTATIUS CATULUS, consul 102 with C. Marius IV, and as proconsul next year gained along with Marius a decisive victory over the Cimbri near Vercellae (*Vercelli*), in the N. of Italy. Catulus belonged to the aristocratical party; he espoused the cause of Sulla; was included by Marius in the proscription of 87; and put an end to his life by the vapours of a charcoal fire. Catulus was the author of several works, all of which are lost. 3 Q. LUTATIUS CATULUS, son of No. 2, a distinguished leader of the aristocracy, also won the respect and confidence of the people by his upright character and conduct. He was consul in 78 and censor in 65.

CAUCĂSUS, CAUCĂSĬI MONTES (*Caucasus*), chain of mountains in Asia, from the E. shore of the Pontus Euxinus (*Black Sea*) to the W. shore of the Caspian. There are two chief passes over the chain: one, near *Derbend*, was called Albaniae and sometimes CASPIAE PYLAE; the other, nearly in the centre of the range, was called Caucasiae Pylae (*Pass of Dariel*). That the Greeks had knowledge of the Caucasus in very early times, is proved by the myths respecting Prometheus and the Argonauts, from which it seems that the Caucasus was regarded as at the extremity of the earth, on the border of the river Oceanus. When the soldiers of Alexander advanced to that great range of mountains which formed the N. boundary of Ariana, the Paropamisus, they applied to it the name of Caucasus; afterwards, for the sake of distinction, it was called Caucasus Indicus.

CAUCŌNES, the name of peoples both in Greece and Asia, who had disappeared at later times. The Caucones in Asia Minor are mentioned by Homer as allies of the Trojans, and are placed in Bithynia and Paphlagonia by the geographers.

CAUDĬUM, town in Samnium on the road from Capua to Beneventum. In the neighbourhood were the celebrated Furculae Caudinae, or Caudine Forks, narrow passes, where the Roman army surrendered to the Samnites, and was sent under the yoke, 321 B.C.

CĂŸSTER, and CĂŸSTRUS, river of Lydia and Ionia, flowing between the ranges of Tmolus and Messogis into the Aegaean, a little N W. of Ephesus. The valley of the Caystrus is called in Homer 'the Asian meadow.'

CĔBĒS, of Thebes, a disciple of Socrates, was present at the death of his teacher. He wrote a philosophical work, entitled *Pinax* or *Table*, giving an allegorical picture of human life. [English translation by R. T. Clark (1909).]

CĒCROPS, traditionally the first king of Attica. In his reign Poseidon and Athena contended for the possession of Attica. [ATHENA.] Cecrops founded Athens, the citadel of which was called Cecropia after him, and divided Attica into 12 communities; he instituted marriage, abolished bloody sacrifices, and taught his subjects how to worship the gods, notably Zeus and Athena.

CĔLAENAE, a great city in S. Phrygia, situated at the sources of the rivers Maeander and Marsyas. In the midst of it was a citadel built by Xerxes, on a precipitous rock, at the foot of which the Marsyas took its rise, and near the river's source was a grotto celebrated by tradition as the scene of the punishment of MARSYAS by Apollo. Its inhabitants were removed by Seleucus Nicator to Apamea.

CĔLAENŌ, one of the Harpies. [HARPYIAE.]

CĔLĔUS, king of Eleusis, and father of Demophon and Triptolemus. He received Demeter with hospitality at Eleusis, when she was wandering in search of her daughter. The goddess, in return, wished

to make his son Demophon immortal, and placed him in the fire in order to destroy his mortal parts; but the child's mother Metanira screamed aloud at the sight, and Demophon was destroyed by the flames. Demeter then bestowed great favours upon Triptolemus. [TRIPTOLEMUS.] Celeus is described as the first priest and his daughters as the first priestesses of Demeter at Eleusis.

CELSUS, A. CORNĒLIUS, Roman writer on scientific subjects, probably lived under the reigns of Augustus and Tiberius. His treatise *De Medicina*, in 8 books, has come down to us. [Text and translation in the Loeb Library.]

CELTAE, a race, which occupied the greater part of W. Europe in ancient times. The Greek and Roman writers call them by 3 names, which are probably variations of one name, namely Celtae, Galatae, and Galli. The most powerful part of the nation inhabited the centre of the country called after them GALLIA, between the Garumna in the S. and the Sequana and Matrona in the N. Besides the Celts in Gallia, there were 8 other different settlements of the nation: (1) Iberian Celts, who crossed the Pyrenees and settled in Spain [CELTIBERI.] (2) British Celts, the most ancient inhabitants of Britain. [BRITANNIA.] (3) Belgic Celts, the earliest inhabitants of Gallia Belgica, at a later time much mingled with Germans (4) Italian Celts, who crossed the Alps at different periods, and eventually occupied the greater part of the N. of Italy, which was called after them Gallia Cisalpina. [GALLIA, 2.] (5) Celts in the Alps and on the Danube, namely the Helvetii, Gothini, Osi, Vindelici, Rhaeti, Norici, and Carni. (6) Illyrian Celts, who, under the name of Scordisci, settled on Mt Scordus. (7) Macedonian and Thracian Celts, who had remained behind in Macedonia when the Celts invaded Greece, and who are rarely mentioned. (8) Asiatic Celts, the Tolistobogi, Trocmi, and Tectosages, who founded the kingdom of GALATIA. —Some ancient writers divided the Celts into two great races, one consisting of the Celts in the S. and centre of Gaul, in Spain, and in the N. of Italy, who were the proper Celts, and the other consisting of the Celtic tribes on the shores of the Ocean and in the E. as far as Scythia, who were called Gauls: to the latter race the Cimbri belonged, and they are considered by some to be identical with the Cimmeni of the Greeks.—The Celts are described by the ancient writers as men of large stature, of fair complexion, and with flaxen or red hair. They were long the terror of the Romans; once they took Rome, and laid it in ashes (390 B.C.).

CELTĪBĒRI, powerful people in Spain, consisting of Celts, who crossed the Pyrenees at an early period, and became mingled with the Iberians, the original inhabitants of the country. Their country in the central part of Spain, called Celtiberia, was mountainous and unproductive. They proved formidable enemies to the Romans. They submitted to Scipio Africanus in the second Punic war, but the oppressions of the Roman governors led them to rebel, and for many years they successfully defied the power of Rome. They were reduced to submission on the capture of Numantia by Scipio Africanus the younger (134 B.C.), but they again took up arms

under Sertorius, and it was not till his death (72) that they began to adopt the Roman customs and language.

CENAEUM, the N.W. promontory of Euboea, opposite Thermopylae, with a temple of Zeus Cenaeus.

CENCHREAE, the E. harbour of Corinth on the Saronic Gulf, important for the trade and commerce with the East.

CENOMĀNI, powerful Gallic people, crossed the Alps at an early period, and settled in the N.W. of Italy, in the country of Brixia, Verona, and Mantua.

CENSOR, Roman magistrate of high rank, whose duty it was to exercise vigilance over the morals and conduct of citizens, and to superintend the 5-yearly census, or register of persons and property. The censorship continued in existence from 443 to 22 B.C. The censors, two in number, were originally elected for a whole lustrum (five years), but in 433 B.C. their period of office was limited to 18 months.

CENSŌRĪNUS, Roman scholar of the 3rd cent. A.D., author of an extant treatise, entitled *De Die Natali*, which treats of the influence of the stars, and discusses the various methods employed for the division and calculation of time.

CENTAURI, are represented in mythology as inhabiting Mt. Pelion in Thessaly. They led a wild and savage life. Homer represents them as wild beasts, but in later accounts they were represented as half horses and half men, and are said to have been the offspring of Ixion and a cloud. The Centaurs are celebrated in ancient story for their fight with the Lapithae. [LAPITHAE] It ended by the Centaurs being expelled from their country, and taking refuge on Mt. Pindus, on the frontiers of Epirus. CHIRON, the wise, is the most celebrated. We know that hunting the bull on horseback was a national custom in Thessaly, and that the Thessalians were celebrated riders. Hence may have arisen the fable that the Centaurs were half men and half horses. [For an account of the Centaurs see Lawson, *Modern Greek Folklore and Ancient Greek Religion* (1910).] (See Fig. 20.)

CENTUM CELLAE (*Civita Vecchia*), seaport in Etruria first became important under Trajan, who constructed an excellent harbour.

CENTUMVIRI ('hundred men'), jury for trying civil cases in Rome.

CENTŬRIPAE, ancient town of the Siculi, in Sicily, at the foot of Mt. Aetna. It flourished under the Romans.

CĔOS, island in the Aegaean Sea, one of the Cyclades, between the Attic promontory Sunium and the island Cythnus, celebrated for its fertile soil. Its chief town was the birthplace of Simonides, whence we read of the *Ceae munera neniae*.

CĔPHALLĒNĬA (*Cephalonia*), the largest island in the Ionian Sea, separated from Ithaca by a narrow channel.

CĔPHĂLUS, husband of Procris or Procne. He was beloved by Eos, but as he rejected her advances from love to his wife, she

advised him to try the fidelity of Procris. The goddess then metamorphosed him into a stranger, and sent him with rich presents to his house. Procris was tempted by the brilliant presents to yield to the stranger, who then discovered himself to be her husband, whereupon she fled in shame to Crete. Artemis made her a present of a dog and a spear, which were never to miss their object, and sent her back to Cephalus in the disguise of a youth. In order to obtain this dog and spear, Cephalus promised to love the youth, who thereupon made herself known to him as his wife Procris. This led to a reconciliation between them. Procris, however, still feared the love of Eos, and therefore jealously watched Cephalus when he went out hunting, but on one occasion he killed her by accident with the never-erring spear.

CĒPHEŪS. 1. King of Ethiopia, son of Belus, husband of Cassiopea, and father of Andromeda, was placed among the stars after his death. 2. Son of Aleus, one of the Argonauts, was king of Tegea in Arcadia, and perished in an expedition against Hercules.

CĒPHĪSUS, or CĒPHISSUS. 1. River flowing through a fertile valley, in Phocis and Boeotia, and falling into the lake COPAIS, which is hence called *Cephisis* in the *Iliad*. 2. Largest stream in Attica, rising in the W. slope of Mt. Pentelicus, and flowing past Athens on the W. into the Saronic Gulf near Phalerum.

CĒR (Greek κῆρ), Greek death-goddess. In late times the Ceres were associated with the Furies, the deities of retribution.

CĔRĂMUS, Dorian seaport, N. of the Cnidian Chersonesus on the coast of Caria, from which the Ceramic Gulf took its name.

CĔRĂSUS, colony of Sinope, on the coast of Pontus, at the mouth of a river of the same name; chiefly celebrated as the place from which Europe obtained both the cherry and its name. Lucullus is said to have brought back plants of the cherry with him to Rome, but this refers probably only to some particular sorts, as the Romans seem to have had the tree much earlier.

CĔRAUNĬI MONTES, range of mountains extending along the coast of Epirus, derived their name from the frequent thunderstorms which occurred among them (Κεραυνός). These mountains made the coast of Epirus dangerous to ships. They were also called Acroceraunia, though this name was properly applied to the promontory separating the Adriatic and Ionian Seas.

CERBĔRUS, the dog that guarded the entrance of Hades. Some poets represent him with 50 or 100 heads; but later writers describe him as a monster with only 3 heads, with the tail of a serpent and with serpents round his neck. His den is usually placed on the further side of the Styx, at the spot where Charon landed the shades of the departed. Hercules dragged him to the upper world (see the *Hercules Furens* of Euripides).

CERCASŌRUM, city of Lower Egypt, on the W. bank of the Nile, where the river divided into its 3 principal branches.

CERCĪNA and CERCĪNĪTIS, two low islands in the mouth of the Lesser SYRTIS, united by a bridge, and possessing a fine harbour.

CERCŌPES, gnomes, who robbed Hercules in his sleep. They were afterwards transformed into apes.

CERCŸŌN, son of Poseidon, or Hephaestus, tyrant at Eleusis, put to death his daughter Alope, and killed all strangers whom he overcame in wrestling; he was in the end slain by Theseus.

CĔRĒS. [DEMETER.]

CĒRES. [CER.]

CERRETĀNI, Iberian people in Hispania Tarraconensis, inhabited the modern *Cerdagne* in the Pyrenees; they were celebrated for their hams.

CĔTHĒGUS, the name of an ancient patrician family of the Cornelia gens. 1. M. CORNELIUS CETHEGUS, censor 209 B.C., and consul 204, distinguished for his eloquence, and is quoted by Ennius and Horace with approbation; died 196. 2. C. CORNELIUS CETHEGUS, one of Catiline's crew, was a profligate from his early youth. When Catiline left Rome, 63, after Cicero's first speech, Cethegus stayed behind under the orders of Lentulus. Cethegus was arrested and condemned to death with the other conspirators.

CĒYX. [ALCYONE, 2.]

CHABRĪAS, Athenian general. In 378 B.C. he was one of the commanders of the forces sent to the aid of Thebes against Agesilaus, when he adopted that manœuvre for which he became celebrated—ordering his men to await the attack with their spears pointed against the enemy and their shields resting on one knee. A statue was afterwards erected at Athens to Chabrias in this posture. At the siege of Chios (357) he fell a sacrifice to his valour.

CHAERĔA, C. CASSĪUS, tribune of the praetorian cohorts, formed the conspiracy by which the emperor Caligula was slain, A.D. 41 Chaerea was put to death by Claudius upon his accession.

CHAERŌNĒA, town in Boeotia, memorable for the defeat of the Athenians and the Boeotians by Philip, 338 B.C., and for Sulla's victory over Mithridates, 86. Chaeronea was the birthplace of Plutarch. The remains of the city include a theatre excavated in the rock, an aqueduct, and the marble lion (broken in pieces), which adorned the sepulchre of the Boeotians who fell at the battle of Chaeronea.

CHALAEUM, seaport of the Locri Ozolae on the Crisaean Gulf, on the frontiers of Phocis.

CHALCĒDŌN, Greek city of Bithynia, on the coast of the Propontis, nearly opposite to Byzantium, was founded by a colony from Megara in 685 B.C. After a long period of independence, it became subject to the kings of Bithynia, and most of its inhabitants were transferred to the new city of Nicomedia (140 B.C.).

CHALCĪDĪCE, peninsula in Macedonia, between the Thermaic and Strymonic Gulfs, projects like a 3-pronged fork, terminating in 3

smaller peninsulas, Pallene (the most westerly), Sithonia, and ATHOS. It derived its name from Chalcidian colonists.

CHALCIS (*Egripo* or *Negroponte*). 1. Principal town of Euboea, situated on the narrowest part of the Euripus, and united with the mainland by a bridge. It was colonized by Attic Ionians. Its flourishing condition at an early period is attested by the numerous colonies which it planted in various parts of the Mediterranean [CHALCIDICE.] In Italy it founded Cumae, and in Sicily Naxos. Chalcis was usually subject to Athens during the greatness of the latter city. The orator Isaeus and the poet Lycophron were born at Chalcis, and Aristotle died here. 2. Town in Aetolia, at the mouth of the Evenus, situated at the foot of the mountain Chalcis, and hence also called Hypochalcis. 3. City of Syria, in a fruitful plain, near the termination of the river Chalus.

CHALDAEA, in the narrower sense, was a province of Babylonia, about the lower course of the Euphrates, the border of the Arabian Desert, and the head of the Persian Gulf. It was intersected by numerous canals, and was extremely fertile. In a wider sense, the term is applied to the whole of Babylonia, on account of the supremacy which the Chaldaeans acquired at Babylon. [BABYLON.] Xenophon mentions Chaldaeans in the mountains N. of Mesopotamia.

CHĂLŸBES, Asiatic people, dwelling on the S. shore of the Black Sea, and occupying themselves in the working of iron. Xenophon mentions Chalybes in the mountains on the borders of Armenia and Mesopotamia, who seem to be the same people that he elsewhere calls Chaldaeans.

CHĂMĀVI, people in Germany, who first appear in the neighbourhood of the Rhine, but afterwards migrated E., defeated the Bructeri, and settled between the Weser and the Harz.

CHĂŎNES, Pelasgian people, one of the three peoples which inhabited EPIRUS, were at an earlier period in possession of the whole of the country, but subsequently dwelt along the coast from the river Thyamis to the Acroceraunian promontory, which district was therefore called Chaonia. By the poets *Chaonius* is used as equivalent to Epirot.

CHĂŎS, the vacant and infinite space which existed, according to the ancient cosmogonies, previous to the creation of the world, and out of which the gods, men, and all things arose. [EREBUS.]

CHARADRA, town in Phocis, on the river Charadrus.

CHĂRAX (i.e. *a palisaded camp*), the name of several cities, which took their origin from military stations.

CHĂRĒS. 1. Athenian general, who for many years contrived, by corruption, to maintain his influence with the people, in spite of his disreputable character. In the Social war, 356 B.C., he accused his colleagues, Iphicrates and Timotheus, to the people, and obtained the sole command; after which he entered into the service of Artabazus, the revolted satrap of Western Asia, but was recalled by the Athenians on the complaint of Artaxerxes III. He was one

of the Athenian commanders at the battle of Chaeronea, 338. 2. Of Lindus, in Rhodes, a statuary in bronze, the favourite pupil of Lysippus, flourished 290 B.C. His chief work was the statue of the Sun (280 feet high), which, under the name of 'The Colossus of Rhodes,' was celebrated as one of the 7 wonders of the world.

CHĂRĬLĂUS, or CHARILLUS, king of Sparta, son of Polydectes, was placed on the throne by his uncle, Lycurgus. [LYCURGUS.]

CHĂRĬTES, called Grātĭae by the Romans, and by us the Graces, were the personification of grace and beauty. In the *Iliad*, Charis is described as the wife of Hephaestus; but in the *Odyssey* Aphrodite appears as the wife of Hephaestus; from which we may infer at least a close connection in the notions entertained about the 2 divinities. The idea of personified grace and beauty was at an early period divided into a plurality of beings; and even in the Homeric poems the plural Charites occurs several times. The Charites are usually described as the daughters of Zeus, and as 3 in number, namely, Euphrŏsynē, Aglăĭa, and Thălĭa. They are mostly described as in the service of other divinities, and they lend their grace and beauty to everything that delights and elevates gods and men. Poetry, however, is the art which is especially favoured by them; and hence they are the friends of the Muses, with whom they live together in Olympus.

CHARMANDĒ (nr. *Hit*), city of Mesopotamia, on the Euphrates.

CHĂRŌN, son of Erebus, conveyed in his boat the shades of the dead across the rivers of the lower world. For this service he was paid with an obolus, which coin was placed in the mouth of every corpse previous to its burial. He is represented as an aged man, with a dirty beard and a mean dress.

CHĂRONDAS, a lawgiver of Catana, who legislated for his own and the other cities of Chalcidian origin in Sicily and Italy. He lived about 500 B.C. Charondas one day forgot to lay aside his sword before he appeared in the assembly, thereby violating one of his own laws; and, on being reminded by this by a citizen, he exclaimed, 'By Zeus, I will establish it,' and stabbed himself.

CHĂRYBDIS. [SCYLLA.]

CHASŬĀRI, or CHASŬĀRII, or CHARRUĀRĬI, people of Germany, allies or dependants of the Cherusci. They dwelt N. of the Catti; and in later times they appear between the Rhine and the Maas, as a part of the Franks.

CHATTI. [CATTI.]

CHAUCI or CAUCI, powerful people in the N.E. of Germany, divided by the Visurgis (*Weser*), which flowed through their territory, into Majores and Minores, the former W., and the latter E. of the river. They are described by Tacitus as the noblest of the German tribes. They are mentioned for the last time in the 3rd century, when they devastated Gaul; but their name subsequently became merged in the general name of Saxons.

CHĔLĬDŌNIAE INSULAE (i.e. *Swallow Islands*), a group of small

islands, surrounded by dangerous shallows, off the promontory called Hiera or Chelidonia, on the S. coast of Lycia.

CHEMMIS, city of the Thebais, or Upper Egypt, on the E. bank of the Nile, celebrated for its manufacture of linen, its stone-quarries, and its temples. Later called Panŏpŏlis.

CHĔOPS, or KHUFU, early king of Egypt, flourished about the middle of the 4th millennium B.C.; he built the first and largest pyramid by the compulsory labour of his subjects.

CHĔPHRĒN, king of Egypt, brother and successor of Cheops; reigned 56 years, and built the second pyramid.

CHERSŎNĒSUS, 'a land-island,' that is, 'a peninsula' (from χέρσος, 'land,' and νῆσος, 'island'). 1. Chersonesus Thracica (*Peninsula of the Dardanelles* or of *Gallipoli*), usually called at Athens 'The Chersonesus.' 2. Chersonesus Taurica, or Scythica (*Crimea*).

CHĔRUSCI, most celebrated of all the tribes of ancient Germany. The Cherusci proper dwelt on both sides of the Visurgis (*Weser*), and their territories extended to the Harz and the Elbe. Under their chief Arminius they destroyed the army of Varus, and drove the Romans beyond the Rhine, A.D. 9. In consequence of internal dissensions, the Cherusci lost their influence. Their neighbours, the CATTI, succeeded to their power.

CHILIARCH, the leader of a 'regiment' of 1,000 men.

CHĪLŎN, of Lacedaemon, son of Damagetus, and one of the Seven Sages, flourished 590 B.C.

CHĪMAERA, a fire-breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon, and the middle that of a goat. She made great havoc in Lycia and the surrounding countries, and was at length killed by Bellerophon. The origin of this fire-breathing monster must probably be sought for in the volcano of the name of Chimaera, near Phaselis, in Lycia.

CHIŎNĒ. 1. Daughter of Boreas and Orithyia, and mother of EUMOLPUS, who is hence called Chionides. 2. Daughter of Daedalion, mother of Autolycus, by Hermes, and of Philammon, by Apollo. She was killed by Artemis for having compared her beauty to that of the goddess.

CHĪOS and CHĪUS (*Scio*), one of the largest islands of the Aegean, lay opposite to the peninsula of Clazomenae, on the coast of Ionia. It was colonized by the Ionians, and remained an independent and powerful maritime state, till the defeat of the Ionian Greeks by the Persians, 494 B.C., after which the Chians were subjected to the Persians. The battle of Mycale, 479, freed Chios, and it became a member of the Athenian league, in which it was for a long time the most favoured ally of Athens; but an unsuccessful attempt to revolt, in 412, led to its devastation. Chios was celebrated for its wine and marble. Of all the states which aspired to the honour of being the birthplace of Homer, Chios was considered by the ancients to have the best claim.

CHĪRĪSŎPHUS, a Lacedaemonian, was sent by the Spartans to

aid Cyrus in his expedition against his brother Artaxerxes, 401 B.C. After the battle of Cunaxa and the arrest of the Greek generals, Chirisophus was appointed one of the new generals, and, in conjunction with Xenophon, had the chief conduct of the retreat.

CHĪRŌN, the wisest and justest of all the Centaurs, son of Cronos and Philyra (hence called Philyrides), lived on Mt. Pelion. He was instructed by Apollo and Artemis, and was renowned for his skill in hunting, medicine, music, gymnastics, and the art of prophecy. All the most distinguished heroes of Grecian story, as Jason, Castor and Pollux, Achilles, etc., are described as the pupils of Chiron in these arts. He saved Peleus from the other Centaurs. Hercules, too, was his friend; but while fighting with the other Centaurs, one of the poisoned arrows of Hercules struck Chiron, who, although immortal, would not live any longer, and gave his immortality to Prometheus. Zeus placed Chiron among the stars as Sagittarius.

CHITON (χιτών), Greek undershirt. Over this was worn the 'himation' (ἱμάτιον) and 'chlamys' (χλαμύς). (See Figs. 22 and 23.)

CHLŌRIS. 1. The personification of spring. Cf. the Latin FLORA. 2. Daughter of Theban Amphion and Niobe: she and her brother Amyclas were the only children of Niobe not killed by Apollo and Artemis. She is often confounded with No. 3 3. Daughter of Amphion of Orchomenus, wife of Neleus, king of Pylus, and mother of Nestor.

CHŎASPĒS (*Kerkhah*), river of Susiana, falling into the Tigris. Its water was so pure that the Persian kings used to carry it with them in silver vessels, when on foreign expeditions.

CHOERĪLUS, of Iasos, a worthless epic poet in the train of Alexander the Great.

CHŌNĬA, the name in early times of a district in the S. of Italy, inhabited by the Chones, an Oenotrian people.

CHŌRASMĪI, people of Sogdiana, who inhabited the lower course of the Oxus. They were a branch of the Sacae or Massagetae.

CHOSROES, king of Parthia. [ARSACES, 25.]

CHRONOLOGY. The Greeks reckoned their day from sunset to sunset, marking off the day-period, as well as the night-period, into 3 divisions. Years were distinguished in various ways—at Athens by the name of the Chief Archon, at Sparta by that of the Chief Ephor. For a fixed date by which all reckonings might be adjusted, they chose the year when the record of Olympian victors began (776 B.C.).

The Romans reckoned their day from midnight to midnight, marking off the day-period, as well as the night-period, into 12 hour divisions (the hours varying according to the season). A particular year was usually designated by the names of that year's consuls (cf. Horace's *Address to a Wine-jar*, 'O nata mecum consule Manlio'=65 B.C.) Later Roman writers reckon from the Foundation of the City (viz. 753 B.C.).

A table of Greek months may usefully be added here:

Jan. = Gamelion.	July = Hecatombaion
Feb. = Anthesterion.	Aug. = Metageitnion.
March = Elaphebolion.	Sept. = Boedromion
April = Munychion.	Oct. = Pyanepsion.
May = Thargelion.	Nov. = Maimacterion.
June = Scirophorion.	Dec. = Poseideon.

For the Roman year, see JULIAN CALENDAR.

CHRŸSA or -Ē, a city on the coast of the Troad, with a temple of Apollo Smintheus; celebrated by Homer, in the *Iliad*.

CHRŸSĒIS, daughter of Chryses, priest of Apollo at Chryse, was taken prisoner by Achilles. In the distribution of the booty she was given to Agamemnon. Chryses came to the camp of the Greeks to solicit her ransom, but was repulsed by Agamemnon. Thereupon Apollo sent a plague into the camp of the Greeks, and Agamemnon was obliged to restore her to her father to appease the anger of the god. See the first book of Homer's *Iliad*.

CHRYSIPPUS, Stoic philosopher, born at Soli in Cilicia, 280 B.C.; studied at Athens under the Stoic Cleanthes. Disliking the Academic scepticism, he supported the principle that knowledge is attainable and may be established on certain foundations. He was one of the most prolific writers of antiquity. He died 207, aged 73.

CHRYSOSTŎMUS, JOANNES (usually called ST. CHRYSOSTOM), born at Antioch, A.D. 347. He became archbishop of Constantinople in 397. His sternness against immorality earned him many enemies, who procured his banishment on the charge of Origenism (403) But he was recalled through fear of an insurrection of the people, by whom he was beloved. He was again banished and died at Comana in Pontus, 407. He wrote in Greek, and his works are voluminous. See *De Sacerdotio* (ed. Nairn, 1906) and the *Life* by Palladius (ed. Coleman-Norton, 1928).

CIBŸRA. 1. Magna, a great city of Phrygia Magna, on the borders of Caria, said to have been founded by the Lydians, but afterwards peopled by the Pisidians. Under its native princes, the city ruled over a district called Cibyrātis. In 83 B.C. it was added to the Roman empire. It was celebrated for its manufactures, especially in iron 2. Parva, city of Pamphylia, on the borders of Cilicia.

CICĔRO, a family name of the Tullia gens. 1. M. TULLIUS CICERO, the famous orator, was born on the 3rd of January, 106 B C, at the family residence, in the vicinity of Arpinum. He and his brother Quintus displayed such aptitude for learning that his father removed with them to Rome, where they received instruction from the best teachers in the capital. One of their most celebrated teachers was the poet Archias, of Antioch. After receiving the manly gown (91), the young Marcus studied under Q. Mucius Scaevola, and in later years, during the Civil war, under Phaedrus the Epicurean, Philo, chief of the New Academy, Diodotus the Stoic, and Molo the Rhodian Having carefully cultivated his powers, Cicero came

forward as a pleader in the forum, as soon as tranquillity was restored by the final overthrow of the Marian party. His first extant speech was delivered in 81, when he was 26 years of age, on behalf of P. Quintius. Next year, 80, he defended Sex. Roscius of Ameria, charged with parricide by Chrysogonus. In 79 he went to Greece, partly that he might avoid Sulla, whom he had offended, but partly also that he might improve his health and complete his course of study. At Athens he formed the friendship with Pomponius Atticus which lasted to his death, and at Rhodes he once more placed himself under the care of Molo. After an absence of 2 years, Cicero returned to Rome (77). He again came forward as an orator in the forum and was successful. In 75 he was quaestor in Sicily, returned to Rome in 74, and for the next 4 years was engaged in pleading causes. In 70 he distinguished himself by the impeachment of VERRES, and in 69 he was curule aedile. In 66 he was praetor, and while holding this office he defended Cluentius in the speech still extant, and delivered his celebrated oration in favour of the Manilian law, which appointed Pompey to the command of the Mithridatic war. Two years afterwards he gained the great object of his ambition, and although a *novus homo* was elected consul, with C. Antonius as a colleague. He entered upon the office on the 1st of January 63. Not having any real sympathy with the popular party, he now deserted his former friends, and connected himself closely with the aristocracy. The consulship of Cicero was distinguished by the outbreak of the conspiracy of Catiline, which was suppressed by Cicero's prudence and energy. [CATILINA.] For this service Cicero received the highest honours. But as soon as he had laid down the consulship, he had to contend with the popular party, and especially with the friends of the conspirators. He also mortally offended Claudius or Clodius Pulcher, who, in order to have his revenge, brought forward a bill banishing any one who should be found to have put a Roman citizen to death untried. [CLAUDIUS, 5.] The triumvirs, Caesar, Pompey, and Crassus, left Cicero to his fate; Cicero's courage failed him; he voluntarily retired from Rome before the measure of Clodius was put to the vote, and crossed over to Greece. Meanwhile his friends at Rome were exerting themselves on his behalf, and obtained his recall from banishment in the course of next year (55). Taught by experience, Cicero would no longer join the senate in opposition to the triumvirs, and retired to a great extent from public life. In 52 he was compelled to go to the East as governor of Cilicia. He returned to Italy towards the end of 50, and arrived in the neighbourhood of Rome on the 4th of January 49, just as the civil war between Caesar and Pompey broke out. After long hesitating which side to join, he finally determined to throw in his lot with Pompey, and crossed over to Greece in June. After the battle of Pharsalia (48), Cicero was not only pardoned by Caesar, but, when the latter landed at Brundisium in September 47, he greeted Cicero with the greatest kindness and respect, and allowed him to return to Rome. Cicero now retired into privacy, and during the next 3 or 4 years composed the greater part of his philosophical and rhetorical works. The murder of Caesar on the 15th of March 44,

again brought Cicero into public life. He put himself at the head of the republican party and in his Philippic orations attacked M. Antony with unmeasured vehemence. But this proved his ruin. On the formation of the triumvirate between Octavian, Antony, and Lepidus (27th of November 43), Cicero's name was in the list of the proscribed. He endeavoured to escape, but was overtaken by the soldiers near Formiae. His slaves were ready to defend their master with their lives, but Cicero commanded them to desist, and offered his neck to the executioners. They instantly cut off his head and hands, which were conveyed to Rome, and, by the orders of Antony, nailed to the rostra. Cicero perished on the 7th of December 43, when he had nearly completed his 64th year. By his first wife Terentia, Cicero had 2 children, a daughter TULLIA, whose death in 45 caused him the greatest sorrow, and a son Marcus (No. 3). His wife Terentia, to whom he had been united for 30 years, he divorced in 46, and soon afterwards he married a young and wealthy maiden, PUBLILIA, his ward, but this new alliance was speedily dissolved. As a statesman and a citizen, Cicero was weak, changeful, and excessively vain. His only great work was the suppression of Catiline's conspiracy. It is as an author that he deserves the highest praise. In his works the Latin language appears in the greatest perfection. They may be divided into the following subjects: I. Rhetorical Works. Of these there were seven, which have come down to us more or less complete. The best known of these is the *De Oratore*, written at the request of his brother Quintus; it is the most perfect of his rhetorical works. II. Philosophical Works. (1) Political Philosophy. Under this head we have the *De Republica* and *De Legibus*, both of which are written in the form of a dialogue. A large portion of both works is preserved. (2) Philosophy of Morals. In his work *De Officiis*, which was written for the use of his son Marcus, at that time residing at Athens, the tone of his teaching is pure and elevated. He also wrote *De Senectute* and *De Amicitia*, which are preserved. (3) Speculative Philosophy. Under this head the most noted of his works are the *De Finibus*, or inquiry into 'the chief good,' and the *Tusculan Disputations*. (4) Theology. In the *De Natura Deorum* he gives an account of the speculations of the ancients concerning a Divine Being, which is continued in the *De Divinatione*. III. Orations. Of these 56 have come down to us. IV. Epistles. Cicero during the most important period of his life maintained a close correspondence with Atticus, and with a wide circle of literary and political friends and connections. We now have upwards of 800 letters, undoubtedly genuine, extending over a space of 26 years, and commonly arranged under *Epistolae ad Familiares s. ad Diversos, Ad Atticum*, and *Ad Quintum Fratrem*. (See Fig. 21.) [For recent works on Cicero, see Mayor's *De Natura Deorum*, Tyrrell and Purser's *Letters of Cicero* (in 7 vols.), and Strachan Davidson's monograph on Cicero. These will supply most of the information the student will require. The Letters have been translated by Shuckburgh (4 vols.), the *De Finibus* by Reid, and the *De Natura Deorum* by Brooke. Many speeches and philosophical works are contained in the Loeb Library, 24 vols.] 2. Q. TULLIUS

CICERO, brother of the orator, was born about 102, and educated with his brother. In 67 he was aedile, in 62 praetor, and for the next 3 years governed Asia as propraetor. In 55 he went to Gaul as legate to Caesar, whose approbation he gained by his military abilities and gallantry; in 51 he accompanied his brother as legate to Cilicia; and on the breaking out of the civil war in 49 he joined Pompey. After the battle of Pharsalia, he was pardoned by Caesar. He was proscribed by the triumvirs, and was put to death in 43. 3. M. TULLIUS CICERO, only son of the orator and his wife Terentia, was born 65. On the death of Caesar (44) he joined the republican party, served as military tribune under Brutus in Macedonia, and after the battle of Philippi (42) fled to Sex. Pompey in Sicily. When peace was concluded between the triumvirs and Sex. Pompey in 39, Cicero returned to Rome, and was favourably received by Octavian, who at length assumed him as his colleague in the consulship (30 B.C., from 13th Sept.). By a singular coincidence, the dispatch announcing the capture of the fleet of Antony, which was immediately followed by his death, was addressed to the new consul in his official capacity. 4. Q. TULLIUS CICERO, son of No. 2, and of Pomponia, sister of Atticus, was born 66 or 67, and perished with his father in the proscription, 43.

CĬLĬCĬA, a district in the S.E. of Asia Minor, bounded by the Mediterranean on the S., Mt. Amanus on the E., and Mt. Taurus on the N. The W. part of Cilicia is intersected by the offshoots of the Taurus, while in its E. part the mountain chains enclose much larger tracts of level country; and hence arose the division of the country into C. Aspera or Trachea, and C. Campestris; the latter was also called Cilicia Propria. The first inhabitants of the country are supposed to have been of the Syrian race. The mythical story derived their name from Cilix, the son of Agenor, who started with his brothers, Cadmus and Phoenix, for Europe, but stopped short on the coast of Asia Minor, and peopled with his followers the plain of Cilicia. The country remained independent till the time of the Persian empire, under which it formed a satrapy, but it appears to have been still governed by its native princes. Alexander subdued it on his march into Upper Asia; and, after the division of his empire, it formed a part of the kingdom of the Seleucidae: its plains were settled by Greeks, and the old inhabitants were driven back into the mountains of C. Aspera, where they remained virtually independent, practising robbery by land and piracy by sea, till Pompey drove them from the sea in his war against the pirates; and having rescued the level country from the power of Tigranes, who had overrun it, he erected it into a Roman province, 67–66 B.C. The mountain country was not made a province till the reign of Vespasian.

CĬLĬCĬAE PYLAE or PORTAE, the pass between Cappadocia and Cilicia, through the Taurus, on the road from Tyana to Tarsus.

CĬLĬCĬUM MARE, the N.E. portion of the Mediterranean, between Cilicia and Cyprus, as far as the Gulf of Issus.

CILLA, a small town in the Troad, celebrated for its temple of Apollo surnamed Cillaeus.

CILNII, a powerful Etruscan family in Arretium, driven out of their native town in 301 B.C., but restored by the Romans. The Cilnii were nobles or Lucumones in their state. The name has been rendered chiefly memorable by C. Cilnius Maecenas.

CIMBER, L. TILLIUS (not Tullius), a friend of Caesar, who gave him the province of Bithynia; subsequently one of Caesar's murderers, 44 B.C.

CIMBRI, a Celtic people, probably of the same race as the Cymry [CELTAE]. They appear to have inhabited the peninsula which was called after them Chersonesus Cimbrica (*Jutland*). In conjunction with the Teutoni and Ambrones, they migrated S., with their wives and children, towards the close of the 2nd century B.C. They defeated several Roman armies. In 113 B.C. they defeated the consul Papirius Carbo, near Noreia, and then crossed over into Gaul, which they ravaged In 109 they defeated the consul Junius Silanus; in 107 the consul Cassius Longinus, who fell in the battle; and in 105 they were victorious over the united armies of the consul Cn. Mallius and the proconsul Servilius Caepio. Instead of crossing the Alps, the Cimbri, fortunately for Rome, marched into Spain, where they remained two or three years The Romans, meantime, had been making preparations to resist their formidable foes, and had placed their troops under the command of Marius. The barbarians returned to Gaul in 102. In that year the Teutoni were defeated and cut to pieces by Marius, near Aquae Sextiae (*Aix*) in Gaul. In 101 the Cimbri and their allies were finally destroyed by Marius and Catulus, in the decisive battle of the Campi Raudii, near Verona, in the N of Italy.

CIMMĔRII. The mythical Cimmerii, mentioned by Homer, dwelt in the furthest W. on the ocean, enveloped in constant darkness Later writers sought to localize them, and placed them, either in Italy near the lake Avernus, or in Spain, or in the Tauric Chersonesus The historical Cimmerii dwelt on the Palus Maeotis (*Sea of Azov*), in the Tauric Chersonesus, and in Asiatic Sarmatia. Driven out by the Scythians, they passed into Asia Minor on the N.E., and penetrated W. as far as Aeolia and Ionia. They took Sardis, 635 B.C., in the reign of Ardys, king of Lydia; but they were expelled from Asia by Alyattes, the grandson of Ardys.

CIMŌLUS, island in the Aegaean Sea, one of the Cyclades, celebrated for its fine white earth, used by fullers for cleaning cloths.

CIMON. 1. Father of Miltiades, was secretly murdered by order of the sons of Pisistratus. 2. Grandson of the preceding, and son of Miltiades. On the death of his father (489 B.C.), he was imprisoned because he was unable to pay his fine of 50 talents, which was eventually paid by Callias on his marriage with Elpinice, Cimon's sister. Cimon commanded the Athenian fleet in their war against the Persians. His most brilliant success was in 466, when he defeated a large Persian fleet, and on the same day landed and routed

their land forces also on the river Eurymedon in Pamphylia. The death of Aristides and the banishment of Themistocles left Cimon without a rival at Athens for some years. But his influence gradually declined as that of Pericles increased. In 461 he was ostracized through the influence of the popular party in Athens. He was subsequently recalled, and through his intervention a 5 years' truce was made between Athens and Sparta, 450. In 449 the war was renewed with Persia. Cimon received the command, and with 200 ships sailed to Cyprus; here, while besieging Citium, he died 3. CIMON of Cleonae, Greek painter, flourished about 460 B.C., and appears to have been the first painter of perspective.

CĬNĂRA, island in the Aegaean, celebrated for artichokes (κινάρα)

CINCINNĀTUS, L. QUINTĬUS, hero of the old Roman republic, and a model of old Roman frugality and integrity. He lived on his farm, cultivating the land with his own hand. In 458 B.C. he was called from the plough to the dictatorship, in order to deliver the Roman consul and army from the perilous position in which they had been placed by the Aequians. He saved the Roman army, defeated the enemy, and, after holding the dictatorship only 16 days, returned to his farm. In 439, at the age of 80, he was a second time appointed dictator to oppose the alleged machinations of Sp. Maelius.

CĬNĔĀS, a Thessalian, the friend and minister of Pyrrhus, king of Epirus. He was the most eloquent man of his day. The most famous passage in his life is his embassy to Rome, with proposals for peace from Pyrrhus, after the battle of Heraclea (280 B.C.). Cineas spared no arts to gain favour. The senate, however, rejected his proposals mainly through the dying eloquence of old App. Claudius Caecus.

CINGĔTŎRIX, a Gaul, one of the first men in the city of the Treviri (*Trèves*), attached himself to the Romans, though son-in-law to Indutiomarus, the head of the independent party.

CINNA. 1. L. CORNELIUS CINNA, leader of the popular party during the absence of Sulla in the East (87–84 B.C.). In 87 Sulla allowed Cinna to be elected consul with Cn. Octavius, on condition of his taking an oath not to alter the constitution as then existing But as soon as Sulla had left Italy, he began his endeavour to overpower the senate, and to recall Marius and his party. He was, however, defeated by his colleague Octavius in the forum, was obliged to fly the city, and was deposed. But he soon returned, and with the aid of Marius took possession of Rome, massacred Sulla's friends, and for three successive years, 86, 85, 84, was elected consul. In 84 Sulla prepared to return from Greece; and Cinna was slain by his own troops. 2. L. CORNELIUS CINNA, son of No. 1, joined M. Lepidus in his attempt to overthrow the constitution of Sulla, 78. Caesar made him praetor, yet he approved of Caesar's assassination. 3. C. HELVIUS CINNA, Roman poet, the friend of Catullus. In 44 B.C. he was tribune of the plebs, when he was murdered by the mob, who mistook him for his namesake Cornelius Cinna.

CĪNYPS (*Wady Khakhan* or *Kinifo*), river on the N. coast of Africa, between the Syrtes. The district was called by the same name, and was famous for its fine-haired goats. The Roman poets use the adjective *Cinyphius* in the sense of Libyan or African.

CĪNŸRAS, son of Apollo, (from whom he received the gift of song), king of Cyprus, and priest of the Paphian Aphrodite. By his daughter Myrrha he became the father of Adonis. Hence we find in the poets Myrrha called *Cinyreia virgo* and Adonis *Cinyreius juvenis*.

CIRCĒ, daughter of Helios (the Sun) by Perse, and sister of Aeëtes, distinguished for her magic art. She dwelt in the island of Aeaea, upon which Ulysses was cast. His companions tasted of the magic cup which Circe offered them, and were forthwith changed into swine, with the exception of Eurylochus, who brought the sad news to Ulysses. The latter, having received from Hermes the root *moly*, which fortified him against enchantment, drank the magic cup without injury, and then compelled Circe to restore his companions to their former shape. After this he tarried a whole year with her, and she became by him the mother of Telegonus, the reputed founder of Tusculum.—See the *Odyssey* of Homer.

CIRCĒII, ancient town of Latium on the promontory Circeium, said by the Roman poets to have been the abode of Circe.

CIRCĒSIUM, city of Mesopotamia, on the E. bank of the Euphrates, at the mouth of the Aborrhas.

CIRCUS, in Rome the Circus Maximus, the great recreation ground where the games and races were held. It was sometimes used for military reviews.

CIRTA, later called Constantina, city of the Massylii in Numidia, 50 Roman miles from the sea; the capital of Syphax, and of Masinissa and his successors. Its position on a height, surrounded by the river Ampsagas, made it almost impregnable. It was restored by Constantine the Great, in honour of whom it was re-named

CISSEUS, king in Thrace, and father of Theano, or, according to others, of Hecuba, who is hence called Cissēis.

CISSIA, a very fertile district of Susiana, on the Choaspes The inhabitants, Cissii, were a wild free people.

CĪTHAERŌN, a lofty range of mountains, separating Boeotia from Megaris and Attica It was sacred to Dionysus and the Muses

CĪTĬUM. 1. Town in Cyprus, 200 stadia from Salamis, near the mouth of the Tetius: here Cimon died, and Zeno was born. 2 Town in Macedonia, N W. of Beroea.

CIUS, ancient city in Bithynia, on a bay of the Propontis called Cianus Sinus, was colonized by the Milesians. It was destroyed by Philip III, king of Macedonia; but was rebuilt by Prusias, king of Bithynia, from whom it was called Prusias.

CLĂNIS. 1. River of Etruria, forming 2 small lakes near Clusium, and flowing into the Tiber E. of Vulsinii. 2. [LIRIS.]

CLĂRUS or CLĂROS, town on the Ionian coast, near Colophon, with a celebrated temple and oracle of Apollo, surnamed Clarius.

CLASTĬDĬUM, fortified town of the Ananes, in Gallia Cispadana.

CLAUDĬA, QUINTA, a Roman matron. When a vessel conveying the image of Cybele to Rome had stuck fast in a shallow at the mouth of the Tiber, the soothsayers announced that only a chaste woman could move it. Claudia, who had been accused of incontinency, seized the rope, and the vessel forthwith followed her, 204 B.C.

CLAUDĬA GENS, patrician and plebeian. The patrician Claudii were of Sabine origin, and came to Rome in 504 B.C., when they were received among the patricians. They bore various surnames. [CLAUDIUS; NERO.] The plebeian Claudii were divided into several families. [MARCELLUS.]

CLAUDĬĂNUS, CLAUDĬUS, the last of the Latin classic poets, flourished under Theodosius and his sons Arcadius and Honorius. He was a native of Alexandria, and removed to Rome, where he enjoyed the patronage of the all-powerful Stilicho. He wrote a large number of poems, many of which (notably the *Rape of Proserpine*) are extant, and are distinguished by purity of language and poetical genius. He died about A.D. 408.—See Glover, *Life and Letters in Fourth Century*, Platnauer's *Claudian* (Loeb Library).

CLAUDĬUS, patrician. 1. APP. CLAUDIUS SABINUS REGILLENSIS, a Sabine, of the town of Regillum or Regilli, who in his own country bore the name of Attus Clausus, being the advocate of peace with the Romans, when hostilities broke out between the two nations, withdrew to Rome, 504 B.C. He was received into the ranks of the patricians, and lands beyond the Anio were assigned to his followers, who were formed into a new tribe, called the Claudian. He exhibited the characteristic which marked his descendants, and showed the most bitter hatred towards the plebeians. He was consul 495; and his conduct towards the plebeians led to their secession to the Mons Sacer, 494. 2. APP. CLAUDIUS REGILL. SAB., the decemvir, 451 and 450. In the latter year his conduct was tyrannous towards the plebeians, till his attempt against Virginia led to the overthrow of the decemvirate. [VIRGINIA.] Appius was impeached by Virginius, but he either killed himself, or was put to death, in prison, by order of the tribunes. 3. APP. CLAUDIUS CAECUS became blind before his old age. In his censorship (312), to which he was elected without having been consul previously, he built the Appian aqueduct, and commenced the Appian road, which was continued to Capua. He retained the censorship 4 years, in opposition to the law, which limited the length of the office to 18 months. In his old age, Appius induced the senate to reject the terms of peace offered by Pyrrhus. [CINEAS.] Appius was the earliest Roman writer in prose and verse whose name has come down to us. 4. APP. CL. PULCHER, brother of the celebrated tribune, whom he joined in opposing the recall of Cicero from banishment. He preceded Cicero as proconsul in Cilicia (53), fled with Pompey from Italy, and died before the battle of Pharsalia. 5. P. CLAUDIUS (or usually CLODIUS) PULCHER, brother

of the preceding [see, however, Prof. E. S. Beesly's *Catiline, Clodius, and Tiberius* (1878), for a new reading of the Clodius story]. The notorious enemy of Cicero, and a most profligate character. In 62 he profaned the mysteries of the Bona Dea, which were celebrated by the Roman matrons in the house of Caesar; was discovered; and next year, 61, when quaestor, was brought to trial, but obtained an acquittal by bribing the judges. He had attempted to prove an alibi; but Cicero's evidence showed that Clodius was with him in Rome only 3 hours before he pretended to have been at Interamna. In order to revenge himself upon Cicero, Clodius was adopted into a plebeian family, that he might obtain the formidable power of a tribune of the plebs. He was tribune 58, and, supported by the triumvirs Caesar, Pompey, and Crassus, drove Cicero into exile; but he was unable to prevent the recall of Cicero in the following year. In 56 Clodius was aedile, and attempted to bring his enemy Milo to trial. For an account of his enmity with Milo and eventual murder, see MILO.

CLAUDĬUS I, Roman emperor, A.D. 41–54. His full name was Tib. Claudius Drusus Nero Germanicus. He was the younger son of Drusus, the brother of the emperor Tiberius, and of Antonia, and was born on August 1st, 10 B.C. at Lyons in Gaul. When he grew up he devoted himself to literary pursuits, but was not allowed to take part in public affairs. He had reached the age of 50, when he was raised by the soldiers to the imperial throne after the murder of Caligula. Claudius was not cruel, but the weakness of his character made him the slave of his wives and freedmen, and thus led him to consent to acts of tyranny. He was married 4 times. At the time of his accession he was married to his 3rd wife, the notorious Valeria Messalina, who governed him for some years, together with the freedmen Narcissus, Pallas, and others. After the execution of Messalina, A.D. 48, a fate which she richly merited, Claudius was still more unfortunate in choosing for his wife his niece Agrippina. She prevailed upon him set aside his own son, Britannicus, and to adopt her son, Nero, that she might secure the succession for the latter. Claudius soon regretted this and was poisoned by Agrippina, 54. In his reign the southern part of Britain was made a Roman province, and Claudius himself went to Britain in 43.

CLAUDĬUS II (M. AURELIUS CLAUDIUS), Roman emperor A.D. 268–70, was descended from an obscure family, and succeeded to the empire on the death of Gallienus (268). He defeated the Alemanni and Goths, and received in consequence the surname *Gothicus*. He died in 270, and was succeeded by Aurelian.

CLĂZŎMĔNAE, city of Asia Minor, and one of the 12 Ionian cities, lay on the N. coast of the Ionian peninsula, upon the Gulf of Smyrna. It was the birthplace of Anaxagoras.

CLĔANTHĒS, Stoic philosopher, born at Assus in Troas about 300 B.C. He placed himself under Crates, and then under Zeno, whose disciple he continued for 19 years. In order to support himself, he worked all night at drawing water from gardens; but as

he spent the whole day in philosophical pursuits, and had no visible means of support, he was summoned before the Areopagus to account for his way of living. The judges were so delighted by the evidence of industry which he produced, that they voted him 10 minae, though Zeno would not permit him to accept them. He succeeded Zeno in his school 263 B.C. He died about 220, at the age of 80, of voluntary starvation His *Hymn to Zeus* has survived. [Text, with translation and notes by E. H. Blakeney, 1921; also trans. by A. S. Way, 1934.]

CLĔARCHUS, Spartan general, served in the Peloponnesian war, and at the close of it persuaded the Spartans to send him as a general to Thrace, to protect the Greeks against the Thracians. But having been recalled by the Ephors, and refusing to obey their orders, he was condemned to death. He thereupon crossed over to Cyrus, collected for him a large force of Greek mercenaries, and marched with him into Upper Asia, 401, in order to dethrone his brother Artaxerxes. After the battle of Cunaxa and the death of Cyrus, Clearchus and the other Greek generals were made prisoners by the treachery of Tissaphernes, and were put to death.

CLEMENS. 1. ROMĀNUS, Bishop of Rome, at the end of the 1st century, probably the same as the Clement whom St. Paul mentions (Phil. iv. 3.). He wrote an epistle in Greek to the Corinthian Church. There is extant a 2nd epistle under his name, which, however, is nowadays considered as the work of a later date (3rd century). See translation in Lightfoot, *Apostolic Fathers*, 1908; also in the Loeb Library. 2. ALEXANDRĪNUS, so called from his long residence at Alexandria. He was born about A.D. 150 and died about 220. He wrote the *Hortatory Address to the Greeks* to convert them to Christianity; also the *Paedagogue*, which contains rules of conduct for the new convert; and the *Stromata*, a discursive book giving information on the history of philosophy. There is a text and translation of some of his works in the Loeb Library; see also C. Bigg, *The Christian Platonists of Alexandria*, rev. ed., 1913.

CLĔŎBIS. [BITON.]

CLĔŎBŪLUS, one of the Seven Sages, of Lindus in Rhodes, son of Evagoras, lived about 580 B.C. Both he and his daughter, Cleobulinē or Cleobulē, were celebrated for their skill in riddles.

CLĔOMBRŎTUS. 1. Son of Anaxandrides, king of Sparta, became regent after the battle of Thermopylae, 480 B.C., for Plistarchus, infant son of Leonidas, but died in the same year. 2. King of Sparta, son of Pausanias, succeeded his brother Agesipolis I, and reigned 380–371 B.C. He commanded the Spartan troops several times against the Thebans, and fell at the battle of Leuctra (371). 3. King of Sparta, son-in-law of Leonidas II, in whose place he was made king by the party of AGIS IV, about 243. On the return of Leonidas, Cleombrotus was deposed and banished to Tegea, about 240. 4. An academic philosopher of Ambracia, said to have killed himself, after reading the *Phaedo* of Plato. See the famous reference in Milton, *Paradise Lost*, iii. 473.

CLĔŌMĔNĒS. 1. King of Sparta, son of Anaxandrides, reigned 520–491 B.C. He was a man of an enterprising but wild character In 510 he commanded the forces by whose assistance Hippias was driven from Athens, and not long after he assisted Isagoras and the aristocratical party, against Clisthenes. By bribing the priestess at Delphi, he effected the deposition of his colleague DEMARATUS, 491. Soon afterwards he was seized with madness and killed himself. 2. King of Sparta, son of Cleombrotus I, reigned 370–309. 3. King of Sparta, son of Leonidas II, reigned 236–22. He married Agiatus, the widow of Agis IV; and following the example of the latter, he endeavoured to restore the ancient Spartan constitution He succeeded, and put the Ephors to death. He was engaged in a contest with the Achaean League and Antigonus Doson, king of Macedonia, but was at length defeated at the battle of Sellasia (222), and fled to Egypt, where he killed himself, 220. 4. An Athenian sculptor, author of the Venus di Medici (now at Florence).

CLĔŌN, was originally a tanner, and first came forward in public as an opponent to Pericles. On the death of Pericles, 429 B.C., Cleon became the favourite of the people, and for about 6 years of the Peloponnesian war (428–422) was the head of the party opposed to peace. In 427 he advocated in the assembly that the Mytilenaeans should be put to death. In 425 he obtained his greatest glory by taking prisoners the Spartans in the island of Sphacteria, and bringing them in safety to Athens. Puffed up by this success, he obtained the command of an Athenian army, to oppose Brasidas in Thrace; but he was defeated by Brasidas, under the walls of Amphipolis, and fell in the battle, 422. Aristophanes and Thucydides both speak of him as a vile, unprincipled demagogue. The chief attack of Aristophanes upon Cleon was in the *Knights* (424), in which Cleon figures as an actual dramatis persona; and, in default of an artificer bold enough to make the mask, was represented by the poet himself with his face smeared with wine lees.

CLĔŌNAE, ancient town in Argolis, on the road from Corinth to Argos, on a river of the name flowing into the Corinthian Gulf In its neighbourhood was Nemea, where Hercules killed the lion, which is accordingly called *Cleonaeus leo* by the poets.

CLĔŌPATRA. 1. Niece of Attalus, married Philip 337 B.C., on whose murder she was put to death by Olympias. 2 Daughter of Philip and Olympias, and sister of Alexander the Great, married Alexander, king of Epirus, 336. It was at her marriage feast that Philip was murdered by Pausanias 3. Eldest daughter of Ptolemy Auletes, celebrated for her beauty, was 17 at the death of her father (51), who appointed her heir of his kingdom in conjunction with her younger brother, Ptolemy, whom she was to marry. She was expelled from the throne by Pothinus and Achillas, his guardians; but having won by her charms the support of Caesar, he replaced her on the throne in conjunction with her brother. She had a son by Caesar, called Caesarion, and she afterwards followed him to Rome, where she appears to have been at the time of his death, 44. She then returned to Egypt, and in 41 she met Antony in Cilicia. She

was now in her 28th year, and in the perfection of matured beauty, which completely won the heart of Antony. In the war between Octavian and Antony, Cleopatra accompanied her lover, and was present at the battle of Actium (31), in the midst of which she retreated with her fleet, and thus hastened the loss of the day. She fled to Alexandria, where she was joined by Antony. Seeing Antony's fortunes desperate, she entered into negotiations with Augustus, and promised to make away with Antony. She fled to a mausoleum she had built, and then caused a report of her death to be spread. Antony, resolving not to survive her, stabbed himself, and was drawn up into the mausoleum, where he died in her arms. She then tried to gain the love of Augustus, but seeing that he had determined to carry her captive to Rome, she put an end to her own life by the poison of an asp. She died in the 39th year of her age (30 B.C.), and with her ended the dynasty of the Ptolemies in Egypt, which was now made a Roman province. See Shakespeare's *Antony and Cleopatra*.

CLEPSŸDRA, a water-clock; used in the Athenian law-courts.

CLĬMAX, the name applied to the W. termination of the Taurus range, which extends along the W. coast of the Pamphylian Gulf, N. of Phaselis in Lycia. Alexander made a road between it and the sea.

CLĬO. [MUSAE.]

CLĬSTHĔNĒS, an Athenian, son of Megacles and Agarista, who was the daughter of Clisthenes, the tyrant of Sicyon. He appears as the head of the Alcmaeonid clan on the banishment of the Pisistratidae Finding that he could not cope with his political rival Isagoras except through the aid of the commons, he set himself to increase the power of the latter. The principal change which he introduced was the abolition of the 4 ancient tribes and the establishment of 10 new ones in their stead, 510 B.C. The purpose of this reorganization was to secure a representation of the whole people in the BOULE, or Council of Five Hundred. Each of the new tribes more nearly represented a clan in the community and contained a number of *Demes*. Every person registered within the Deme was enfranchised, and voted in the popular Assembly. In addition each tribe had a local government of its own. Clisthenes is also said to have instituted ostracism. Isagoras and his party called in the aid of the Spartans, but Clisthenes and his friends eventually triumphed.

CLĬTOR or CLĬTŎRĬUM, town in the N. of Arcadia on the river Clitor. There was a fountain near by, the waters of which are said to have given to persons who drank of them a dislike for wine.

CLĬTUMNUS, small river in Umbria, springing from a rock in a grove of cypress trees, where was a sanctuary of the god Clitumnus, and falling into the Tinia, a tributary of the Tiber.

CLĬTUS, Macedonian general. He saved the life of Alexander at the battle of Granicus, 334 B.C. In 328 he was slain by Alexander

at a banquet, when both parties were heated with wine, and Clitus had provoked the king's resentment by insolent language. Alexander was inconsolable at his friend's death.

CLŌDĬUS, another form of the name Claudius. [CLAUDIUS.]

CLOELĬA, a Roman virgin, one of the hostages given to Porsena, who escaped from the Etruscan camp, and swam across the Tiber to Rome. She was sent back by the Romans to Porsena, who was so struck with her gallant deed, that he not only set her at liberty, but allowed her to take with her a part of the hostages. Porsena also rewarded her with a horse adorned with splendid trappings, and the Romans with a statue of a female on horseback.

CLOTA ÆSTUĀRĬUM (*Frith of Clyde*), on W. coast of Scotland.

CLŌTHŌ, one of the Fates. [MOIRAE.]

CLŬENTIUS HĂBĬTUS, A., of Larinum, accused in 74 B.C. his own stepfather, Statius Albius Oppianicus, of attempting to procure his death by poison. Oppianicus was condemned, and it was believed that Cluentius had bribed the judges. In 66 Cluentius was accused by young Oppianicus, son of Statius Albius, who had died in the interval, of 3 acts of poisoning. He was defended by Cicero in the oration still extant.

CLŪSĬUM (*Chiusi*), one of the most powerful of the 12 Etruscan cities, originally called Camers or Camars, situated above the river Clanis, and S.W. of the Lacus Clusinus (*L. di Chiusi*). It was the residence of Porsena, and near by was the sepulchre of this king in the form of a labyrinth. Subsequently Clusium was in alliance with the Romans, and was regarded as a bulwark against the Gauls Its siege by the Gauls, 391 B C., led to the capture of Rome by the Gauls. In its neighbourhood were warm baths.

CLŪSĬUS, a surname of JANUS.

CLŸMĔNĒ. 1. Daughter of Oceanus and Tethys, and wife of Iapetus, to whom she bore Atlas and Prometheus. 2. Mother of Phaethon by Helios (the Sun). 3. Relative of Menelaus and a companion of Helena, with whom she was carried off by Paris.

CLŸTEMNESTRA, daughter of Tyndareus and Leda, sister of Castor, Pollux, and Helena; wife of Agamemnon; and mother of Orestes, Iphigenia, and Electra. See the play of Aeschylus, the *Agamemnon*. During her husband's absence at Troy she lived in adultery with Aegisthus, and on his return to Mycenae she murdered him with the help of Aegisthus. [AGAMEMNON.] She was subsequently put to death by her son Orestes.

CLŸTĬĒ, a sea-nymph, daughter of Oceanus, changed into the plant *heliotropium*.

CNIDUS, or GNIDUS, city of Asia Minor, on the promontory of Triopium on the coast of Caria, was a Lacedaemonian colony. It was built partly on the mainland and partly on an island, and had two harbours. It had a considerable commerce. The statue of Aphroditē by Praxiteles stood in her temple here.

CNOSSUS, GNOSSUS, CNŌSUS, or GNŌSUS, ancient town of Crete. It is mentioned by the poets in consequence of its connection with Minos, Ariadne, the Minotaur, and the Labyrinth; and the adjective Cnossius is used as equivalent to Cretan. [CRETA.]

CŌCĂLUS, mythical king of Sicily, who received Daedalus on his flight from Crete, and with the assistance of his daughters put Minos to death, when the latter came in pursuit of Daedalus.

CŌCHĒ, a city on the Tigris, near Ctesiphon.

COCLĒS, HŎRĀTIUS, that is, Horatius the 'one-eyed,' a hero of the old Roman lays, is said to have defended the Sublician bridge along with Sp. Lartius and T. Herminius against the whole Etruscan army under Porsena, while the Romans broke down the bridge behind them. When the work was nearly finished, Horatius sent back his 2 companions. As soon as the bridge was quite destroyed, he plunged into the stream and swam across to the city in safety. The story has been told by Macaulay in his *Lays of Ancient Rome*.

COCOSSĀTES, a people in Aquitania in Gaul.

CŌCŸLĬUM, Aeolian city in Mysia, mentioned by Xenophon.

CŌCŸTUS (or 'river of wailing'), river in Epirus, a tributary of the Acheron. Like the Acheron, the Cocytus was supposed to be connected with the lower world.

CODOMANNUS. [DARIUS, 3.]

CŌDRUS, son of Melanthus, and last king of Athens. When the Dorians invaded Attica from Peloponnesus, an oracle declared that they would be victorious if the life of the Attic king was spared. Codrus thereupon resolved to sacrifice himself for his country. He entered the camp of the enemy in disguise, commenced quarrelling with the soldiers, and was slain in the dispute. When the Dorians discovered the death of the Attic king, they returned home. Tradition adds, that as no one was thought worthy to succeed such a patriotic king, the kingly dignity was abolished, and Medon, son of Codrus, was appointed archon for life instead.

COELA, 'the Hollows' of Euboea, the W. coast of Euboea: here a part of the Persian fleet was wrecked, 480 B.C.

COELĒSŸRĬA ('Hollow Syria'), the name given to the great valley between the two ranges of Mt. Lebanon, in the S. of Syria, bordering upon Phoenicia on the W. and Palestine on the S. In the wars between the Ptolemies and the Seleucidae, the name was applied to the whole of the S. portion of Syria.

COLCHIS, a country of Asia, bounded on the W. by the Euxine on the N. by the Caucasus, on the E. by Iberia. The land of Colchis (or Aea), and its river Phasis, are famous in the Greek mythology. [ARGONAUTAE.] It was famous for its manufactures of linen, on account of which, and of certain physical resemblances, Herodotus supposed the Colchians to have been a colony from Egypt. The land was governed by its native princes, until Mithridates Eupator made it subject to the kingdom of Pontus. It was subdued by the Romans under Trajan.

CŌLĪAS, promontory on the W. coast of Attica, 20 stadia S. of Phalerum, with a temple of Aphroditē, where some of the Persian ships were cast after the battle of Salamis.

COLLĀTĬA, Sabine town in Latium, taken by Tarquinius Priscus.

COLLĀTĪNUS, L. TARQUINIUS, son of Egerius, and nephew of Tarquinius Priscus, derived the surname Collatinus from the town Collatia, of which his father had been appointed governor. The violence offered by Sex. Tarquinius to his wife Lucretia led to the dethronement of Tarquinius Superbus. Collatinus and L. Junius Brutus were the first consuls; but as the people could not endure the rule of any of the hated race of the Tarquins, Collatinus resigned his office, and retired from Rome to Lavinium.

COLLŸTUS, demus in Attica, within the walls of Athens. It was the demus of Plato and the residence of Timon the misanthrope.

CŎLŌNAE, small town in the Troad.

CŎLŌNĬA AGRIPPĪNA, or AGRIPPĪNENSIS (*Cologne* on the Rhine), originally the chief town of the Ubii, and called Oppidum, or Civitas Ubiorum, was a place of small importance till A.D. 51, when a Roman colony was installed by the emperor Claudius, at the instigation of his wife Agrippina, who was born here. It became the capital of Lower Germany.

CŎLŌNUS, demus of Attica, 10 stadia, or a little more than a mile, N.W. of Athens; celebrated for a temple of Poseidon, a grove of the Eumenides, the tomb of Oedipus, and as the birthplace of Sophocles, who describes it in his play the *Oedipus Coloneus*.

CŎLŎPHŌN, one of the 12 Ionian cities of Asia Minor, stood about 2 miles from the coast, between Lebedus and Ephesus, on the river Halesus, which was famous for the coldness of its water. Its harbour was called Notium. Besides claiming to be the birthplace of Homer, Colophon was the native city of Mimnermus, Hermesianax, and Nicander. It was also celebrated for the oracle of Apollo Clarius in its neighbourhood. [CLARUS.]

CŎLOSSAE, city of Great Phrygia, on the river Lycus, once important but so reduced later that it might have been forgotten but for the epistle written to its inhabitants by the apostle Paul.

COLOSSEUM, at Rome (Amphitheatrum Flavianum), begun by Vespasian, finished by Titus, A.D. 80. It held 87,000 spectators. See Middleton, *The Remains of Ancient Rome*, vol. ii. (See Fig. 24.)

CŎLŬMELLA, L. JŪNĬUS MŎDĔRĀTUS, a native of Gades, in Spain, and a contemporary of Seneca. He wrote a work upon agriculture (*De Re Rustica*) in 12 books, which is still extant. His style is easy and ornate.

CŎMĀNA. 1. City of Pontus, upon the Iris, celebrated for its temple of Artemis Taurica, the foundation of which tradition ascribed to Orestes. The high priests took rank next after the king, and their domain was increased by Pompey after the Mithridatic war. 2.

City of Cappadocia, also celebrated for a temple of Artemis Taurica, the foundation of which was likewise ascribed to Orestes.

COMITIA, in the Roman constitution a legal assembly of the people The powers of government were divided at Rome between the senate, the magistrates, and the people (the *populus*). The sovereign people or populus was not the same at all times. In the earliest times of Rome the populus consisted of the patricians only. This original populus was divided into 30 *curiae*, and the assembly of these curiae, the *comitia curiata*, was the sole legitimate representative of the whole people. A kind of amalgamation of the patricians and plebs afterwards appeared in the comitia of the centuries, instituted by King Servius Tullius, and henceforth the term populus was applied to the united patricians and plebeians assembled in the *comitia centuriata*. But Servius also made a local division of the whole Roman territory into 30 tribes, which held their meetings in assemblies called *comitia tributa*, which, in the course of time, became national assemblies, so that the people thus assembled were likewise designated by the term populus. In the time of the Republic the functions of the 3 comitia were as follows:

Comitia curiata. They conferred the imperium and the right of taking auspices upon magistrates after their election. They inaugurated certain priests, such as the Flamines and the Rex Sacrorum. They regulated the internal affairs of the curiae and the families connected with them The comitia curiata began to be a mere formality as early as the time of the Punic wars.

Comitia centuriata. They had the right of electing the higher magistrates, passing the laws put before them by the senate, and deciding upon war. They were also the highest court of appeal, and they had to try all offences against the state.

Comitia tributa. Their rights gradually increased. They had the power of electing the inferior magistrates. Their legislative power was limited to framing resolutions which were laid before the senate. By degrees this became a right to initiate legislation. Their judicial powers were limited to trying and punishing with a fine a variety of civil offences, and also neglect of duty on the part of a magistrate, the embezzlement of public money, and the bad management of a war

The *comitia centuriata* and the *comitia tributa* were afterwards mixed together, possibly in the 4th century B.C. This combination was far more democratic, as the comitia tributa had acquired supreme importance in the state. They were, however, deprived of much of their power by Julius Caesar, and gradually lost their position.

COMITIUM, space in Rome used for meetings of the Assembly, and for Courts of Law. Later on it was incorporated in the Forum.

COMMĂGĒNĒ, the N.E.-most district of Syria, lying between the Taurus and the Euphrates. It formed a part of the kingdom of Syria, after the fall of which it maintained its independence under the Seleucidae. It was united to the Roman empire by Vespasian.

COMMĪUS, king of the Atrebates, was advanced to that dignity by Caesar. He was sent by Caesar to Britain, but he was cast into chains by the Britons, and was not released till the Britons had been defeated by Caesar. In 52 B.C. he joined the other Gauls in the great revolt against the Romans.

COMMŎDUS, L. AURĒLĪUS, Roman emperor, A.D. 180–92, son of M. Aurelius and the younger Faustina, was born at Lanuvium, 161, and was thus scarcely 20 when he succeeded to the empire. He was an unworthy son of a noble father. Notwithstanding the great care which his father had bestowed upon his education, he turned out a sanguinary and licentious tyrant. He sought to gain popular applause by fighting with the wild beasts in the amphitheatre; and having slain immense numbers of them, demanded worship for himself, as being the god Hercules. One of his concubines, whom he had determined to put to death, administered poison to him; but as the poison worked slowly, Narcissus, a celebrated athlete, was ordered to strangle him, 31st Dec. 192.—See Gibbon's *Decline and Fall.*

CŌMUM (*Como*), a town in Gallia Cisalpina, at the S. extremity of the W. branch of the Lacus Larius (*L. di Como*). It was originally a town of the Insubrian Gauls, and subsequently a Roman colony It was the birthplace of the younger Pliny.

CŌMŬS, the god of festive mirth and joy, represented as a winged youth, occurs only in the later times of antiquity.

CONCORDĬA, Roman goddess, the personification of concord, had several temples at Rome. The earliest was built by Camillus In this temple the senate frequently met. Concordia is represented on coins as a matron, holding in her left hand a cornucopia, and in her right either an olive branch or a patera.

CONDRŪSI, German people in Gallia Belgica, the dependants of the Treviri, dwelt between the Eburones and the Treviri.

CONFLŪENTES (*Coblenz*), town in Germany, at the confluence of the Moselle and the Rhine.

CŎNŌN. 1. Athenian general, commanded in the Peloponnesian war. After the defeat of the Athenians by Lysander at Aegospotami (405 B.C.), Conon escaped with 8 ships, and took refuge with Evagoras in Cyprus, where he remained for some years In 394 he gained a decisive victory over Pisander, the Spartan general, off Cnidus. 2. Of Samos, a distinguished mathematician and astronomer, flourished about 250 B.C.

CONSENTES DII, the 12 Etruscan gods who formed the council of Jupiter, consisting of six male and six female divinities. We do not know the names of all of them, but they included Juno, Minerva, Summanus, Vulcan, Saturn, and Mars.

CONSTANS, youngest of the 3 sons of Constantine the Great, received after his father's death (A.D. 337) Illyricum, Italy, and Africa, as his share of the empire. After resisting his brother Constantine, who was slain in invading his territory (310), Constans

became master of the whole West. His character was weak and profligate. He was slain in 350 by the soldiers of MAGNENTIUS.

CONSTANTĪNA, the city. [CIRTA.]

CONSTANTĪNŎPŎLIS (*Constantinople*), built on the site of the ancient BYZANTIUM by Constantine the Great, who called it after his own name and made it the capital of the Roman empire. It was solemnly consecrated A.D. 330. For 1,100 years the city of Constantine preserved the antiquity of ancient civilization, the tradition of the arts, literature, and science of the old world. Again and again it stood as a barrier against the inroads of Persians (under Chosroes), Saracens, Ottomans, Goths, Huns, and Bulgars. Yet it was a historic city when Constantine rebuilt it During the early Middle Ages it was the most civilized and lettered city in Europe. In its origin Byzantium was a Greek city, the creation of sea-power When the Persians invested Greece in the 5th century B.C. it was captured; but on their defeat Pausanias the Spartan secured the straits once more. Many famous men in Greek history left their mark on Byzantium (Cimon, Alcibiades, Xenophon, Philip, Alexander). The transfer of empire from Rome to Byzantium was a great master-stroke in the history of civilization, in ten years Constantine made it the centre of the civilized world. For the 4th century, at least, Constantinople was a Christian city far more truly than Rome. Of its buildings the church of Santa Sophia still remains almost intact - one of the wonders of the world. This great church was erected by Justinian in the 6th century of our era (See Sir T. G. Jackson's work on the architecture; Van Milligan's *Byzantine Churches*, 1912.) Portions of the city's magnificent triple walls—built by Theodosius and Anastasius—still survive. For further information consult Finlay's *History of Greece*, Gibbon (with Bury's notes), and Oman, *The Byzantine Empire* (1892).

CONSTANTĪNUS. 1. CONSTANTINUS I, surnamed the Great, Roman emperor, A.D. 306–37, eldest son of the emperor Constantius and Helena, was born A.D. 272, at Naissus, a town in Upper Moesia. He was early trained to arms, and during a large portion of his reign he was engaged in wars. On the death of his father at York (306), Constantine laid claim to a share of the empire, and was acknowledged as master of the countries beyond the Alps. In 308 he received the title Augustus. He was engaged in a contest with Maxentius, who had possession of Italy, and defeated him at the village of Saxa Rubra near Rome, 27th Oct. 312. Maxentius tried to escape over the Milvian bridge into Rome, but perished in the river. It was in this campaign that Constantine is said to have been converted to Christianity. It was Constantine's interest to gain the affections of his numerous Christian subjects in his struggle with his rivals; and it was probably only self-interest which led him at first to adopt Christianity. After the death of Maxentius, Constantine was engaged in a contest with Licinius, who had obtained possession of the whole of the East; the struggle ended in the defeat and death of Licinius, so that Constantine was now sole master of the empire. He removed the seat of empire to Byzantium, which

he called after himself Constantinople, and solemnly dedicated it, 330. Constantine reigned in peace the rest of his life. He died in May 337; he was baptized shortly before his death by Eusebius. His three sons, Constantinus, Constantius, and Constans, succeeded him in the empire. 2 CONSTANTINUS II, Roman emperor, 337–40, eldest of the three sons of Constantine the Great, by Fausta, received Gaul, Britain, Spain, and part of Africa at his father's death. Dissatisfied with his share of the empire, he made war upon his younger brother Constans, who governed Italy, but was defeated and slain near Aquileia.

CONSTANTĪUS. 1. CONSTANTIUS I CHLORUS ('the pale'), Roman emperor, A.D. 305–6. He was one of the two Caesars appointed by Maximian and Diocletian in 292, and received the government of Britain, Gaul, and Spain, with Treviri as his residence. Diocletian and Maximian abdicated in 305, and Constantius and Galerius became the Augusti. Constantius died in July 306, at Eboracum in Britain, on an expedition against the Picts: his son, Constantine, afterwards the Great, succeeded him. 2. CONSTANTIUS II, Roman emperor, A.D. 337–61, 3rd son of Constantine by his second wife Fausta. War with Persia prevented him taking part in the struggle between his brothers, Constantine and Constans [CONSTANS]. After the death of Constans in 350, Constantius opposed Magnentius and Vetranio, both of whom had assumed the purple. Vetranio submitted, and Magnentius was crushed in 353. Constantius died in 361, while on the march against his cousin Julian [JULIANUS]. 3 CONSTANTIUS III, Emperor of the West (A.D. 421), a distinguished general of Honorius. He was declared Augustus by Honorius, but died in the 7th month of his reign.

CONSUL, the highest republican magistrate at Rome. There were two consuls, elected annually by popular vote. They were the highest civil authority and also the supreme commanders of the army. They convened the senate and presided over it. They were the medium through which foreign affairs were brought to the senate, and they carried the decrees of the senate into effect. They also convened the assembly of the people and presided. They conducted the elections, put legislative measures to the vote, and carried the decrees of the people into effect. The two consuls could only act if in unanimous agreement.

CONSUS, ancient Roman divinity, identified in later times with Neptune. Hence Livy calls him Neptunus Equestris. He was regarded by some as the god of secret deliberations.

CONTREBĪA, town of the Celtiberi, in Hispania Tarraconensis.

CONVĔNAE, people in Aquitania; a mixed race, which had served under Sertorius, and were settled in Aquitania by Pompey.

CŌPAE, ancient town in Boeotia, on the N. side of the lake Copais, which derived its name from this place.

CŌPĀIS, a lake in Boeotia, formed chiefly by the river Cephisus. It was originally called Cephisis, under which name it occurs in Homer. Its eels were much prized in antiquity.

COPHĒN or COPHĒS (*Cabul*), river which flows into the Indus from the W. It was the boundary between India and Ariana.

COPTOS, city of Upper Egypt, lay to the E. of the Nile, some distance below Thebes. Under the Ptolemies it was important commercially.

CŎRĂCĒSĬUM, strong city of Cilicia Aspera, on the borders of Pamphylia, standing upon a rock, and possessing a good harbour

CŎRASSĬAE, group of small islands in the Icarian sea, S.W. of Icaria. They must not be confounded with the islands Corsēae or Corsĭae, off the Ionian coast, opposite the promontory Ampelos, in Samos.

CŎRAX, Sicilian rhetorician, flourished about 467 B.C., and wrote the earliest work on the art of rhetoric.

CORBŬLO, CN. DŎMĬTĬUS, Roman general who distinguished himself by his campaigns against the Parthians, in the reigns of Claudius and Nero.

CORCŸRA (*Corfu*), island in the Ionian sea, off the coast of Epirus About 700 B.C. it was colonized by the Corinthians, and soon became rich and powerful. The increasing prosperity led to a rivalship with Corinth. (CORINTHUS] At a later period Corcyra became one of the causes of the Peloponnesian war, 431.

CORDAX, a coarse dance belonging to the old Attic comedy.

CORDŬBA (*Cordoba*), one of the largest cities in Hispania Baetica; birthplace of the two Senecas and of Lucan.

CŎRĒ, 'the Maiden'. [PERSEPHONE.]

CŎRESSUS, lofty mountain in Ionia, 40 stadia from Ephesus.

CORFĬNĬUM, town of the Peligni in Samnium, memorable as the place which the Italians in the Social war destined to be the new capital of Italy in place of Rome. Hence it was called Italica.

CŎRINNA, Greek lyric poetess, of Tanagra, in Boeotia, flourished about 500 B.C. She is believed to have instructed Pindar and is said to have gained a victory over him five times. Almost nothing was known of her poetry, but the remains of three poems have now come to light with the discovery of a papyrus at Hermopolis in Egypt. These poems (ed. Wilamowitz) are narrative, written in the Boeotian dialect (the only Boeotian poetry at present known), and they are believed to give a good conception of pre-Homeric narrative poetry, as they probably followed a primitive pattern See J. V. Powell, *New Chapters in the History of Greek Literature*, 1933

CŎRINTHĬĂCUS ISTHMUS, often called the Isthmus, lay between the Corinthian and Saronic Gulfs, and connected the Peloponnesus with the mainland or Hellas proper. In its narrowest part it was 40 stadia, or 5 Roman miles across: here was the temple of Poseidon, and here the Isthmian games were celebrated. Four unsuccessful attempts were made to dig a canal across the Isthmus, namely, by Demetrius Poliorcētes, Julius Caesar, Caligula, and Nero.

CŎRINTHĬACUS SINUS (*G. of Lepanto*), the gulf between the N. of Greece and Peloponnesus. In early times it was called the Crissaean Gulf, and its eastern part the Alcyonian Sea

CŎRINTHUS, a city on the Isthmus of Corinth. Its territory, called Corinthia, embraced the greater part of the Isthmus with the adjacent part of the Peloponnesus. In the N. and S. the country is mountainous; but in the centre it is a plain, with a solitary and steep mountain rising from it, the Acrocorinthus, 1,900 feet in height, which served as the citadel of Corinth. The city itself was built on the N. side of this mountain. Its favourable position between two seas raised Corinth in very early times to great commercial prosperity, and made it the emporium of the trade between Europe and Asia. At Corinth the first triremes were built; and the first sea-fight on record was between the Corinthians and their colonists, the Corcyraeans, 664 B.C. Its greatness at an early period is attested by numerous colonies. Its commerce brought great wealth to its inhabitants; but with their wealth they became luxurious and licentious. Thus the worship of Aphroditē prevailed in this city Corinth was originally inhabited by the Aeolic race. Here ruled the Aeolic Sisyphus and his descendants. On the Dorian conquest of Peloponnesus, the royal power passed to the Heraclid Alētes. He and his descendants ruled for 5 generations, and then royalty was abolished; and an oligarchy was established, confined to the powerful family of the Bacchiadae. This family was expelled 655 B.C. by CYPSELUS, who reigned 30 years. He was succeeded, 625, by his son PERIANDER, who reigned 40 years. On his death, 585, his nephew Psammetichus reigned for 3 years, and on his fall in 581 the government again became an aristocracy. In the Peloponnesian war Corinth was bitterly opposed to Athens. In 346 Timophanes attempted to make himself master of the city, but he was slain by his brother Timoleon. Corinth maintained its independence till the time of the Macedonian supremacy, when its citadel was garrisoned by Macedonian troops. This garrison was expelled by Aratus in 243, whereupon Corinth joined the Achaean League, to which it continued to belong till it was taken and destroyed in 146 by L. Mummius, the Roman consul, who treated it in a most barbarous manner. For a century it lay in ruins; but in 46 it was rebuilt by Caesar, who peopled it with a colony of veterans and descendants of freedmen. It became the capital of the Roman province of Achaia, and recovered much of its ancient prosperity. The site of Corinth was for long indicated only by the 7 Doric columns of the temple of Apollo, which belongs to the time of Periander; but visible ruins are now more extensive owing to the work of the American School from 1896 to the present day (1936). The ancient wall of Corinth has been traced and is very extensive. The perimeter of the lower city on the E. and W. slopes of the Acropolis was 40 stades; continued for 85 stades round the Heropolis, and for 100 stades, if the Long Walls are included which connected the city with its harbour of Lechaeum, in the Gulf of Corinth The results of recent excavations have been published by H. N. Fowler for the Archaeological Institute of

America, 1929 and onwards. See also J. G. O'Neill, *Ancient Corinth* (1930).

CORIŎLĀNUS, the hero of one of the most beautiful of the early Roman legends. His original name was C. or Cn. Marcius, and he received the surname Coriolanus from the heroism he displayed at the capture of the Volscian capital of Corioli. His haughty bearing towards the commons excited their fear and dislike; and he was impeached and condemned to exile, 491 B.C. He took refuge among the Volscians, and promised to assist them in war against the Romans. Attius Tullius, the king of the Volscians, appointed Coriolanus general of the Volscian army. Coriolanus advanced unresisted till he came to the Cluilian dyke close to Rome, 489. Here he encamped, and the Romans in alarm sent to him embassy after embassy. But he would listen to none of them. At length the noblest matrons of Rome, headed by Veturia, the mother of Coriolanus, and Volumnia his wife, with his 2 little children, came to his tent. His mother's reproaches, and the tears of his wife, bent his purpose. He led back his army, and lived in exile among the Volscians till his death; though other traditions relate that he was killed by the Volscians on his return.

CORIŎLI, town in Latium. [CORIOLANUS.]

CORNĒLĬA. 1. Daughter of P. Scipio Africanus the elder, wife of Ti. Sempronius Gracchus, and mother of the two tribunes Tiberius and Caius. She was virtuous and accomplished, and superintended with the greatest care the education of her sons, whom she survived She was idolized by the people as the mother of the Gracchi. 2 Daughter of Metellus Scipio, married first to P. Crassus, son of the triumvir, afterwards to Pompey the Great. She accompanied him to Egypt after the battle of Pharsalia, and saw him murdered. She afterwards returned to Rome, and received from Caesar the ashes of her husband.

CORNĒLĬA GENS, distinguished Roman gens. The names of the most distinguished patrician families are: CETHEGUS, CINNA, COSSUS, DOLABELLA, LENTULUS, SCIPIO, and SULLA. The names of the plebeian familes are BALBUS and GALLUS.

CORNĒLĬUS NĔPOS. [NEPOS.]

CORNŪTUS, Stoic philosopher (flourished, middle of 1st cent. A.D.)

CŎRŌNIS, mother, by Apollo, of Aesculapius.

CORSĬCA, called CYRNUS by the Greeks, a mountainous island in the Mediterranean, N. of Sardinia. Honey and wax were the principal productions of the island. The inhabitants were addicted to robbery. The most ancient inhabitants appear to have been Iberians; but in early times Ligurians, Tyrrhenians, Carthaginians, and even Greeks [ALERIA], settled in the island. It was subject to the Carthaginians at the commencement of the first Punic war, but soon afterwards passed into the hands of the Romans.

CORTŌNA, one of the 12 cities of Etruria, lay N.W. of the Trasimene lake, and was one of the most ancient cities in Italy It was

an important place when possessed by Etruscans, and also previously when possessed by the Pelasgians.

CORUNCĀNĪUS, TI., consul 280 B.C., with P. Valerius Laevinus, was the first plebeian who was created pontifex maximus, and the first person at Rome who gave regular instruction in law.

CORVUS, M. VĂLĔRĬUS, illustrious Roman in early history. He obtained the surname of Corvus, or 'Raven,' because, when serving as military tribune under Camillus, 349 B.C., he accepted the challenge of a gigantic Gaul to single combat, and was assisted by a raven which flew in the face of the barbarian. He was 6 times consul, and twice dictator, and rendered memorable military services to his country He reached the age of 100 years, and is referred to by the later Roman writers as an example of the favours of fortune.

CŎRŸBANTES, priest of Cybele or Rhea in Phrygia, who celebrated her worship with enthusiastic dances.

CŌRYCĬA, a nymph, who became by Apollo the mother of Lycoreus, and from whom the Corycian cave on Mt. Parnassus was believed to have derived its name. The Muses are sometimes called by the poets *Cōrȳcĭdes Nymphae*.

CŎRŸCUS. 1. Rocky hill on the coast of Ionia, forming the S.W. promontory of the Erythraean peninsula. 2. City of Pamphylia, near Phaselis and Mt. Olympus. 3. City in Cilicia Aspera, with a good harbour, and a grotto in the mountains, called the Corycian Cave, celebrated by the poets, and also famous for its saffron. At the distance of 100 stadia (10 geog miles) from Corycus was a promontory of the same name.

CŌS, CŎUS, one of the islands called Sporades, lay off the coast of Caria, in Asia Minor. Its chief productions were wine, ointments, and the famous light transparent dresses called *Coae vestes*.

CŎSA or CŎSAE (*Ansedonia*), ancient city of Etruria near the sea, with a good harbour, called Herculis Portus, and after the fall of Falerii one of the 12 Etruscan cities.

COSSAEA, a district on the confines of Media and Persis, inhabited by a rude, warlike people, the Cossaei, whom the Persian kings never subdued. They were conquered by Alexander (325, 324 B.C.), but after his death they regained their independence.

COSSUS, SERVIUS CORNĒLĬUS, consul 428 B.C., who killed Lar Tolumnius, the king of the Veii, in single combat, and dedicated his spoils in the temple of Jupiter—the 2nd of the 3 instances in which the *spolia opīma* were won.

COTHURNUS, a Greek name for a buskin or high shoe worn by tragic actors to increase their apparent stature.

CŎTĬSO, king of the Dacians, conquered in the reign of Augustus by Lentulus.

COTTA, AURĒLĬUS. 1. C., consul 75 B.C., distinguished orator; is introduced by Cicero as one of the speakers in the *De Oratore*, and the *De Natura Deorum*. 2. L., praetor 70, when he carried the

celebrated law (*Lex Aurelia Judiciaria*) which entrusted the judicia to the senators, equites, and tribuni aerarii.

COTTA, L. AURUNCULĒIUS, one of Caesar's legates in Gaul, perished in the defeat inflicted by AMBIORIX, 54 B.C. [AMBIORIX.]

COTTABOS, a Greek game. It consisted in throwing wine at a mark, without spilling any, but with a double splash.

COTTĬUS, king of several Ligurian tribes in the Cottian Alps. [ALPES.] He submitted to Augustus, who granted him the sovereignty over 12 of these tribes. Cottius made roads over the Alps, and erected (8 B.C.) at Segusio (*Susa*) a triumphal arch in honour of Augustus, extant at the present day. His authority was transmitted to his son under Claudius.

COTTUS, a giant with 100 hands.

CŎTŸŌRA, a colony of Sinope, celebrated as the place where the 10,000 Greeks embarked for Sinope.

CŎTYS or CŎTYTTŌ, Thracian divinity, whose licentious festival, the Cotyttia, resembled that of the Phrygian Cybele. In later times her worship was introduced at Athens and Corinth.

CŎTYS, the name of several kings of Thrace. Ovid, during his exile at Tomi, addressed an epistle to one of those kings.

CRĂGUS, mountain in Lycia.

CRANTŎR. 1. The armour-bearer of Peleus, slain by the centaur Demoleon. 2. Of Soli in Cilicia, Academic philosopher, studied at Athens under Xenocrates and Polemon, and flourished 300 B.C. He was the author of several moral works, all of which are lost. Cicero commends him, and made great use of his work *On Grief*, in the 3rd book of his *Tusculan Disputations*, and in the *Consolatio* which he composed on the death of his daughter Tullia.

CRASSUS, the name of a distinguished family in the Gens Licinia, the most distinguished persons in which were: 1. L. LICINIUS CRASSUS the orator, who was consul 95 B.C., censor 92, and died, 91. In the treatise *De Oratore* Cicero introduces him as one of the speakers, and he is understood to express Cicero's own sentiments. 2. M. LICINIUS CRASSUS, surnamed Dives. His father, who was consul 97 B.C. and censor 89, took part with Sulla in the civil war, and put an end to his own life, when Marius and Cinna returned to Rome at the end of 87. Young Crassus fought with Sulla against the Marian party, and on the defeat of the latter was rewarded by donations of confiscated property. His ruling passion was the love of money. He bought multitudes of slaves, and, in order to increase their value, had them instructed in lucrative arts. He worked silver mines, cultivated farms, and built houses, which he let at high rents. In 71 he was appointed praetor in order to carry on the war against Spartacus and the gladiators; he defeated Spartacus, who was slain in the battle, and he was honoured with an ovation. In 70 he was consul with Pompey, and entertained the populace at a banquet of 10,000 tables. A jealousy sprang up between Pompey and Crassus which was reconciled by Caesar, and thus was formed the so-called

triumvirate in 60. In 55 he was consul with Pompey again, and received the province of Syria, where he hoped to add greatly to his wealth. He was defeated by the Parthians in the plains of Mesopotamia near Carrhae, the Haran of Scripture. He was shortly afterwards slain at an interview with the Parthian general.

CRĂTĔRUS. 1. Distinguished general of Alexander the Great, on whose death (323 B.C.) he received in common with Antipater the government of Macedonia and Greece. He fell in a battle against Eumenes, in 321. 2. Greek physician, who attended the family of Atticus, mentioned by Horace and Cicero.

CRĂTĒS. 1. Athenian poet of the old comedy, flourished 470 B.C. 2. Of Thebes, a pupil of the Cynic Diogenes, flourished about 320. 3. Of Mallus in Cilicia, a celebrated grammarian, founded the school of grammar at Pergamus, and wrote a commentary on the Homeric poems, in opposition to Aristarchus.

CRĂTHIS. 1. River in Achaia, falling into the sea near Aegae. 2. River in lower Italy, between Lucania and Bruttii, and falling into the sea near Sybaris. Its waters were fabled to dye the hair blond.

CRĂTĪNUS, celebrated Athenian poet of the old comedy; died in 422, at the age of 97. He gave the old comedy its peculiar character, and did not, like Aristophanes, live to see its decline. He is frequently attacked by Aristophanes, who charges him with intemperance, an accusation which was admitted by Cratinus himself.

CRĂTIPPUS. 1. Greek historian, and younger contemporary of Thucydides. A portion of his (Cratippus's) history—so it is believed—has recently been discovered and edited by Grenfell and Hunt. [OXYRHYNCHUS.] See Bury, *Ancient Greek Historians*, lecture v. 2. Peripatetic philosopher, accompanied Pompey in his flight after the battle of Pharsalia, 48 B.C. He afterwards settled at Athens, where young Cicero was his pupil.

CRĔMĔRA, a small river in Etruria, which falls into the Tiber a little above Rome: memorable for the death of the 300 Fabii.

CRĔMŌNA (*Cremona*), Roman colony in the N. of Italy, near the confluence of the Addua and the Po, was founded with Placentia, 219 B.C., as a protection against the Gauls and Hannibal's invading army. It soon became important, but having espoused the cause of Vitellius, it was destroyed by Vespasian, A.D. 69.

CRĔŌN. 1. King of Corinth, whose daughter, Glauce, married Jason. Medēa, thus forsaken, sent Glauce a garment which burnt her to death when she put it on; the palace took fire, and Creon perished in the flames. 2. Son of Menoecus, and brother of Jocaste, the wife of Laius. After the death of Laius, Creon governed Thebes for a short time, and then surrendered the kingdom to Oedipus, who had delivered the country from the Sphinx. After the death of Eteocles and Polynīces, the sons of Oedipus, he again governed Thebes. His cruelty in forbidding burial to the corpse of Polynīces, and his sentencing Antigone to death for disobeying his orders,

occasioned the death of his own son Haemon. See the Sophoclean trilogy, *Oedipus Tyrannus*, *Oedipus Coloneus*, and *Antigone*.

CRĔŌPHŸLUS, of Chios, one of the earliest epic poets, said to have been the friend or son-in-law of Homer.

CRESPHONTĒS, a Heraclid, son of Aristomachus, and one of the conquerors of Peloponnesus, obtained Messenia for his share. During an insurrection of the Messenians, he and two of his sons were slain. A third son, Aepytus, avenged his death. [AEPYTUS, 2.]

CRESTŌNĬA, district in Macedonia between the Axius and Strymon, inhabited by the Crestonaei, a Thracian people: their chief town was Creston or Crestōne, founded by the Pelasgians.

CRETE (*Candia*), large island in the S. part of the eastern Mediterranean. It was celebrated for its salubrity and fertility, and was civilized at an early period. Homer speaks of its 100 cities, and archaeology to-day shows that he did not exaggerate. Before the Trojan war we hear of a king Minos, who resided at Cnossus, and ruled over the greater part of the island. [MINOS.] The ancient traditions of Minos have been confirmed by archaeological excavations, begun at Cnossus by Sir Arthur Evans in 1895 and continued for over 30 years. The Palace of the King has been unearthed—a magnificent building. It was proved to be the same as the traditional labyrinth (the Palace of the Double Axe as the name signifies). Wonderful works of art were disclosed—porcelains, frescoes, jars, vases, statuettes, plaster reliefs, and inscriptions in the still undeciphered Minoan script, which replaced picture-writing. The kings of Crete were sea-kings, and the people they ruled were probably a Mediterranean race. It is not credited that they traced their origins from Akkadian invaders under Sargon or some other conqueror. There were early relations between Crete and Egypt, and the impulse towards civilization may have derived from Egyptian immigrants in the 3rd millennium. Art may have been influenced also from Asia Minor. The highest level of civilization, denoted as Minoan, was reached at the period of Crete's greatest power (dating somewhere from 2000 to 1400 B.C.). The important cities of Phaestus in the S. and Cnossus in the N. may have been independent states at first until the former became subject to the latter, as the power of Cnossus grew. In addition to corn and wine Crete possessed copper mines, and purple dye was extracted from the murex shell-fish. The prosperity of Crete, however, depended more on the seamanship of the Cretan sailors and their carrying trade than on industry and export. A long period of peace encouraged art and craft. The island was ruled by an organized government, and taxes were collected in kind. Little is known of religious beliefs. A nature goddess was worshipped, whom the Greeks in later days claimed to be the mother of Zeus. Her symbol was the Double Axe. Doves, snakes, and pillars were also reverenced, and the bull played a part in religion and in popular sport. The legend of the Minotaur may have arisen from the stories of captives who were trained in bull-leaping as a spectacle for the Cretans. Or it is possible that the legend is a distorted recollection of the fact of the royal incarnation

of Minos, the Bull-king, who, after holding office for 9 years, went into the Dictaean cave, the sanctuary of his divinity, and was there solemnly slain as a sacrifice, when his successor issued forth to be hailed as the rejuvenated incarnation of divinity, then in his turn to be slain after reigning 9 years. At a later stage the actual death of the Priest-king was probably merely a ritual act. Cretan influence and probably Cretan rule spread over the Aegaean islands and mainland of Greece. But in the 2nd millennium Cnossus, Phaestus, and other cities were overtaken by some disaster. This may have been due to the natural causes which brought about the eruption at Thera. Or possibly the old rulers were overthrown by civil war. There is no sign of foreign invasion, and prosperity returned for a period, but about 1400 B.C. foreign invaders, possibly but not certainly from Mycenae, sacked Cnossus. The Minoan civilization came to an end. At a later period the ruling classes were Dorians, who settled in Crete about 60 years after the Dorian conquest of the Peloponnesus, and they introduced the social and political institutions of the Dorians. Subsequently Doric customs disappeared and a degeneracy in morals prevailed. The Cretans were celebrated as archers and often served as mercenaries in the armies of other nations. The island was conquered by Q. Metellus, who received the surname Creticus, 68–66 B.C., and it became a Roman province. See Sir Arthur Evans, *The Palace of Minos*, 4 vols., 1921–35; Baikie, *The Sea-kings of Crete*; Glotz, *The Aegean Civilization*. (See Fig. 25.)

CRĒTEUS or CATREUS, son of Minos by Pasiphaë or Crete.

CRĒTHEUS, son of Aeolus and Enarete, wife of Tyro, and father of Aeson, Pheres, Amythaon, and Hippolyte: he founded Iolcus.

CRĒŪSA, daughter of Priam and Hecuba, wife of Aeneas, and mother of Ascanius. She perished on the night of the capture of Troy. See Virgil, *Aeneid*, bk. ii.

CRISSA or CRISA, and CIRRHA, towns in Phocis, regarded by some writers as the same place; but it seems probable that Crissa was a town inland S.W. of Delphi, and that Cirrha was its port in the Crissaean Gulf. The inhabitants of these towns taxed the pilgrims frequenting the Delphic oracle, in consequence of which the Amphictyons declared war, 595 B.C., and eventually destroyed them. The rich Crissaean plain was declared sacred to the Delphic god, and was forbidden to be cultivated. The cultivation of this plain by the inhabitants of Amphissa led to the Sacred war, in which Philip was chosen general of the Amphictyons, 338. Crissa remained in ruins, but Cirrha was afterwards rebuilt, and became the harbour of Delphi.

CRĪTĪAS, pupil of Socrates, one of the 30 tyrants established at Athens by the Spartans, 404 B.C., was conspicuous above all his colleagues, despite his learning, for rapacity and cruelty.

CRĪTŎLĀUS. 1. Succeeded Ariston at Athens, as the head of the Peripatetic school of philosophy. In 155 B.C. he was sent by the Athenians as ambassador to Rome with Carneades and Diogenes

2 General of the Achaean League, 147, distinguished by his bitter enmity to the Romans. He was defeated by Metellus.

CRĪTŌN, rich citizen of Athens, and a friend of Socrates.

CRŎCUS, the beloved friend of Smilax, was changed by the gods into a saffron plant.

CROESUS, last king of Lydia, son of Alyattes, reigned 560–546 B.C. He subdued all the nations between the Aegaean and the river Halys, and made the Greeks in Asia Minor tributary to him. The fame of his power and wealth drew to his court at Sardis all the wise men of Greece, and among them Solon, whose interview with the king was celebrated in antiquity. In reply to the question, who was the happiest man he had ever seen, the sage taught the king that no man should be deemed happy till he had finished his life in a happy way. In a war with Cyrus, king of Persia, Croesus was defeated. Croesus was condemned to be burnt to death. As he stood before the pyre, the warning of Solon came to his mind, and he thrice uttered the name of Solon. Cyrus inquired who it was that he called on; and, upon hearing the story, not only spared the life of Croesus, but made him his friend. Croesus survived Cyrus, and accompanied Cambyses in his expedition against Egypt.

CROMMYŌN, town in Megaris, on the Saronic Gulf, celebrated in mythology on account of its wild sow, slain by Theseus.

CRŎNUS, called SATURNUS by the Romans, youngest of the Titans, son of Uranus and Ge (Heaven and Earth), father of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus. [TITANES.]

CRŎTŌN or CROTŌNA, powerful city in Magna Graecia, was situated on the E. coast of Bruttium, and was founded by the Achaeans 710 B.C. It was the residence of Pythagoras and of Milo, the athlete.

CTĒSĪAS, a contemporary of Xenophon, was private physician of Artaxerxes Mnemon, whom he accompanied in his war against his brother Cyrus, 401 B.C. He wrote a great work on the history of Persia, and also a work on India, of which fragments are extant. He is more important as a source of romance than as a serious historian.

CTĒSĪBĪUS, celebrated for his mechanical inventions, lived at Alexandria about 250 B.C.

CTĒSĪPHŌN, city of Assyria, on the Tigris, 3 Roman miles from Seleucia, first became important under the Parthians.

CŪMAE, town in Campania, and the most ancient of the Greek colonies in Italy and Sicily. It became in early times a flourishing city, and remained independent till 417 B.C. It was celebrated as the residence of the earliest Sibyl: cf. Virgil's 6th *Aeneid*.

CŪNAXA, a small town in Babylonia, on the Euphrates, famous for the battle fought here, 401 B.C., between the younger CYRUS and his brother Artaxerxes Mnemon.

CŬRĒS, an ancient town of the Sabines, celebrated as the birthplace of T. Tatius and Numa Pompilius.

CURĒTES, in Cretan myth were demi-gods, to whom the care of the infant Zeus was committed.

CURIA. [COMITIA.]

CŪRIĀTII, celebrated Alban family. [HORATIA GENS.]

CŪRIO, C. SCRIBŌNIUS. 1. Consul 76 B.C., was a personal enemy of Caesar, and supported P. Clodius, when the latter was accused of violating the *sacra* of the Bona Dea. In 57 he was appointed pontifex maximus, and died 53. He had some reputation as an orator, and was a friend of Cicero. 2. Son of No. 1, also a friend of Cicero, was a profligate character. He married Fulvia, afterwards the wife of Antony. He at first belonged to the Pompeian party and was made tribune of the plebs, 50; but he was bought over by Caesar, and employed his power as tribune against his former friends. On the breaking out of the Civil war (49), he was sent by Caesar to Sicily as propraetor. He drove Cato out of the island, and then crossed over to Africa, where he was defeated and slain by Juba and P. Attilus Varus.

CŪRIUS DENTĀTUS, M'., a hero of the Roman republic, was celebrated in later times as an example of old Roman frugality and virtue. In his first consulship (290 B.C.) he successfully opposed the Samnites; and in his second consulship (275) he defeated Pyrrhus so that the king was obliged to quit Italy. He declined to share in the large booty that he gained. At the close of his military career he retired to his small farm in the country of the Sabines, which he cultivated with his own hands. Once the Samnites sent an embassy to him with costly presents; they found him sitting at the hearth and roasting turnips. He rejected their presents, telling them that he preferred ruling over those who possessed gold, to possessing it himself. He was censor in 272, and in that year executed important public works.

CURSOR, L. PĀPĪRIUS, Roman general in the second Samnite war, was 5 times consul (333–313 B.C.), and twice dictator (325–309) He frequently defeated the Samnites, but his greatest victory was gained in his 2nd dictatorship. In his 2nd consulship, 272, he brought the third Samnite war to a close.

CURTIUS, METTIUS, a distinguished Sabine. The legend goes that in 362 B.C. the earth in the forum gave way, and a great chasm appeared, which the soothsayers declared could only be filled up by throwing into it Rome's greatest treasure; that thereupon Curtius, a noble youth, mounted his steed in full armour, and declaring that Rome possessed no greater treasure than a brave and gallant citizen, leaped into the abyss, upon which the earth closed over him.

CURTIUS RŪFUS, Q., Roman historian of Alexander the Great, whose date is about the middle of the 1st century A.D. His history of Alexander the Great consisted of 10 books, but the first 2 are lost, and the remaining 8 are not without considerable gaps

CYĀNĒAE INSŪLAE, 2 small rocky islands near the entrance of the Euxine, the Symplegades of mythology. [SYMPLEGADES.]

CYAXARĒS, king of Media, 634–594, son of Phraortes, and grandson of Deioces. He was the most warlike of the Median kings, and introduced great military reforms. He was engaged in wars with the Assyrians, Scythians, and Alyattes, king of Lydia.

CŸBĔLĒ. [RHEA.]

CŸCLĂDES, a group of islands in the Aegaean Sea, so called because they lay in a circle around Delos, the most important of them. In the 4th millennium they were an important centre of Aegaean civilization. They not only connected Crete with Troy, but were the chief source of metal and marble—obsidian from Melos, marble from Paros and Naxos, and copper, lead, and other metals from Seriphus and Siphnus. Syros, the central island, was the commercial capital.

CŸCLŌPES and CŸCLŎPES, that is, creatures with round or circular eyes. Homer speaks of them as a gigantic race of shepherds in Sicily, who devoured human beings and cared naught for Zeus: each of them had only one eye in the centre of his forehead: the chief among them was POLYPHEMUS. According to Hesiod the Cyclopes were Titans, sons of Uranus and Ge, were 3 in number, Arges, Steropes, and Brontes, and each of them had only 1 eye in his forehead. They were thrown into Tartarus by Cronus, but were released by Zeus, and in consequence they provided Zeus with thunderbolts and lightning, Pluto with a helmet, and Poseidon with a trident. They were afterwards killed by Apollo for having furnished Zeus with the thunderbolts to kill Aesculapius. A later tradition regarded the Cyclopes as the assistants of Hephaestus. Volcanoes were the workshops of that god, and Mt. Aetna in Sicily and the neighbouring isles were accordingly considered as their abodes. As the assistants of Hephaestus they make the metal armour and ornaments for gods and horses. Their number is no longer confined to 3. The name Cyclopean was given to the walls built of great masses of unhewn stone, of which specimens are still to be seen at Mycenae and other parts of Greece, and also in Italy.

CYCNUS. 1. Son of Apollo, metamorphosed into a swan. 2. Son of Poseidon, and father of Tenes and Hemithea. In the Trojan war Cycnus was slain by Achilles, and his body was metamorphosed into a swan. 3. Son of Sthenelus, king of the Ligurians, and a friend and relation of Phaethon, was metamorphosed by Apollo into a swan, and placed among the stars.

CŸDIPPĒ. 1. Mistress of ACONTIUS. 2. A Nereid.

CYDNUS, river of Cilicia Campestris, rising in the Taurus, and flowing through the city of Tarsus. It was celebrated for the coldness of its waters, in bathing in which Alexander nearly lost his life.

CŸDŌNĬA, city of Crete, situated on the N.W. coast, derived its name from the Cydōnes, a Cretan race, placed by Homer in the W. part of the island. Cydonia was the place from which quinces (*Cydonia mala*) were first brought to Italy.

CYLLĂRUS, a beautiful centaur, killed at the wedding feast of Pirithous. The horse of Castor was likewise called Cyllarus.

CYLLĒNĒ. 1. The highest mountain in Peloponnesus, on the frontiers of Arcadia and Achaia, sacred to Hermes, who had a temple on the summit, was said to have been born there, and was hence called Cyllēnĭus. 2. A seaport town of Elis.

CYLON, an Athenian of noble family, who gained an Olympic victory, 640 B.C. He seized the Acropolis, intending to make himself tyrant of Athens. Pressed by famine, Cylon and his adherents were driven to take refuge at the altar of Athena, whence they were induced to withdraw by the archon Megacles, the Alcmaeonid, on a promise that their lives should be spared. But their enemies put them to death.

CYNAEGĪRUS, brother of the poet Aeschylus, distinguished himself at the battle of Marathon, 490 B.C. According to Herodotus, when the Persians were escaping by sea, Cynaegirus seized one of their ships to keep it back, but fell with his right hand cut off

CŸNĒSII or CŸNĒTES, a people who, according to Herodotus, dwelt in the W. of Europe, beyond the Celts. They are identified in modern research with the ancient inhabitants of southern Portugal between the Guadiana and the Atlantic.

CŸNŎSARGĒS, a gymnasium, sacred to Hercules, outside Athens, for the use of those who were not of pure Athenian blood: here taught Antisthenes, the founder of the Cynic school

CŸNOSCĔPHĀLAE, 'Dog's Heads,' two hills in Thessaly; where Flamininus defeated Philip of Macedonia, 197 B.C.

CŸNOSSĒMA, 'Dog's Tomb,' a promontory in the Thracian Chersonesus, so called because it was supposed to be the tomb of Hecuba, who had been previously changed into a dog

CŸNŎSŪRA, an Idaean nymph, and one of the nurses of Zeus, who placed her among the stars.

CYNTHUS, a mountain of Delos, the birthplace of Apollo and Artemis, who were hence called Cynthius and Cynthia respectively.

CYNŪRIA, district on the frontiers of Argolis and Laconia After frequent wars the Spartans at length obtained it about 550 B.C.

CŸPĂRISSUS, son of Telephus, who having inadvertently killed his favourite stag, was seized with immoderate grief, and metamorphosed into a cypress.

CYPRIĀNUS, one of the fathers of the Church, was a native of Africa. He was converted about A.D. 246 and became bishop of Carthage in 248. He suffered under the persecutions of Decius and Valerian, and was in the end beheaded. Cyprian wrote several works which have come down to us. See Benson's monograph.

CŸPRUS or CŸPRUS, island in the Mediterranean, S of Cilicia and W of Syria, about 140 miles in length, and 50 miles in its greatest breadth It was celebrated for its fertility. The largest plain, called the Salaminian plain, is in the E. part of the island near Salamis Cyprus was colonized both by the Phoenicians and the Greeks; was subject at different times to the Egyptians, the Persians, and the Romans, of whom the latter made it a province, 58 B.C.

Cyprus was one of the chief seats of the worship of Aphrodite, who is hence called Cypris or Cypria, and whose worship was introduced by the Phoenicians.

CYPSĔLUS, tyrant of Corinth, 655–625 B.C., so named because when a child he was concealed from the Bacchiadae (the Doric nobility of Corinth) by his mother in a chest (κυψέλη). See Frazer's *Pausanias*, vol. iii, pp. 600 *sqq*.

CŸRĒNĒ, daughter of Hypseus, mother of Aristaeus by Apollo, was carried by the god from Mt. Pelion to Libya, where the city of Cyrene derived its name from her.

CŸRĒNĒ, Greek city in the N. of Africa, lying between Alexandria and Carthage. It was founded by Battus (631 B.C.), who led a colony from the island of Thera, and he and his descendants ruled over the city for 8 generations. It stood 80 stadia (8 geog. miles) from the coast, on the edge of the upper of two terraces of tableland, at the height of 1,800 feet above the sea. At a later time Cyrene became subject to the Egyptian Ptolemies, and was eventually formed, with the island of Crete, into a Roman province. The ruins of Cyrene are very extensive and remains of the original temple of Apollo, erected by Battus, have come to light (1925). The temple dates from between 630 and 700 B.C. and lasted until it was reconstructed under Augustus. It was the birthplace of Callimachus, Eratosthenes, and Aristippus. The territory of Cyrene, called Cŷrēnaïca, included also the Greek cities of Barca, Teuchira, Hesperis, and Apollonia, the port of Cyrene. Under the Ptolemies Hesperis became Berenice, Teuchira was called Arsinoë, and Barca was entirely eclipsed by its port, which was raised into a city under the name of Ptolemais. The country was at that time usually called Pentapolis, from the 5 cities of Cyrenaica—Cyrene, Apollonia, Ptolemais, Arsinoë, and Berenice.

CŸRESCHĂTA or CŸRŎPŎLIS, city of Sogdiana, on the Jaxartes, the furthest of the colonies founded by Cyrus, and the extreme city of the Persian empire: destroyed by Alexander.

CYRILLUS. 1. Bishop of Jerusalem, A.D. 351–86, was a firm opponent of the Arians. 2. Bishop of Alexandria, A.D. 412–44. He persecuted the Jews, and procured the deposition of Nestorius, bishop of Constantinople.

CYRNUS, the Greek name of the island of Corsica, from which is derived the adjective *Cyrnēus*, used by the Latin poets.

CYRRHESTĪCĒ, under the Seleucidae a province of Syria, lying between Commagene on the N. and the plain of Antioch on the S.

CŸRUS. 1. THE ELDER, the founder of the Persian empire. According to the legend preserved by Herodotus, Cyrus was the son of Cambyses, a noble Persian, and of Mandane, daughter of the Median king Astyages. In consequence of a dream, which seemed to portend that his grandson should be master of Asia, Astyages committed the child as soon as it was born to Harpăgus with orders to kill it. But he delivered the infant to a herdsman, and by the herdsman's wife the child was reared. At ten years of age on being

sent to Astyages he was discovered by him to be his grandson. By the advice of the Magians, who said that the dream had been fulfilled when Cyrus was made king in sport, he sent him to his parents in Persia. When Cyrus grew up, he led the hardy mountaineers of Persia against Astyages, defeated him in battle, and took him prisoner, 559 B.C. The Medes accepted Cyrus for their king, and thus the supremacy which they had held passed to the Persians. Cyrus now proceeded to conquer the other parts of Asia. In 546 he overthrew the Lydian monarchy, and took Croesus prisoner. [CROESUS.] The Greek cities in Asia Minor were subdued by his general Harpagus. Cyrus next took Babylon by diverting the course of the Euphrates, which flowed through the midst of it, so that his soldiers entered the city by the bed of the river. This was in 538. Subsequently he set out on an expedition against the Massagetae, a Scythian people, but he was defeated and slain in battle. Tomyris, the queen of the Massagetae, cut off his head, and threw it into a bag filled with human blood, that he might satiate himself (she said) with blood. He was killed in 529. He was succeeded by his son CAMBYSES. Xenophon's account is different. He represents Cyrus as brought up at his grandfather's court; as serving in the Median army under his uncle Cyaxares II, the son and successor of Astyages; as making war upon Babylon simply as the general of Cyaxares; as marrying the daughter of Cyaxares; and at length dying quietly in his bed. But Xenophon merely draws a picture of what a wise and just prince ought to be; and his account must not be regarded as a genuine history. 2. THE YOUNGER, the 2nd son of Darius Nothus, king of Persia, and of Parysatis, was appointed by his father commander of the maritime parts of Asia Minor, and satrap of Lydia, Phrygia, and Cappadocia, 407 B.C. He assisted Lysander and the Lacedaemonians with money in their war against the Athenians. Cyrus was daring and ambitious. On the accession of his elder brother Artaxerxes Mnemon, 404, he formed the design of dethroning his brother, to accomplish which he obtained a force of 13,000 Greek mercenaries, set out from Sardis in the spring of 401, and, having crossed the Euphrates at Thapsacus, marched down the river to the plain of Cunaxa, 500 stadia from Babylon. Here he met the king's army. In the battle which followed his Greek troops were victorious, but Cyrus himself was slain. The character of Cyrus is drawn by Xenophon in the brightest colours.

CŸTHĒRA (*Cerigo*), island off the S.E. point of Laconia. It was colonized by the Phoenicians, who introduced the worship of Aphrodite into the island. This goddess was hence called Cŷthēraea, Cŷthērēis; and, according to some traditions, it was near this island that she first rose from the foam of the sea.

CŸTŌRUS or -UM, town on the coast of Paphlagonia, a settlement of Sinope, stood on the mountain of Cytorus.

CŸZĪCUS, ancient Greek city in Asia Minor, stood upon an island of the same name in the Propontis. This island lay close to the shore of Mysia, to which it was united by two bridges, and after-

wards (under Alexander the Great) by a mole, which has accumulated to a considerable isthmus. After the peace of Antalcidas it freed itself from the Persians, and its gallant resistance against Mithridates (75 B.C.) obtained for it the rank of a *libera civitas*, or free state. The temple at Cyzicus was so magnificent that it was reckoned among the wonders of the world. It was begun by Hadrian and finished by Marcus Aurelius (A.D. 167).

DĂCĬA, as a Roman province, lay between the Danube and the Carpathian mountains. The Daci were a brave and warlike people. In the reign of Domitian they became formidable under their king DECEBALUS. Trajan, however, conquered the country. [TRAJANUS.] At a later period Dacia was invaded by the Goths; and as Aurelian considered it more prudent to make the Danube the boundary of the empire, he abandoned Dacia.

DACTYL, a metrical foot, consisting of one long syllable followed by two short (e.g. *cārmĭnă*).

DACTŸLI, fabulous beings, to whom the discovery of iron, and the art of working it by means of fire, was ascribed. Mt. Ida, in Phrygia, is said to have been the original seat of the Dactyls.

DAEDALA, a festival held by the Boeotians in honour of Hera.

DAEDĂLUS, a mythical personage, whose name signifies 'cunning craftsman.' He is sometimes called an Athenian, and sometimes a Cretan, on account of the long time he lived in Crete. He devoted himself to sculpture, and made great improvements in the art. He instructed his sister's son, Calos, Talus, or Perdix, who soon came to surpass him in skill and ingenuity, and Daedalus killed him through envy. Being condemned to death by the Areopagus for this murder, he went to Crete, where the fame of his skill obtained for him the friendship of Minos. He made the well-known wooden cow for Pasiphaë; and when Pasiphaë gave birth to the Minotaur, Daedalus constructed the labyrinth, at Cnossus, in which the monster was kept. Daedalus was imprisoned by Minos; but Pasiphaë released him; and, as Minos had seized all the ships on the coast of Crete, Daedalus procured wings for himself and his son Icarus, and fastened them on with wax. Daedalus flew safely over the Aegaean, alighting, according to some accounts, at Cumae, in Italy. He then fled to Sicily, where he was hospitably entertained by Cocalus. Several other works of art were attributed to Daedalus, in Greece, Italy, Libya, and the islands of the Mediterranean. The name of *Daedala* was given by the Greeks to the 'wooden statues,' ornamented with gilding, and bright colours, and real drapery.

DAEMŌN, Gk. δαίμων: (1) a general term for deity; (2) an intermediate being between gods and men; (3) [GENIUS].

DĂHAE, a great Scythian people, who led a nomad life over a great extent of country, on the E. of the Caspian, in Hyrcania (which still bears the name of *Dagestan*).

DALMĂTĬA, a part of the country along the E. coast of the Adriatic

ea. The Dalmatians were a brave and warlike people, and gave nuch trouble to the Romans. In 119 B.C. their country was overrun y L. Metellus, who assumed, in consequence, the surname Dalmatiis, but they continued independent of the Romans. In 39 they vere defeated by Asinius Pollio, of whose *Dalmaticus triumphus* Horace speaks; but it was not till the year 23 that they were finally ubdued by Statilius Taurus. They took part in the great Pannonan revolt under their leader Bato; but after a 3 years' war were gain reduced to subjection by Tiberius, A.D. 9.

DĂMĂLIS or BŎUS, a small place in Bithynia, on the shore of the hracian Bosporus, N. of Chalcedon.

DĂMASCUS, one of the most ancient cities of the world, mentioned s existing in the time of Abraham (Gen xiv 15), stood in the district fterwards called Coele-Syria. Its fruits were celebrated in ancient s in modern times; and the situation of the city is one of the finest n the globe. For a long period Damascus was the seat of an inlependent kingdom, called the kingdom of Syria, which was subued by the Assyrians, and passed successfully under the dominion f the Babylonions, the Persians, the Greek kings of Syria, and the Romans. Josephus traces the history of the city back to the Flood. One of the secrets of its prosperity lies in its admirable position; aravan routes pass through it from Egypt, Syria, Mesopotamia, Persia, and the Far East. In the days of the Ottoman domination Damascus was the 5th city of the Empire. When the Pharaohs vere overlords of Persia, Damascus was among their subject cities; ts name is carved on the pylons of Karnak and the tablets of Tel-elamarna. Later on Darius used it as a treasure city before he met Alexander the Great at Issus. Strabo says Damascus flourished nder the Persians; it prospered under the Seleucids, but gradually vas eclipsed by Antioch. Aretas III (an Arabian king) and Tigranes f Armenia ruled over it. During the Parthian wars Pompey reeived ambassadors there from neighbouring nations, and in 63 B.C t was included in the Roman province of Syria. Damascus was ne of Antony's gifts to Cleopatra, and Augustus handed it over to Herod the Great. In the early days of Roman government it beame a stronghold of Judaism (Josephus says a garrison of 10,000 ewish soldiers lived there). In the early days of Christianity it anked first of the Churches under the patriarch of Antioch, or sixth n the whole hierarchy. Under Nero a great massacre of Jews took lace in the city. Damascus suffered with the rest of Syria in the ong struggle between Heraclius and the Persians, and was one of he earliest of the great conquests of Islam: it was captured by Khalid in A.D. 635.

DAMO, a daughter of Pythagoras, to whom Pythagoras entrusted is writings, and forbade her to give them to any one She was in xtreme poverty, but she refused many requests to sell them.

DĂMOCLĒS, a Syracusan, a companion of the elder Dionysius. Damocles having extolled the great felicity of Dionysius on account f his wealth and power, the tyrant invited him to a banquet, in he midst of which Damocles saw a naked sword suspended over

his head by a single horse-hair—a sight which quickly dispelled all his visions of happiness. The story is alluded to by Horace (*Carm.* iii. 1. 17).

DĂMON. 1. Of Athens, a celebrated musican and sophist, a teacher of Pericles. He was said to have been also a teacher of Socrates. 2. A Pythagorean, and friend of Phintias (not Pythias). When the latter was condemned to die for a plot against Dionysius I, of Syracuse, he obtained leave of the tyrant to depart, for the purpose of arranging his domestic affairs, upon Damon offering himself to be put to death instead of his friend, should he fail to return. Phintias arrived just in time to redeem Damon; and Dionysius was so struck with this friendship, that he pardoned the criminal, and entreated to be admitted as a third into their bond of brotherhood.

DAMŎPHŌN, statuary of Messene, lived about 370 B.C., but his time is doubtful. He is mentioned by Pausanias, and an original group, attributed to him, has been excavated.

DĂNĂĒ, daughter of Acrisius king of Argos, was confined by her father in a brazen tower, because an oracle had declared that she would give birth to a son, who should kill his grandfather. But here she became the mother of Perseus by Zeus, who visited her in a shower of gold, and thus mocked the precautions of the king. [PERSEUS.]

DANĂI, used in Homer of the Greeks in general.

DĂNĂIDES, the 50 daughters of Danaus. [DANAUS.]

DĂNĂUS, son of Belus, and twin-brother of Aegyptus. Belus had assigned Libya to Danaüs, but the latter, fearing his brother and his brother's sons, fled with his 50 daughters to Argos. Here he was elected king by the Argives in place of Gelanor, the reigning monarch. The story of the murder of the 50 sons of Aegyptus by the 50 daughters of Danaus (the Danaides) is given under AEGYPTUS. There was one exception to the murderous deed. The life of Lynceus was spared by his wife Hypermnestra; and he afterwards avenged the death of his brothers by killing his father-in-law, Danaüs. According to the poets the Danaides were punished in Hades by being compelled everlastingly to pour water into a sieve.

DAPHNĒ, daughter of the river-god Peneus, in Thessaly, was pursued by Apollo, who was charmed by her beauty; but as she was on the point of being overtaken by him, she prayed for aid, and was metamorphosed into a laurel tree (δάφνη), which became in consequence the favourite tree of Apollo.

DAPHNE, a beautiful spot 5 miles S. of Antioch in Syria. It was celebrated for the grove and temple dedicated to Apollo.

DAPHNIS, Sicilian shepherd, son of Hermes by a nymph, was taught by Pan to play on the flute, and was regarded as the inventor of bucolic poetry. A Naiad to whom he proved faithless punished him with blindness, whereupon Hermes translated him to heaven.

DARDANUS, son of Zeus and Electra, the mythical ancestor of the Trojans. The Greek traditions usually made him a king in

Arcadia, from whence he emigrated first to Samothrace, and afterwards to Asia, where he received a tract of land from king Teucer, on which he built the town of Dardania. The Dardanians seem to have been derived from the central region of the Balkan peninsula.

DĂRĒS, a priest of Hephaestus at Troy, mentioned in the *Iliad*, to whom was ascribed in antiquity an Iliad, believed to be more ancient than the Homeric poems. This work—if indeed it existed—is lost; but there is extant a Latin work in prose in 44 chapters, on the destruction of Troy, bearing the title *Daretis Phrygii de Excidio Trojae Historia*, and purporting to be a translation of the work of Dares by Cornelius Nepos. But the Latin work is of much later origin. It was used by medieval writers in their stories of the Trojan war.

DĂRĬUS. 1. King of Persia, 521–485 B.C., son of Hystaspes, was one of the 7 Persian chiefs who destroyed the usurper SMERDIS. The 7 chiefs agreed that the one of them whose horse neighed first at an appointed time and place, should become king; and as the horse of Darius neighed first, he was declared king. He divided the empire into 20 satrapies, assigning to each its amount of tribute. A few years after his accession the Babylonians revolted, but after a siege of 20 months, Babylon was taken by ZOPYRUS, about 516. He then invaded Scythia and penetrated into the interior of modern Russia, but he was obliged to retreat. On his return to Asia, he sent part of his forces, under Megabazus, to subdue Thrace and Macedonia. The most important event in the reign of Darius was the commencement of the great war between the Persians and the Greeks. In 501 the Ionian Greeks revolted; they were assisted by the Athenians, who burnt Sardis, and thus provoked the hostility of Darius. Darius sent against the Greeks Mardonius in 492, and afterwards Datis and Artaphernes, who was defeated by the Athenians at Marathon, 490. Darius now resolved to call out the whole force of his empire for the purpose of subduing Greece; but, after 3 years of preparation, his attention was called off by the rebellion of Egypt. He died in 485, leaving the execution of his plans to his son XERXES. 2. King of Persia, 424–405, named OCHUS before his accession, and then surnamed NOTHUS, or the Bastard, from his being one of the bastard sons of Artaxerxes I. He obtained the crown by putting his brother Sogdianus to death, and married Parysatis, by whom he had 2 sons, Artaxerxes II, who succeeded him, and Cyrus the younger. Darius was governed by eunuchs, and the weakness of his government was shown by repeated insurrection of his satraps. 3. Last king of Persia, 336–331, named CODOMANNUS before his accession, was raised to the throne by Bagoas, after the murder of ARSES. He was conquered by Alexander the Great. [ALEXANDER.]

DASSARĒTII or DASSARĪTAE, DASSARĒTAE, a people in Greek Illyria on the borders of Macedonia: their chief town was Lychnidus, on a hill, on the N. side of the lake Lychnitis.

DATĂMĒS, Persian general, a Carian by birth, was satrap of Cilicia under Artaxerxes II (Mnemon), but revolted. He defeated the generals who were sent against him, but was at length assassinated,

362 B.C. Cornelius Nepos, who has written his life, calls him the bravest of all barbarian generals, except Hamilcar and Hannibal.

DĀTIS, a Mede, commanded, along with Artaphernes, the Persian army which was defeated at Marathon, 490 B.C.

DATUM or DATUS, Thracian town, on the Strymonic Gulf, subject to Macedonia, with gold mines in Mt. Pangaeus, in the neighbourhood, whence came the proverb, 'a Datum of good things.'

DAULIS or DAULĬA, ancient town in Phocis, situated on a hill, celebrated in mythology as the residence of the Thracian king TEREUS, and as the scene of the tragic story of PHILOMELA and PROCNE. Hence Daulias is the surname both of Procne and Philomela.

DAUNĬA. [APULIA.]

DĔCĔBĂLUS, a celebrated king of the Dacians, to whom Domitian paid an annual tribute. He was defeated by Trajan, and put an end to his own life, A.D. 106. [DACIA.]

DĔCĔLĒA, a demus (or 'parish') of Attica, seized and fortified by the Spartans in the Peloponnesian war.

DECEMVIRI (=10 men), a college of officials at Rome, with various functions, legal and religious. The *Decemviri Legibus Scribendis* were 10 commissioners of the patrician order, elected to revise the laws. They entered into office 451 B.C., and all other magistrates were obliged to abdicate. They administered the government for one year, and drew up a body of laws divided into 10 sections, which were approved by the senate and the comitia. On the expiration of their year of office, 10 new decemvirs were elected, of whom App. Claudius alone belonged to the former body. They framed several new laws, but behaved in a tyrannical manner. They were overthrown by an insurrection. [VIRGINIA.]

DĔCĬUS, Roman emperor, A.D. 249–51, native of Pannonia, and successor of Philippus. He fell in battle against the Goths, together with his son, in 251. In his reign the Christians were persecuted.

DĔCĬUS MŪS, PUBLIUS. 1. Consul 340 B.C. with T. Manlius Torquatus, in the Latin war. Each of the consuls had a vision in the night before fighting with the Latins, announcing that the general of one side and the army of the other were devoted to death. The consuls agreed that the one whose wing first wavered should devote himself and the army of the enemy to destruction. Decius commanded the left wing, which began to give way; whereupon he rushed into the thickest of the enemy, and was slain, leaving the victory to the Romans. 2. Son of the preceding, 4 times consul, devoted himself to death at the battle of Sentinum, 295 B.C. [SENTINUM.] 3. Son of No. 2, consul 279, in the war against Pyrrhus.

DĒĬĂNĪRA, daughter of Althaea and Oeneus. Achelous and Hercules both loved Deianira, and fought for the possession of her Hercules was victorious, and she became his wife. She was the unwilling cause of her husband's death by giving him the poisoned robe which the centaur Nessus gave her. In despair she killed herself. See Jebb, Introduction to the *Trachiniae* of Sophocles.

DĒĪDĂMĬA, daughter of Lycomedes, in the island of Scyros When Achilles was concealed there in maiden's attire, she became by him the mother of Pyrrhus or Neoptolemus.

DĒĬŎCĒS, first king of Media, after the Medes had thrown off the supremacy of the Assyrians, reigned 709–656 B.C. He built the city of Ecbatana. He was succeeded by his son, PHRAORTES.

DĒIŎTĂRUS, tetrarch of Galatia, adhered to the Romans against Mithridates, and was rewarded with the title of king. In the Civil war he sided with Pompey, and was present at the battle of Pharsalia, 48 B.C. He was defended by Cicero before Caesar in the speech (*pro Rege Deiotaro*) still extant.

DĒĬPHŎBĒ, the Sibyl at Cumae, daughter of Glaucus.

DĒĬPHŎBUS, son of Priam and Hecuba; married Helen after the death of Paris. On the fall of Troy he was slain by Menelaus.

DĒLĬA, the quinquennial festival of Apollo at Delos.

DĒLĬUM, town on the coast of Boeotia, in the territory of Tanagra, named after a temple of Apollo similar to that at Delos. Here the Athenians were defeated by the Boeotians, 424 B.C.

DĒLĬUS and DĒLĬA, surnames of Apollo and Artemis respectively, from the island of DĒLOS.

DĒLOS, the smallest of the islands called Cyclades, in the Aegaean Sea. According to a legend, it was called out of the deep by the trident of Poseidon, but was a floating island until Zeus fastened it by adamantine chains to the bottom of the sea, that it might be a secure resting-place to Leto for the birth of Apollo and Artemis. Hence it became the holy seat of the worship of Apollo. Delos was peopled by Ionians, for whom it was the chief centre of political and religious union, in the time of Homer. It was long subject to Athens; but it possessed an extensive commerce which was increased by the downfall of Corinth, when Delos became the chief emporium for the trade in slaves. It contained a temple of Leto, and the great temple of Apollo. With this temple were connected games, called Delia, celebrated every 5 years, and said to have been founded by Theseus. A like origin is ascribed to the sacred embassy, Theoria, which the Athenians sent to Delos every year. The sanctity of the island secured it, though wealthy and unfortified, from plunder. See W. A. Laidlaw, *History of Delos*, 1933.

DELPHI (*Kastri*), town in Phocis, celebrated in Greece, on account of its oracle of Apollo. It was situated on a steep declivity on the S. slope of Mt. Parnassus, and its site resembled the *cavea* of a great theatre. It was regarded as the central point of the whole earth, and was hence called the 'navel of the earth.' It was originally called Pytho, by which name it is alone mentioned in Homer. Delphi was colonized at an early period by Doric settlers from the neighbouring town of Lycorēa. The government was in the hands of a few distinguished families of Doric origin. The temple of Apollo contained immense treasures. In the centre of the temple there was a small opening in the ground, from which an intoxicating

vapour arose. Over this chasm there stood a tripod, on which the priestess, called Pythia, took her seat whenever the oracle was to be consulted. The words which she uttered after exhaling the vapour were believed to contain the revelations of Apollo. They were carefully written down by the priests, and afterwards communicated by hexameter verse to the persons who had come to consult the oracle. The oracle is said to have been discovered by its having thrown into convulsions some goats which had strayed to the mouth of the cave. The Pythian games were celebrated at Delphi, and it was one of the 2 places of meeting of the Amphictyonic Council. For further details, see Frazer's edition of *Pausanias* (index), and cf. Tozer, *History of Ancient Geography*, pp. 65–6, 358. (See Fig. 26.)

DĒMĀDĒS, Athenian orator, who belonged to the Macedonian party, and was a bitter enemy of Demosthenes. He was put to death by Antipater, 318 B.C.

DĒMĀRĀTUS or DĀMĂRĀTUS. 1. King of Sparta, reigned from about 510 to 491 B.C. He was deposed by Cleomenes, 491 B.C., and repaired to Persia, where he was kindly received by Darius. He accompanied Xerxes in his invasion of Greece. 2. A merchant noble of Corinth, who settled afterwards in Etruria, and became the father of Aruns and Lucumo (Tarquinius Priscus).

DĒMĒTĒR (called Cērēs by the Romans), one of the great divinities of the Greeks, was regarded as the protectress of agriculture and of all the fruits of the earth. She was the daughter of Cronus and Rhea, and sister of Zeus, by whom she became the mother of Persephŏnē. Zeus, without the knowledge of Demeter, had promised Persephone to Aïdoneus; and while the unsuspecting maiden was gathering flowers in the Nysian plain in Asia, the earth suddenly opened and she was carried off by Aïdoneus. [HADES.] After wandering in search of her daughter, Demeter learnt from the Sun, that it was Aïdoneus who had carried her off. Thereupon she quitted Olympus in anger and dwelt upon earth among men, conferring blessings wherever she was kindly received, and severely punishing those who repulsed her. In this manner she came to Celeus, at Eleusis. [CELEUS.] As the goddess still continued angry, and did not allow the earth to produce any fruits, Zeus sent Hermes into the lower world to fetch back Persephone. Aïdoneus consented, but gave Persephone part of a pomegranate to eat. Demeter returned to Olympus with her daughter, but as the latter had eaten in the lower world, she was obliged to spend one-third of the year with Aïdoneus, continuing with her mother the remainder of the year. The earth now brought forth fruit again. This is the ancient legend as preserved in the Homeric hymn. In the Latin poets the scene of the rape is near Enna, in Sicily; and Ascalaphus, who had alone seen Persephone eat anything in the lower world, revealed the fact, and was in consequence turned into an owl by Demeter. The meaning of the legend is obvious: Persephone, who is carried off to the lower world, is the seed-corn, which remains concealed in the ground part of the year; Persephone, who returns to her mother, is

the corn which rises from the ground, and nourishes men and animals. In Attica Demeter was worshipped with great splendour. The Athenians pretended that agriculture was first practised in their country, and that Triptolemus of Eleusis was the first who invented the plough and sowed corn. [TRIPTOLEMUS.] Every year at Athens the festival of the Eleusinia was celebrated in honour of Demeter and Persephone. The festival of the Thesmophoria was also celebrated at Athens as in other parts of Greece: it was intended to commemorate the introduction of the laws and the regulations of civilized life, which were ascribed to Demeter, since agriculture is the basis of civilization. In works of art Demeter is represented in full attire. Around her head she wears a garland of corn-ears, or a simple riband, and in her hand she holds a sceptre, corn-ears, or a poppy, sometimes also a torch and the mystic basket. The Romans received from Sicily the worship of Demeter, to whom they gave the name of Ceres. They celebrated in her honour the festival of the Cerealia. Her worship acquired considerable political importance at Rome. The decrees of the senate were deposited in her temple for the inspection of the tribunes of the people. For the religious significance of the Demeter cult, consult Sykes and Allen, Introduction to the Hymn to Demeter, in their edition of the *Homeric Hymns*, and the references there given. *Cf.* also Lawson, *Modern Greek Folk Lore and Ancient Greek Religion*, pp 79–98. (See Fig. 27.)

DĒMĒTRĬAS, a town in Magnesia, in Thessaly, in the Pagasaean bay, founded by Demetrius Poliorcetes, and peopled from Ioclus.

DĒMĒTRĬUS. 1. POLIORCĒTĒS, or the Besieger, son of Antigonus, king of Asia, and Stratonice. During his father's lifetime he was engaged in constant campaigns against either Cassander or Ptolemy. In his siege of Rhodes (305 B.C.) he constructed those gigantic machines to assail the walls of the city, which gave him the surname of Poliorcetes. He at length concluded a treaty with the Rhodians (304). After the defeat and death of his father at the battle of Ipsus (301), the fortunes of Demetrius declined; but in 294 he was acknowledged as king by the Macedonian army, and succeeded in keeping possession of Macedonia for 7 years. In 287 he was deserted by his own troops, who proclaimed Pyrrhus king of Macedonia. He crossed over to Asia, and was at length obliged to surrender himself prisoner to Seleucus (286). That king kept him in confinement, but did not treat him with harshness. Demetrius died in the 3rd year of his imprisonment and the 56th of his age (213). He was a man of restless activity of mind, fertility of resource, and daring promptitude in the execution of his schemes. 2. SOTER (reigned 162–150 B.C.), was the son of Seleucus IV Philopator and grandson of Antiochus the Great. While yet a child he had been sent to Rome by his father as a hostage, where he remained until he was 23 years of age. He then fled to Syria, and was received as king by the Syrians. An impostor named Balas raised an insurrection against him and slew him. He left 2 sons, Demetrius Nicator and Antiochus Sidetes, both of whom subsequently ascended the throne. 3.

NICATOR (146–142 B.C., and again 128–125), son of Demetrius Soter. With the assistance of Ptolemy Philometor he defeated Balas, and recovered his kingdom; but, having rendered himself odious to his subjects by his vices and cruelties, he was driven out of Syria by Tryphon, who set up Antiochus, the infant son of Alexander Balas, as a pretender against him. Demetrius retired to Babylon, and from thence marched against the Parthians, by whom he was taken prisoner, 138. He remained as a captive in Parthia 10 years. Demetrius again obtained possession of the Syrian throne in 128; but while engaged in an expedition against Egypt, Ptolemy Physcon set up against him the pretender Alexander Zebina, by whom he was defeated. He fled to Tyre, where he was assassinated, 125. 4. PHALERĒŪS, so called from his birthplace, the Attic demus of Phalerus, where he was born about 345 B.C. His parents were poor, but he rose to the highest honours at Athens, and became distinguished both as an orator, a statesman, a philosopher, and a poet. The government of Athens was entrusted to him by Cassander in 317. When Demetrius Poliorcetes approached Athens in 307 Phalereus was obliged to take to flight. He settled at Alexandria in Egypt, and exerted some influence in the foundation of the Alexandrine library. He died 283 B.C. He was the last of the Attic orators. See Jebb, *Attic Orators*, vol. ii, pp. 442–3.

DĒMŎCĒDĒS, a celebrated physician of Crotona. He practised medicine at Aegina, Athens, and Samos. He was taken prisoner along with Polycrates, in 522 B.C., and was sent to Susa to the court of Darius. Here he acquired fame by curing the king's foot and the breast of the queen Atossa. In order to effect his return to his native country, he procured by means of Atossa that he should be sent with some nobles to explore the coast of Greece, and to ascertain where it might be attacked. At Tarentum he escaped, and settled at Crotona, where he married the daughter of the famous wrestler, Milo.

DĒMOCRĬTUS, Greek philosopher, was born at Abdēra in Thrace, about 460 B.C. He spent the large inheritance, which his father left him, on travels into distant countries in pursuit of knowledge. He was a man of most honourable character. He died in 361 at a very advanced age. There is a tradition that he deprived himself of his sight, that he might be less disturbed in his pursuits; but it is more probable that he may have lost his sight by too severe application to study. This loss, however, did not disturb the cheerful disposition of his mind, which prompted him to look, in all circumstances, at the cheerful side of things—which later writers took to mean that he always laughed at the follies of men. His knowledge was most extensive. It embraced not only the natural sciences, mathematics, mechanics, grammar, music, and philosophy, but various other useful arts. His works are praised by Cicero on account of the liveliness of their style, and are in this respect compared even with the works of Plato. Democritus developed the atomic theory, founded by Leucippus.

DĒMŎPHŌN or DĒMŎPHŎŌN. 1. Son of Celeus and Metanira.

[CELEUS.] 2. Son of Theseus and Phaedra, accompanied the Greeks against Troy, and on his return gained the love of Phyllis, daughter of the Thracian king Sithon. Before the nuptials were celebrated, he went to Attica, and as he tarried longer than Phyllis had expected, she thought she was forgotten, and put an end to her life; but she was metamorphosed into a tree.

DĒMOSTHĔNĒS. 1. Son of Alcisthenes, Athenian general in the Peloponnesian war. In 425 B C he rendered assistance to Cleon, in making prisoners of the Spartans in the island of Sphacteria. In 413 he was sent with a large fleet to Sicily to assist Nicias, but both commanders were defeated, and put to death by the Syracusans. 2. The greatest of Athenian orators, was born in the Attic demus of Paeania, about 384 B.C. At 7 years of age he lost his father, who left him and his younger sister to the care of guardians, who neglected him. When he was 20 years of age Demosthenes accused Aphobus, one of his guardians, and obtained a verdict in his favour. Emboldened by this success, Demosthenes came forward as a speaker in the public assembly. He was encouraged and instructed by the actor Satyrus. Demosthenes had to struggle against physical disadvantages. His voice was weak and his utterance defective. It is said that he spoke with pebbles in his mouth, to cure himself of stammering; that he repeated verses of the poets as he ran uphill, to strengthen his voice; that he declaimed on the sea-shore, to accustom himself to the noise of the popular assembly; that he lived for months in a cave underground, engaged in writing out the history of Thucydides, to form his own style. It was about 355 that Demosthenes began to obtain reputation as a speaker. He saw that Philip had resolved to subjugate Greece, and he therefore devoted his powers to resist the aggressions of the Macedonian monarch. For 14 years he continued the struggle against Philip, and neither threats nor bribes could turn him from his purpose. The struggle was brought to a close by the battle of Chaeronēa (338). Demosthenes was present at the battle. At this time many accusations were brought against him. Of these one of the most formidable was the accusation of Ctesiphon by Aeschines, which was in reality directed against Demosthenes himself. Aeschines accused Ctesiphon for proposing that Demosthenes should be rewarded for his services with a golden crown in the theatre. The trial was delayed for reasons unknown to us till 330, when Demosthenes delivered his oration *On the Crown*. Aeschines was defeated and withdrew from Athens. Demosthenes was one of those who were suspected of having received money from Harpalus in 325. [HARPALUS.] His guilt is doubtful; but he was condemned, and imprisoned. He escaped and lived partly at Troezen and partly in Aegina, looking daily across the sea to his beloved native land. On the death of Alexander (323) the Greek states rose against Macedonia. Demosthenes returned in triumph. But in the following year (322) the confederate Greeks were defeated, and he took refuge in the temple of Poseidon, in the island of Calauria. Here he was pursued by the emissaries of Antipater; whereupon he took poison,

and died in the temple, 322. Sixty orations of Demosthenes have come down to us. Of these the most famous is the oration *On the Crown*. See Prof. S. H. Butcher's admirable monograph on Demosthenes. [See Oxford text by Butcher and Rennie; also Pickard-Cambridge's *Demosthenes* (1914) and his translations (Oxford) in 2 vols.] (See Fig. 28.)

DĒNĀRIUS, a Roman silver coin, orig. worth about eightpence It is rendered in the New Testament (A.V.) by the word 'penny'

DERCĒTIS, DERCĒTŌ, also called Atargatis, a Syrian goddess. She offended Aphrodite, who in consequence inspired her with love for a youth, to whom she bore a daughter Semiramis; but ashamed of her frailty, she killed the youth, exposed her child in a desert, and threw herself into a lake near Ascalon. Her child was fed by doves, and she herself was changed into a fish. The Syrians worshipped her as a goddess. The upper part of her statue represented a beautiful woman, while the lower part terminated in the tail of a fish.

DEUCĀLIŌN, in Greek mythology, son of Prometheus and Clymene; king of Phthia, in Thessaly. When Zeus had resolved to destroy the degenerate race of men, Deucalion and his wife Pyrrha were, on account of their piety, the only mortals saved. Deucalion built a ship, in which he and his wife floated in safety during the 9 days' flood which destroyed all the other inhabitants of Hellas. At last the ship rested, according to the more general tradition, on Mt. Parnassus in Phocis. Deucalion and his wife consulted the sanctuary of Themis how the race of man might be restored. The goddess bade them cover their heads and throw the bones of their mother behind them. They agreed in interpreting the bones of their mother to mean the stones of the earth. They accordingly threw stones behind them, and from those thrown by Deucalion there sprang up men, from those thrown by Pyrrha women. Deucalion then descended from Parnassus, built his first abode at Opus or at Cynus, and became by Pyrrha the father of Hellen, Amphictyon, and Protogenia.

DEVA (*Chester*), town in Britain.

DIA, the ancient name of Naxos.

DIĀDŎCHI, a name given to the successors of Alexander the Great. Of these men the best known are Antigonus, Antipater, Ptolemy, Lysimachus, and Seleucus. They are sometimes called the elder Diadochi Of the younger generation we may select three—Demetrius, Pyrrhus, and Cassander.

DIĀGŎRAS, surnamed the Atheist, Greek philosopher and poet, a native of the island of Melos, and a disciple of Democritus. In consequence of his attack upon the popular religion, he was accused of impiety, 411 B.C., and fled from Athens He went first to Pallene, and afterwards to Corinth, where he died. [Gomperz, *Greek Thinkers*, vol i. Cicero, *De Nat. Deorum*, iii. 37, 89.]

DIĀNA, ancient Italian divinity, whom the Romans identified with the Greek Artĕmis. Her worship is said to have been introduced at Rome by Servius Tullius. At Rome Diana was the goddess

of light, and her name contains the same root as the word *dies*. As Dianus, or the god of light, represented the sun, so Diana, the goddess of light, represented the moon. The attributes of the Greek Artemis were afterwards ascribed to Diana. [ARTEMIS.]

DIĀNĪUM (*Denia*), town in Hispania Tarraconensis on a promontory of the same name, founded by the Massilians. Here stood a temple of Diana, from which the town derived its name.

DIĀSĪA. [GREEK FESTIVALS.]

DIAULOS, in Greek athletics, is *the double course* (about ¼ mile) for runners.

DICAEARCHUS, Peripatetic philosopher, geographer, and historian, a native of Messana in Sicily, a disciple of Aristotle and a friend of Theophrastus. Only fragments of his work are extant.

DICAST (δικαστής), in Attic law a juror. The Dicasts were, from the time of Pericles, paid for their services.

DICTATOR, an extraordinary magistrate at Rome. The dictatorship was instituted in 501 B.C. The ordinary republican government was entrusted to *two* consuls, but it was felt that circumstances might arise in which it was important for the safety of the state that the power should be invested for a season in one person who should possess absolute authority. In these circumstances a dictator was nominated by the consuls. The office was abolished in 44 B.C.

DICTĒ, mountain in the E. of Crete, where Zeus was brought up. Hence he bore the surname Dictaeus. The Roman poets employ the adjective *Dictaeus* as synonymous with Cretan.

DICTYNNA, a surname both of Britomartis and Diana.

DICTYS CRĒTENSIS, the reputed author of an extant work in Latin (translated from a Greek original) on the Trojan war, divided into 6 books, and entitled *Ephemeris Belli Trojani*. In the preface we are told that it was composed by Dictys, of Cnossus, who accompanied Idomeneus to the Trojan war; but it probably belongs to the time of the later Roman empire.

DIDACHĒ, one of the first Christian documents, written early in the 2nd century. The text was lost; but it was found again by Philotheos Briennios, Patriarch of Constantinople, in 1883. Its full title is: Διδαχὴ τῶν δώδεκα Ἀποστόλων; that is, Teaching of the Twelve Apostles.

DIDIUS SALVIUS JŪLIĀNUS, bought the Roman empire of the praetorian guards, when they put up the empire for sale after the death of Pertinax, A.D. 193. After reigning two months, he was murdered by the soldiers when Severus was marching against the city.

DIDŌ, also called Elissa, the reputed founder of Carthage. She was daughter of the Tyrian king Belus, and sister of Pygmalion, who succeeded to the crown after the death of his father. Dido was married to her wealthy uncle, Acerbas, who was murdered by Pygmalion. Upon this Dido secretly sailed from Tyre with his treasures, accompanied by some noble Tyrians, and passed over to Africa. Here

she purchased as much land as might be enclosed with the hide of a bull, but she ordered the hide to be cut up into the thinnest possible strips, and with them she surrounded a spot, on which she built a citadel called Byrsa (from βύρσα, *i.e.* the hide of a bull). Around this fort the city of Carthage arose. The neighbouring king, Hiarbas, jealous of the prosperity of the new city, demanded the hand of Dido in marriage, threatening Carthage with war in case of refusal. Dido had vowed eternal fidelity to her dead husband; but as the Carthaginians expected her to comply with the demands of Hiarbas, she pretended to yield, and under pretence of soothing the manes of Acerbas by expiatory sacrifices, she erected a funeral pile, on which she stabbed herself in presence of her people. After her death she was worshipped by the Carthaginians as a divinity. Virgil has inserted in his *Aeneid* the legend of Dido, with various modifications. According to the common chronology, there was an interval of more than 300 years between the capture of Troy (1184 B.C.) and the foundation of Carthage (853 B.C.); but Virgil makes Dido a contemporary of Aeneas, with whom she falls in love on his arrival in Africa. When Aeneas hastened to seek the new home which the gods had promised him, Dido, in despair, destroyed herself on a funeral pile.

DIESPĬTER. [JUPITER.]

DĬGENTĬA (*Licenza*), a small stream in Latium, cool and clear, flowing into the Anio, through the Sabine farm of Horace.

DI INDĬGĒTES, heroes raised to the rank of deities after death, and regarded as patrons of their country. These deities, male or female, presided over man from birth to death. Their names were proper names, though they are but words descriptive of the function which the deity performed or presided over. Yet they have no mythology attached to them, though they were worshipped with prayer and sacrifice.

DINARCHUS, the last and least important of the 10 Attic orators, was born at Corinth, about 361 B.C. He belonged to the friends of Phocion and the Macedonian party. Only 3 of his speeches have come down to us.

DINDŸMUS or DINDŸMA, mountain in Phrygia, on the frontiers of Galatia, near the town Pessinus, sacred to Cybele, the mother of the gods, who is hence called Dindymēnē.

DINOCRĂTĒS, Greek architect, flourished 4th cent. B.C. He is said to have restored the temple of Artemis at Ephesus.

DĬOCLĒTĬĀNUS, VĂLĔRĬUS, Roman emperor, A.D. 284–305, was born near Salona, in Dalmatia, in 245, of most obscure parentage. On the death of Numerianus, he was proclaimed emperor by the troops, 284. That he might more successfully repel the barbarians, he associated with himself Maximianus, who was invested with the title of Augustus, 286. Subsequently (292) the empire was again divided. Constantius Chlorus and Galerius were proclaimed Caesars, and the government of the Roman world was divided between the 2 Augusti and the 2 Caesars. Diocletian governed the East; but after an anxious reign of 21 years, he longed for repose. Accordingly

on the 1st of May 305, he abdicated at Nicomedia. Diocletian retired to his native Dalmatia, and passed the remaining 8 years of his life near Salona. He died 313. Diocletian persecuted the Christians (303), to which he was instigated by his colleague Galerius. Consult Gibbon, *Decline and Fall*, and Gwatkin, *Early Church History*, vol. ii.

DĬŎDŌRUS, surnamed Siculus, of Agyrium, in Sicily, celebrated historian, was a contemporary of Julius Caesar and of Augustus In order to collect materials for his history, he travelled over a great part of Europe and Asia, and lived a long time at Rome. His work was entitled *Bibliotheca Historica* (The Historical Library), and was a universal history, embracing the period from the earliest mythical ages down to the beginning of Caesar's Gallic wars. Of the 40 books into which the work was divided, 15 have come down to us entire Of the rest, only fragments have been preserved. [Text, with translation by C. H. Oldfather, in Loeb Library.] As an authority he cannot be relied upon.

DĬŎDŎTUS, a Stoic philosopher, and a teacher of Cicero, in whose house he died, 59 B.C.

DĬŎGĒNĒS. 1. OF APOLLONIA, in Crete, Ionic philosopher, and a pupil of Anaximenes, lived in the 5th century B.C. 2. THE BABYLONIAN, Stoic philospher, was a pupil of Chrysippus, and succeeded Zeno of Tarsus as the head of the Stoic school at Athens He was one of the 3 ambassadors sent by the Athenians to Rome in 155 B.C. 3. THE CYNIC, was born at Sinope, in Pontus, about 412 B.C. His youth was spent in extravagance; but at Athens his attention was arrested by the character of Antisthenes, and he became distinguished by his austerity and moroseness. He wore coarse clothing, lived on the plainest food, slept in porticoes or in the streets; and finally, according to the common story, took up his residence in a huge jar belonging to the Metroum, or shrine of the Mother of the Gods. On a voyage to Aegina he was taken prisoner by pirates, and carried to Crete to be sold as a slave. He was purchased by Xeniades, of Corinth, who gave him his freedom, and entrusted him with the care of his children. During his residence at Corinth his celebrated interview with Alexander the Great is said to have taken place. The conversation between them began by the king's saying, 'I am Alexander the Great'; to which the philosopher replied, 'And I am Diogenes the Cynic.' Alexander then asked whether he could oblige him in any way, and received no answer, except, 'Yes; you can stand out of the sunshine.' We are further told that Alexander admired Diogenes so much that he said, 'If I were not Alexander, I should wish to be Diogenes.' Diogenes died at Corinth, at the age of nearly 90, 323 B.C.—*Cf.* J. B. Mayor, *Sketch of Ancient Philosophy*, pp. 36 *sqq*. 4. LAERTIUS, of Laerte, in Cilicia, probably lived in the 2nd century after Christ. He wrote the *Lives of the Philosophers* in 10 books, an uncritical but valuable work which is still extant. [Text, with translation by R. D. Hicks, in Loeb Library; and see *The Book of Diogenes Laertius* by R. Hope, 1930.]

DĬŌMĒDĒAE INSŬLAE, 5 small islands in the Adriatic Sea, N. of the promontory Garganum, in Apulia, named after DIOMEDES. The largest of these, called Diomedea Insula or Trimerus (*San Domenico*), was the place where Julia, the granddaughter of Augustus, died.

DĬŌMĒDĒS. 1. Son of Tydeus and Deipyle, whence he is constantly called Tȳdīdēs, succeeded Adrastus as king of Argos.—*Homeric Story*. Tydeus fell in the expedition against Thebes, while his son Diomedes was yet a boy; but Diomedes was afterwards one of the Epigoni who took Thebes. He went to Troy with 80 ships, and was, next to Achilles, the bravest hero in the Greek army. He enjoyed the especial protection of Athena. See Homer's *Iliad*.—*Later Stories*. Diomedes and Ulysses carried off the palladium from the city of Troy, since it was believed that Troy could not be taken so long as the palladium was within its walls. After the capture of Troy, he returned to Argos, where he found his wife Aegiale living in adultery with Hippolytus, or, according to others, with Cometes or Cyllabarus. This misfortune befell him through the anger of Aphrodite He therefore quitted Argos, and went to Aetolia. He subsequently attempted to return to Argos; but on his way home a storm threw him on the coast of Daunia, in Italy. He married Euippe, the daughter of Daunius, and settled in Daunia, where he died at an advanced age. He was buried in one of the islands off Cape Garganum, which were called after him the Diomedean Islands. His companions were inconsolable at his loss, and were metamorphosed into birds (*aves Diomedeae*). 2 King of Thrace, who threw wayfarers to his man-eating horses (Eur. *Alc.* 483).

DĬON, a Syracusan, son of Hipparinus, and a relation of Dionysius, who employed him in many services of trust and confidence. On the visit of Plato to Syracuse, Dion became an ardent disciple of the philosopher. When the younger Dionysius succeeded his father, Dion, aided by Plato, endeavoured to withdraw him from his vicious courses, but failed, and was banished. He then retired to Athens. Plato visited Syracuse a third time, that he might secure the recall of Dion; but failing in this, Dion determined on expelling the tyrant by force. In this he succeeded; but since his own conduct against the Syracusans was equally tyrannical, he was assassinated in his own house, 353 B.C.

DĬON CASSĬUS, Roman historian, son of a senator; born A.D. 155, at Nicaea, in Bithynia. He held several important offices under Commodus, Caracalla, and Alexander Severus, 180–229, and afterwards retired to Campania; subsequently he returned to Nicaea, his native town, where he passed the remainder of his life, and died. The chief work of Dion was a History of Rome, in 80 books, from the landing of Aeneas in Italy to A.D. 229. From the 36th book to the 54th the work is extant complete, and embraces the history from the wars of Lucullus and Cn. Pompey against Mithridates, down to the death of Agrippa, 10 B.C. [See text, and translation by E. Cary, in Loeb Library.] Of the remaining books we have only the epitomes made by Xiphilinus and others.

DĬON CHRYSOSTŎMUS, that is, the golden-mouthed, a surname

given him on account of his eloquence, was born at Prusa, in Bithynia, about the middle of the 1st century of our era. The emperors Nerva and Trajan entertained for him the highest esteem. He was the most eminent of the Greek rhetoricians and sophists in the time of the Roman empire. There are extant 80 of his orations; they are essays on political, moral, and philosophical subjects. [See text, and translation by J. W. Cohoon, in Loeb Library.]

DIŌNE, a female Titan, beloved by Zeus, by whom she became the mother of Aphrodite, who is hence called Dionaea, and sometimes even Dione. Hence Caesar is called Dionaeus Caesar, because he claimed descent from Venus, the Latin counterpart of Aphrodite.

DIONYSIA, festivals held at Athens in honour of Dionysus.

DIŌNŸSĬUS. 1. THE ELDER, tyrant of Syracuse, son of Hermocrates, born 430 B.C. Prompted by ambition, and possessing natural talent, he gradually raised himself to distinction; and in 405 B.C., though only 25 years of age, was appointed sole general at Syracuse, with full powers. From this period we may date the commencement of his reign, or tyranny, which continued without interruption for 38 years. He strengthened himself by the increase of the army, and by converting the island Ortygia into a fortified residence for himself. His plans embraced the subjugation of Sicily, the humiliation of Carthage, and the annexation of part of Southern Italy to his dominions. In all these projects he succeeded. During the last 20 years of his life he possessed power and influence far exceeding that enjoyed by any other Greek before the time of Alexander. His death took place at Syracuse, 367, in the middle of a war with Carthage. The character of Dionysius has been drawn in the blackest colours by many ancient writers; he appears to have become a type of a tyrant, in its worst sense. He built the terrible prison called Lautumiae, which was cut out of the solid rock in the part of Syracuse named Epipolae. Dionysius frequently entertained at his court men distinguished in literature and philosophy, among whom was the philosopher Plato. He was himself a poet, and contended for the prize of tragedy at Athens. 2. THE YOUNGER, son of the preceding, succeeded his father as tyrant of Syracuse, 367 B.C. He was at this time under 30 years of age; he had been brought up at his father's court in idleness and luxury. The ascendancy which Dion, and through his means Plato, obtained for a time over his mind was undermined by flatterers and the companions of his pleasures. Dion, who had been banished by Dionysius, returned to Sicily in 357, at the head of a small force. Dionysius sailed away to Italy, and thus lost the sovereignty after a reign of 12 years, 356. He now repaired to Locri, the native city of his mother, Doris, where he was received in the most friendly manner; but he made himself tyrant of the city, and treated the inhabitants with cruelty. After remaining at Locri 10 years, he obtained possession again of Syracuse, where he reigned for the next 3 years until Timoleon came to Sicily to deliver the Greek cities there from the tyrants. He surrendered the citadel to Timoleon, on condition of being allowed to depart in safety to Corinth, 343. Here

ne spent the remainder of his life in a private condition; and according to some writers was reduced to support himself by keeping a school. 3. Of HALICARNASSUS, a celebrated Greek rhetorician, lived many years at Rome in the time of Augustus, and died 7 B.C. His principal work was a history of Rome in 22 books, containing the history of the city from the mythical times down to 264 B.C. Of this work only the first 11 books have come down to us. [*Roman Antiquities*, in the Loeb Library.] Dionysius was deficient both as a historian and as a statesman. He also wrote various rhetorical and critical works, which abound with exquisite remarks and criticisms on the works of the classical writers of Greece. Of these several have been preserved.

DIŎNŸSUS, also called BACCHUS, the god of wine. He was the son of Zeus and Semele, the daughter of Cadmus of Thebes. Before his birth, Semele was persuaded by Hera, who appeared to her in disguise, to request the father of the gods to appear to her in the same glory in which he approached his own wife Hera. Zeus unwillingly complied, and appeared to her in thunder and lightning. Semele, being seized by the flames, gave premature birth to a child; but Zeus saved the child, sewed him up in his thigh, and thus preserved him till he came to maturity. After his birth Dionysus was brought up by the nymphs of Mt. Nysa. [HYADES.] When he had grown up, Hera drove him mad. He went to Egypt, thence proceeded through Syria, then traversed all Asia, teaching the inhabitants of the different countries of Asia the cultivation of the vine and introducing among them the elements of civilization. The most famous part of his wanderings in Asia is his expedition to India. On his return to Europe, he passed through Thrace, but was ill received by Lycurgus, king of the Edones. He then returned to Thebes, where he compelled the women to quit their houses, and to celebrate Bacchic festivals on Mt. Cithaeron. [PENTHEUS.] Dionysus next went to Argos, where the people refused to acknowledge him, but after punishing the women with frenzy, he was recognized as a god. His last feat was performed on a voyage from Icaria to Naxos. He hired a ship which belonged to Tyrrhenian pirates; but the men, instead of landing at Naxos, steered towards Asia, to sell him there as a slave. Thereupon the god changed the mast and oars into serpents, and himself into a lion; ivy grew around the vessel, and the sound of flutes was heard on every side; the sailors were seized with madness, leaped into the sea, and were metamorphosed into dolphins. After he had thus gradually established his divine nature throughout the world, he took his mother out of Hades, called her Thyōnē, and rose with her into Olympus. Various mythological beings are described as the offspring of Dionysus; but among the women who won his love none is more famous than Ariadne. In Homer Dionysus does not appear as one of the great divinities; he is simply described as the god who teaches man the preparation of wine. As the cultivation of the vine spread in Greece, the worship of Dionysus likewise spread; and after the time of Alexander's expedition to India, the celebration of the Bacchic

festivals assumed more and more their wild and dissolute character Dionysus may be taken as the representative of the productive and intoxicating power of nature. On account of the close connection between the cultivation of the soil and the earlier stages of civilization, he is regarded as a lawgiver and a lover of peace. As the Greek drama had grown out of the dithyrambic choruses at the festival of Dionysus, he was also regarded as the god of tragic art In the earliest times the Graces or Charites were the companions of Dionysus, but afterwards we find him accompanied in his expeditions and travels by Bacchantic women, called Lenae, Maenades, Thyiades, Mimallones, Clodones, Bassarae or Bassarides, all of whom are represented in works of art as raging with madness or enthusiasm, their heads thrown backwards, with dishevelled hair, and carrying in their hands thyrsus staffs (entwined with ivy, and headed with pine-cones), cymbals, swords, or serpents. Silemi, Pans, satyrs, centaurs, and other beings of a like kind, are also the constant companions of the god. The animal most commonly sacrificed to Dionysus was the ram. Among the things sacred to him, we may notice the vine, ivy, laurel, and asphodel: the dolphin, serpent, tiger, lynx, panther, and ass. In works of art he appears as a youthful god The form of his body is manly, but approaches the female form by its softness and roundness. The expression of the countenance is languid and his attitude is easy, like that of a man who is absorbed in sweet thoughts, or slightly intoxicated. See Louis Dyer, *The Gods of Greece*, chaps. iii, iv; Prof. L. Campbell, *Religion in Greek Literature;* Sandys, Introduction to the *Bacchae* of Euripides.

DIOPHANTUS, Greek mathematician, of Alexandria, flourished in 4th cent B.C.

DIŎSCŎRĬDĒS PEDĀCĬUS or PEDĀNIUS, of Anazarba, in Cilicia, a Greek physician, who probably lived in the 2nd century of the Christian era, the author of an extant work on *Materia Medica*.

DIOSCŪRI, that is, sons of Zeus, the well-known heroes Castor and Pollux, called by the Greeks Polydeuces. The two brothers were sometimes called Castores by the Romans. According to Homer they were the sons of Leda and Tyndareus, king of Lacedaemon, and consequently brothers of Helen. Hence they are often called by the patronymic Tyndāridae. Castor was famous for his skill in taming horses, and Pollux for his skill in boxing. Although they were buried, says Homer, yet they came to life every other day, and they enjoyed divine honours. According to other traditions, both were the sons of Zeus and Leda. [LEDA.] According to others, again, Pollux and Helen only were children of Zeus, and Castor was the son of Tyndareus. Hence Pollux was immortal, while Castor was subject to old age and death like other mortals. The fabulous life of the Dioscuri is marked by 3 great events: (1) Their expedition against Athens, where they rescued their sister Helen, who had been carried off by Theseus, and placed in Aphidnae, which they took. (2) Their part in the expedition of the Argonauts, during which Pollux killed, in a boxing-match, Amycus, king of the Bebryces. During the Argonautic expedition they founded the

town of Dioscurias, in Colchis. (3) Their battle with the sons of Aphareus, Idas and Lynceus. Castor, the mortal, fell by the hands of Idas, but Pollux slew Lynceus, and Zeus killed Idas by a flash of lightning. At the request of Pollux, Zeus allowed him to share his brother's fate, and to live alternately one day under the earth, and the other in the heavenly abodes of the gods. According to a different form of the story, Zeus rewarded the attachment of the two brothers by placing them among the stars as Gemini. These heroic youths received divine honours at Sparta, from whence their worship spread over other parts of Greece, and over Sicily and Italy. They were worshipped more especially as the protectors of sailors, for Poseidon had given them power over winds and waves. Hence they are called by Horace, *Fratres Helenae, lucida sidera* ('brothers of Helen, clear-shining stars'). They were regarded as presidents of the public games, as the inventors of the war dance, and the patrons of poets and bards. They are usually represented in works of art as youthful horsemen, with egg-shaped helmets, crowned with stars, and with spears in their hands. At Rome, the worship of the Dioscuri was introduced at an early time. They were believed to have assisted the Romans against the Latins in the battle of Lake Regillus; and the dictator A. Postumius Albinus during the battle vowed a temple to them. This temple was erected in the forum, opposite the temple of Vesta. The equites regarded the Dioscuri as their patrons. See Rendel Harris, *The Cult of the Heavenly Twins.*

DIOTĪMA, the wise woman of Mantinea, mentioned in Plato's *Symposium* as one of the philosophic instructors of Socrates. She is represented as discoursing to him on the nature of love.

DIPHĬLUS, poet of the new Attic comedy, contemporary of Menander.

DĪRAE, a name of the Furiae. [EUMENIDES.]

DIRCĒ, wife of Lycus, who married her, after divorcing his former wife Antiōpē. Antiōpē was treated cruelly by Dirce but was avenged by her sons, Amphion and Zethus. [AMPHION.] The adjective Dircaeus is frequently used as equivalent to Boeotian.

DĪS, a name sometimes given to Pluto. [HADES.]

DĪTHŬRAMBUS, a hymn sung at festivals of Dionysus, to the accompaniment of music. — *Cf.* Jebb, *Greek Classical Poetry*, lecture vi.

DIVĪCO, leader of the Helvetians against L. Cassius in 107 B.C., was at the head of the embassy sent to Julius Caesar, nearly 50 years later, 58 B.C., when he was preparing to attack the Helvetians.

DIVITĬĀCUS, an Aeduan noble and brother of Dumnorix, was a warm adherent of the Romans and of Caesar. [DUMNORIX.]

DĪVŌDŪRUM (*Metz*), subsequently Mediomatrici, and later Metis or Mettis, capital of the Mediomatrici in Gallia Belgica.

DŌDŌNA, the most ancient oracle in Greece, situated in Epirus;

founded by the Pelasgians, and dedicated to Zeus. The responses of the oracle were given from lofty oaks or beech trees. The will of the god was declared by the wind rustling through the trees, and in order to render the sounds more distinct, brazen vessels were suspended on the branches of the trees. These sounds were interpreted in early times by men, but afterwards by aged women. The priests were called Selli or Helli. It has been suggested, as the result of archaeological investigation (1929), that there was no temple proper, but the centre of the cult of Zeus at Dodona was simply the altar, surrounded by tripods. The oracle of Dodona had less influence in historical times than in the heroic age, and was supplanted to a great extent by the oracle of Delphi.—See Percy Gardner, *New Chapters in Greek History*, chap. xiv.

DŎLĂBELLA, celebrated patrician family of the Cornelia gens. Those most deserving of notice are: 1. CN. CORNELIUS DOLABELLA, consul 81 B.C., whom the young Julius Caesar accused in 77 of extortion in his province. 2. CN. CORNELIUS DOLABELLA, praetor urbanus 81. With Verres as his legate, he plundered his province in Cilicia, and upon his return was accused, betrayed by Verres, and condemned. 3. PUBLIUS CORNELIUS, the son-in-law of Cicero, whose daughter Tullia he married in 51. He was one of the most profligate men of his age. On the breaking out of the civil war he joined Caesar and fought on his side at the battle of Pharsalia (48), and was raised by him to the consulship in 44. He afterwards received from Antony the province of Syria. On his way to his province he plundered the cities of Greece and Asia Minor, in consequence of which the senate sent against him Cassius, who took Caesarea, in which Dolabella had taken refuge. He then commited suicide, 43.

DŎLŌN, a Trojan spy, slain by Diomedes.—See Homer, *Iliad*, bk. x.

DŎLŎPES, a powerful people in Thessaly, dwelt on the Enipeus, and fought before Troy.

DŎMĪTIĀNUS, or with his full name T. FLAVIUS DOMITIANUS AUGUSTUS, Roman emperor, A.D. 81–96, was the younger son of Vespasian, and was born at Rome A.D. 51. During the reigns of Vespasian (69–79) and of his brother Titus (79–81) he was not allowed to take any part in public affairs. During the first few years of his reign his government was much better than had been expected. But his conduct was soon changed for the worse. His wars were mostly unfortunate. In 83 he undertook an expedition against the Chatti, which was attended with no result, though on his return to Rome in the following year, he celebrated a triumph, and assumed the name of Germanicus. In 85 Agricola, whose success and merits excited his jealousy, was recalled to Rome. [AGRICOLA.] After his war with the Dacians, which terminated very unfavourably [DECEBALUS], he gave way to cruelty and tyranny. The silent fear which prevailed in Rome and Italy during the latter years of Domitian's reign is described by Tacitus in the introduction to his *Life of Agricola*, and his vices and tyranny are exposed by

the satire of Juvenal. He was at length murdered by the connivance of his wife, Domitia.—*Cf.* Merivale, *History of the Romans under the Empire*, vol. vii.

DŎNĀTUS, a celebrated grammarian, who taught at Rome in the middle of the 4th century, and was the preceptor of St. Jerome. His most famous work is a system of Latin Grammar.

DŎRIS. 1. Daughter of Oceanus and Thetis, wife of her brother Nereus, and mother of the Nereides. The Latin poets sometimes use the name of this divinity for the sea itself. 2. One of the Nereides, daughter of the preceding.

DŎRIS. 1. A small and mountainous country in Greece, formerly called Dryopis, bounded by Thessaly on the N., by Aetolia on the W., by Locris on the S., and by Phocis on the E. It contained 4 towns, Boum, Citinium, Erineus, and Pindus, which formed the Dorian Tetrapolis. The country was the home of the Dorians (Dores), one of the great Hellenic races, who conquered Peloponnesus. It was related that Aegimius, king of the Dorians, had been driven from his dominions by the Lapithae, but was reinstated by Hercules; that the children of Hercules hence took refuge in this land when they had been expelled from Peloponnesus; and that it was to restore them to their rights that the Dorians invaded Peloponnesus. Accordingly, the conquest of Peloponnesus by the Dorians is usually called 'the Return of the Herachdae.' [HERACLIDAE.] The Dorians were divided into three tribes: the *Hylleis*, *Pamphyli*, and *Dymanes*. They were the ruling class throughout Peloponnesus; the old inhabitants were reduced to slavery, or became subjects of the Dorians under the name of *Perioeci*. 2. District in Asia Minor consisting of the Dorian settlements on the coast of Caria and the neighbouring islands. Six of these towns formed a league, called the Dorian Hexapolis, consisting of Lindus, Ialysus, and Camīrus in the island of Rhodes, the island of Cos, and Cnidus and Halicarnassus on the mainland.

DŎRISCUS, town in Thrace at the mouth of the Hebrus. Xerxes reviewed his vast forces on the plain of Doriscus.

DŎRUS, son of Helen, and mythical ancestor of the Dorians.

DOSSENNUS, FĂBĬUS, or DORSENUS, ancient Latin comic dramatist, censured by Horace for the buffoonery of his characters.

DRACHMA (Greek), weight and coin (value about 9½*d.*).

DRĂCŎN, the author of the first written code of laws at Athens. In this code he affixed the penalty of death to almost all crimes—which gave occasion to the remark that his laws were written not in ink, but in blood. His legislation is placed in 621 B.C. After the legislation of Solon (594), Dracon's laws fell into disuse.

DRANGĬĀNA, part of Ariana, bounded by Gedrosia, Carmania, Arachosia, and Aria. It sometimes formed a separate satrapy, but was more usually united to the satrapies either of Archosia or of

Gedrosia, or of Aria. In the N. of the country dwelt the Drangae. The Ariaspae inhabited the S. part of the province.

DRĔPĂNUM, that is, a sickle. 1. Also Drepana, more rarely Drepane (*Trapani*), a seaport town in the N.W. corner of Sicily, founded by the Carthaginians. It was here that Anchises died, according to Virgil. 2. Also Drepane, a town in Bithynia, the birthplace of Helena, mother of Constantine the Great, in whose honour it was called Helenopolis, and made an important place.

DRŌENTĬA (*Durance*), rapid river in Gallia Narbonensis, rising in the Alps, and flowing into the Rhône near Avenio (*Avignon*).

DRUSILLA. 1. Mother of Tiberius. [LIVIA, 2.] 2. Daughter of Germanicus and Agrippina, lived in incestuous intercourse with her brother Caligula, who deified her at her decease, A.D. 38. 3. Daughter of Herodes Agrippa I, king of the Jews, married Felix. [FELIX.]

DRŌSUS, a distinguished family of the Livia gens. 1. M. LIVIUS DRUSUS, tribune of the plebs with C. Gracchus, 122 B.C. He adhered to the aristocracy, and gained popularity for the senate by proposing almost the same measures as he had opposed when brought forward by Gracchus. He was consul, 111. 2. M. LIVIUS DRUSUS, son of No. 1, an eloquent orator, was tribune of the plebs, 91. Although, he belonged to the aristocratical party, he meditated extensive changes in the Roman state. He carried some portion of his scheme; but eventually his measures became unpopular. The senate, perceiving the dissatisfaction of all parties, voted that the laws of Drusus, being carried against the auspices, were null and void. Drusus now organized a conspiracy against the government; but one evening, as he was entering his house, he was stabbed. The death of Drusus destroyed the hopes of the Socii, to whom he had promised the Roman citizenship, and was followed by the Social War. 3. LIVIUS DRUSUS CLAUDIANUS, father of Livia, the mother of Tiberius. He was one of the gens Claudia, and was adopted by a Livius Drusus. Being proscribed by the triumvirs (42), he put an end to his own life. 4. NERO CLAUDIUS DRUSUS, commonly called by the moderns Drusus Senior, to distinguish him from No. 5, was the son of Tib. Claudius Nero and Livia, and younger brother of Tiberius. He was born in the house of Augustus three months after the marriage of Livia and Augustus, 38 B.C. Drusus was more liked by the people than was his brother. He married Antonia, the daughter of the triumvir, and was greatly trusted by Augustus. He carried on the war against the Germans, and in the course of 4 campaigns (12–9 B.C.) he advanced as far as the Albis (*Elbe*). On the return of the army from the Elbe to the Rhine, he died through a fall from his horse. 5. DRUSUS CAESAR, commonly called by modern writers Drusus Junior, was the son of the emperor Tiberius by his 1st wife, Vipsania. He married Livia, the sister of Germanicus. He was poisoned by Sejanus, the favourite of Tiberius, who aspired to the empire, 23 A.D.

DRŸĂDES. [NYMPHAE.]

DRŸAS, father of the Thracian king Lycurgus, who is hence called Dryantides.

DRŸMUS. 1. Or Drymaea, a town in Phocis. 2. A strong place in Attica, on the frontiers of Boeotia.

DRYMUSSA, island off Ionia, opposite Clazomenae.

DRŸOPE, daughter of king Dryops, was beloved by Apollo, by whom she became the mother of Amphissus. She was afterwards carried off by the Hamadryades, and became a nymph.

DRŸŎPES, a Pelasgic people who dwelt first in Thessaly.

DŬILIUS, consul 260 B.C., gained a victory over the Carthaginian fleet by means of grappling-irons. This was the first naval victory that the Romans had ever gained, and the memory of it was perpetuated by a column which was erected in the forum, and adorned with the beaks of the conquered ships (*Columna Rostrata*).

DUMNŌRIX, chieftain of the Aedui. He conspired against the Romans, 58 B.C., but was pardoned by Caesar owing to the entreaties of his brother, Divitiacus. When Caesar was going to Britain, 54 B.C., he wished Dumnorix to accompany him, but Dumnorix fled and was killed.

DŬRIUS (*Duero, Douro*), one of the chief rivers of Spain, near Numantia, and flowing into the Atlantic.

DUROCORTŌRUM (*Rheims*), the capital of the REMI.

DUROVERNUM or DARVERNUM (*Canterbury*), a town of the Cantii in Britain, afterwards called Cantuaria.

DYRRHACHĬUM (*Durazzo*), formerly called Epidamnus, a town in Greek Illyria, on a peninsula in the Adriatic Sea. It was founded by the Corcyraeans, and received the name of Epidamnus; but the Romans changed it into Dyrrhachium.

EBORACUM (*York*), a town in Britain, made a Roman station by Agricola, and became the chief Roman settlement in the island. It was both a municipium and a colony, and the residence of the Roman emperors when they visited Britain. Here the emperors Septimius Severus and Constantius Chlorus died.

EBURŌNES, a German people who crossed the Rhine and settled in Gallia Belgica, between the Rhine and the Mosa (*Maas*).

ĔBŬSUS or ĔBŪSUS (*Iviza*), island off the E. coast of Spain, reckoned by some writers among the Baleares.

ECBĂTĂNĂ (*Hamadan*), great city, situated near Mt. Orontes, was the capital of the Median kingdom, and afterwards the summer residence of the Persian and Parthian kings. *Cf.* Herodotus, bk. i.

ECCLESIA, the general assemply of the citizens of Athens, in which they met to discuss and determine upon matters of public interest. The place in which the assemblies were anciently held was the Agora. Afterwards they were transferred to the Pnyx, and at last to the great theatre of Dionysus. The right of convening the Ecclesia

was vested in the prytanes or presidents of the Boule. [BOULE.] The Ecclesia met ordinarily 4 times in every prytany. The Ecclesia alone could pass laws.

ECHĔDŎRUS, a small river in Macedonia, flowing through Mygdonia, and falling into the Thermaic Gulf.

ĔCHĔMUS, king of Arcadia, slew HYLLUS in single combat.

ĔCHIDNA, a monster, half woman and half serpent, became by Typhon the mother of the Chimaera, of the many-headed dog Orthus, of the hundred-headed dragon who guarded the apples of the Hesperides, of the Colchian dragon, of the Sphinx, of Cerberus (hence called *Echidnēus canis*), of Scylla, of Gorgon, of the Lernaean Hydra (*Echidna Lernaea*), of the eagle which consumed the liver of Prometheus, and of the Nemean lion. She was killed in her sleep by Argus.

ĔCHĪNĂDES, a group of small islands at the mouth of the Achelous, belonging to Acarnania, said to have been formed by the alluvial deposits of the Achelous. They appear to have derived their name from their resemblance to the echinus or sea-urchin. The largest of these islands was named Dulĭchium, and belonged to the kingdom of Ulysses, who is hence called Dulichius.

ĔCHĪŎN. 1. One of the heroes who sprang up from the dragon's teeth sown by Cadmus. He was the husband of Agave and father of Pentheus, who is hence called Echiōnĭdes. 2. Son of Hermes and Antianīra, took part in the Calydonian hunt, and in the expedition of the Argonauts.

ĔCHŌ, a nymph who used to keep Hera engaged by incessantly talking to her, while Zeus was sporting with the Nymphs. Hera, however, found out the trick that was played upon her, and punished Echo by changing her into an echo. Echo in this state fell in love with Narcissus; but as her love was not returned, she pined away in grief, so that there remained of her nothing but her voice.

ECLECTICS (lit. 'Choosers'), philosophers attached to no definite school.

ĔDESSA, ancient city in the N. of Mesopotamia, the capital of Osroene, and the seat of a kingdom from 137 B.C. to A.D. 216.

ĔDETĀNI or SĒDETANI, a people in Hispania Tarraconensis, E. of of the Celtiberi (modern S. *Aragon*, province of *Teruel*).

ĔDŌNI or ĔDŌNES, a Thracian people celebrated for their orgiastic worship of Bacchus; whence Edonis in the Latin poets signifies a female Bacchante, and Edonus is used as equivalent to Thracian.

ĔĔTION, king of Thebē, in Cilicia, and father of Andromache.

EGĔRĬA. [AEGERIA.]

EGESTA. [SEGESTA.]

EGNĀTĬA, town of Apulia, on the coast, called GNATIA by Horace. It was celebrated for its miraculous stone or altar, which of itself set on fire frankincense and wood; a prodigy which afforded amusement to Horace and his friends, who looked upon it as a mere trick.

Egnatia was situated on the high road from Rome to Brundisium, which from Egnatia to Brundisium bore the name of the Via Egnatia. The continuation of this road on the other side of the Adriatic from Dyrrhachium to Byzantium also bore the name of Via Egnatia. It was the great military road between Italy and the E.

EILITHYIA. [ILITHYIA.]

EIRĒNĒ. [IRENE.]

EISPHORA (εἰσφορά) = income tax (Athenian).

ĒLAEA, ancient city on the coast of Aeolis, in Asia Minor, subsequently served as the harbour of Pergamus.

ELAGABĂLUS, Roman emperor, A.D. 218–22, was born at Emesa about 205, and was called Elagabalus, or Heliogabalus, because in childhood he was made priest of the Syro-Phoenician Sun-god at Emesa, bearing that name. He obtained the purple at the age of 13, by the intrigues of his grandmother Julia Maesa, who gave out that he was the son of Caracalla. On his accession he took the name of M. Aurelius Antoninus. He was a prince of incredible folly, superstition, and vice. He was slain by the soldiers in 222, and was succeeded by his cousin Alexander Severus.

ĒLĂPHĒBŎLĬA, an Athenian festival in honour of Artemis.

ĒLĂTĒA. 1. Town in Phocis, situated near the Cephissus. 2. Town in Pelasgiotis, in Thessaly, near Gonni. 3. Or Elatria, town in Epirus, near the sources of the Cocytus.

ĒLATUS, one of the Lapithae, and father of Caeneus.

ĒLECTRA, i.e. the bright or brilliant one. 1. Daughter of Oceanus and Tethys, mother of Iris and the Harpies. 2. One of the 7 Pleiades. 3. Daughter of Agamemnon and Clytemnestra, also called Laodice, sister of Iphigenia and Orestes. After the murder of her father by her mother, she saved the life of her young brother Orestes. Electra then excited him to avenge the death of Agamemnon, and assisted him in slaying their mother Clytemnestra. [ORESTES.] After the death of the latter, Orestes gave her in marriage to his friend Pylades.—See Jebb's Introduction to the *Electra* of Sophocles.

ĒLECTRŸŎN, son of Perseus and Andromeda, and father of Alcmene, wife of Amphitryon, and mother of Hercules.

ĒLĔPHANTINĒ, an island in the Nile, with a city of the same name, opposite to Syene, and 7 stadia below the Little Cataract, was the frontier garrison of Egypt towards Ethiopia.

ĒLEUSIS, town and demus of Attica, situated N.W. of Athens, on the coast. It possessed a magnificent temple of Demeter, and gave its name to the great festival and mysteries of the Eleusinia. [DEMETER.] In 1924 a statue of Persephone was unearthed here, dating from 500 B.C. See Percy Gardner, *New Chapters in Greek History*, chap. xiii.

ĒLEUTHĔRĬA, a festival held in Samos, in honour of Eros.

ĒLĬCĬUS, a surname of Jupiter at Rome, because he was invoked to send down lightning.

ĒLIS, a country on the W. coast of Peloponnesus, bounded by Achaia on the N., Arcadia on the E., Messenia on the S., and the Ionian Sea on the W. It was divided into 3 parts: 1. Elis Proper or Hollow Elis, the N. part, watered by the Peneus, of which the capital was also called Elis. 2. Pisatis, the middle portion. [PISA.] 3. Triphylia, the S. portion, of which Pylos was the capital, lying between the Alpheus and the Neda.—In the heroic times we find the kingdom of Nestor and the Pelĭdae in the S. of Elis; while the N. of the country was inhabited by the Epeans, with whom some Aetolian tribes were mingled. On the conquest of Peloponnesus by the Heraclidae, the Aetolian chief Oxylus received Elis as his share of the conquest; and it was the union of his Aetolian and Dorian followers with the Epeans which formed the subsequent population of the country, under the general name of Eleans. Elis owed its importance in Greece to the worship of Zeus at Olympia. [OLYMPIA.] In consequence of this festival being common to the whole of Greece, the country of Elis was declared sacred, and its inhabitants possessed priestly privileges.

ĒLISSA. [DIDO.]

ĒLLOPĬA. 1. District in the N. of Euboea, with a town of the same name: the whole island of Euboea is sometimes called Ellopia. 2. Ancient name of the district about Dodona.

ELPĒNOR, one of the companions of Ulysses, metamorphosed by Circe into swine, and afterwards back into men. Intoxicated with wine, Elpenor one day fell asleep on Circe's roof, and broke his neck.

ĒLŬMĀIS, district of Susiana, which derived its name from the Elymaei or Elymi, a warlike and predatory people. They were probably among the most ancient inhabitants of the country N. of the head of the Persian Gulf: in the O.T. Susiana is called *Elam*.

ELŬMUS, natural son of Anchises, and brother of Eryx; one of the Trojans who fled from Troy to Sicily.

ĒLŬSIUM, the Elysian fields. In Homer Elysium forms no part of the realms of the dead; he places it on the W. of the earth, near Ocean, and describes it as a happy land, where there is neither snow, nor cold, nor rain. Hither favoured heroes, like Menelaus, pass without dying, and live happy under the rule of Rhadamanthus. In the Latin poets Elysium is part of the lower world, and the residence of the shades of the Blessed.

ĒMĂTHĬA, district of Macedonia between the Haliacmon and the Axius. The poets give the name of Emathis to the whole of Macedonia, and sometimes even to Thessaly.—*Cf.* Milton's sonnet 'The Great Emathian Conqueror' (=Alexander the Great).

ĒMĂTHĬDES, the 9 daughters of Pierus, king of Emathia.

ĒMĒSA, or EMĪSA, city of Syria, on the E. bank of the Orontes, the native city of Elagabalus.

EMPĔDŎCLĒS, philosopher of Agrigentum in Sicily, flourished about 444 B.C. He was learned and eloquent; and, on account of his success in curing diseases, was reckoned a magician. One tradition relates that he threw himself into the flames of Mt. Aetna, that by his sudden disappearance he might be believed to be a god; but it was added that the volcano threw up one of his sandals, and thus revealed the manner of his death. His works were all in verse; and some fragments of them have come down to us. Empedocles was chosen as a model by Lucretius. The best account of this writer is given in Prof. Burnet's *Early Greek Philosophy*, chap. v, where the fragments are translated into English.

EMPORIAE (*Ampurias*), one of the oldest Greek colonies, established in the N.E. of Spain.

EMPŪSA, monstrous spectre, which devoured human beings.

ENCĔLĂDUS, son of Tartarus and Ge (Earth), and one of the hundred-armed giants who made war upon the gods. He was killed by Zeus, who buried him under Mt. Aetna.

ENDŸMĬŌN, a youth renowned for his beauty and his perpetual sleep. As he slept on Mt Latmus, in Caria, his beauty warmed the cold heart of Selene (the Moon), who came down to him, kissed him, and lay by his side. His eternal sleep on Latmus is assigned to different causes; but it was generally believed that Selene had sent him to sleep that she might be able to kiss him.

ĔNĬPEUS, river in Thessaly. Poseidon assumed the form of the god of this river in order to obtain possession of Tyro. [TYRO.]

ENNA or HENNA, an ancient town of the Siculi, in Sicily, on the road from Catana to Agrigentum, said to be the centre of the island. It was surrounded by fertile plains and was one of the chief seats of the worship of Demeter. According to later tradition, it was in a flowery meadow near this place that Pluto carried off Proserpine.

ENNĬUS, Q., Roman poet, was born at Rudiae, in Calabria, 239 B.C. He was a Greek by birth, but a subject of Rome, and served in the Roman armies. In 204 Cato, who was then quaestor, found Ennius in Sardinia, and brought him in his train to Rome. In 180 Ennius accompanied M. Fulvius Nobilior during the Aetolian campaign, and shared his triumph. Through the son of Nobilior, Ennius, when far advanced in life, obtained the rights of a Roman citizen. He died 169, at the age of 70, and was buried in the sepulchre of the Scipios. Ennius was regarded by the Romans as the father of their poetry, but all his works are lost with the exception of a few fragments. His most important work was an epic poem in dactylic hexameters, entitled *Annales*, being a history of Rome, from the earliest times to his own day. *Cf.* Prof. Mackail's *Latin Literature*, chap. i; Tyrrell, *Latin Poetry*, pp. 30–5.

ENNŎDĬUS, Latin rhetorician and poet 5th century A.D. *Cf.* Dill, *Roman Society*, p. 326.

ĒNŸĂLĬUS, the Warlike, frequently occurs in the *Iliad* (never in the *Odyssey*) as an epithet of Ares, the war god. At a later time

Enyalius and Ares were distinguished as 2 different gods of war. The name is evidently derived from ENYO.

ĒNYŌ, the goddess of war, who accompanied Ares in battles Respecting the Roman goddess of war, see BELLONA.

EŌS, in Latin Aurōra, the goddess of the dawn, daughter of Hyperion and Thia or Euryphassa; or of Pallas, according to Ovid. At the close of every night she rose from the couch of her spouse Tithonus, and in a chariot drawn by swift horses ascended up to heaven from the river Oceanus, to announce the coming light of the sun. She carried off several youths distinguished for their beauty, such as ORION, CEPHALUS, and TITHONUS, whence she is called by Ovid *Tithonia conjux*. She bore Memnon to Tithonus.

ĒŌUS, the morning star. [LUCIFER.]

ĒPĂMĪNONDAS, Theban general and statesman, son of Polymnis, was born and reared in poverty, though his blood was noble. He saved the life of Pelopidas in battle, 385 B.C., and lived in close friendship with him afterwards. After the Spartans had been expelled from Thebes, 379, Epaminondas took an active part in public affairs. He defeated the Spartans at Leuctra (371 B.C.), which destroyed the Spartan supremacy in Greece. Four times he successfully invaded Peloponnesus at the head of the Theban armies. In the last of these campaigns he defeated the Spartans at Mantinēa; but, in the full career of victory, died He is said to have fallen by the hands of Gryllus, the son of Xenophon. Epaminondas was one of the greatest men of Greece. He raised Thebes to the supremacy of Greece, which she lost almost as soon as he died. Both in public and in private life he was distinguished by his integrity.

ĒPĂPHUS, son of Zeus and Io, born on the river Nile. He became king of Egypt, and built Memphis.

ĒPĒUS, son of Panopeus, and builder of the Trojan horse.

ĒPHĒBI, an Atheman term for youths over 16.

ĒPHĒSUS, the chief of the 12 Ionian cities on the coast of Asia Minor. In the plain beyond its walls stood the celebrated temple of Artemis, built in the 6th century B.C. After being burnt down by Herostratus in the night on which Alexander the Great was born (356 B.C.), it was restored by the joint efforts of all the Ionian states, and was one of the wonders of the world With the rest of Ionia, Ephesus fell under the power successively of Croesus, the Persians, the Macedonians, and the Romans. It was always very flourishing. In the early history of the Christian Church it is conspicuous as having been visited both by St Paul and St. John.

ĒPHĪALTĒS. 1. One of the Aloïdae. [ALOEUS.] 2. A Malian, who in 480 B.C., when Leonidas was defending the pass of Thermopylae, guided a body of Persians over the mountain path, and thus enabled them to fall on the rear of the Greeks. 3. An Athenian statesman, and a friend and partisan of Pericles.

EPHORS (*overseers*), a board of 5 members at Sparta, exercising almost sovereign power.

ĒPHŸRA, the ancient name of Corinth.

ĒPICASTĒ, commonly called JOCASTE.

ĒPĪCHARMUS, chief comic poet among the Dorians, born in the island of Cos, about 540 B.C., was carried to Megara in Sicily in his infancy, and spent the latter part of his life at Syracuse at the court of Hieron. He died at the age of 90. Epicharmus gave to comedy a new form, and introduced a regular plot.

ĒPICTĒTUS, of Hierapolis in Phrygia, Stoic philosopher, was a freedman of Epaphroditus. Being expelled from Rome by Domitian, he took up his residence at Nicopolis in Epirus. He did not leave any works behind him; and the short manual (*Enchiridion*) which bears his name was compiled from his discourses by his pupil Arrian. His manual has been Englished by George Long; also in Loeb Library; Oxford Translations; and Everyman's Library.

ĒPĪCŪRUS, Greek philosopher, was born B.C. 342, in the island of Samos, and took up his permanent residence at Athens in 306. Here he purchased the garden, afterwards so noted, in which he established the philosophical school, called after him the Epicurean He died in 270, at the age of 72, after a long and painful illness, which he endured with truly philosophical patience and courage. He taught that the *summum bonum*, or highest good, is happiness. The happiness he taught his followers to seek was not sensual enjoyment, but peace of mind as the result of the cultivation of all the virtues. According to the teaching of his school virtue should be practised *because* it leads to happiness; whereas the Stoics teach that virtue should be cultivated for its own sake. In the physical part of his philosophy he followed the atomistic doctrines of Democritus and Diagoras. The pupils of Epicurus were very numerous, and were excessively devoted to him. His system has been attacked, partly because after the days of Epicurus men who professed to be his followers gave themselves over to mere sensual enjoyment, and partly because it was really founded on an erroneous principle, in making virtue dependent upon consequent happiness. A good account of his teaching is given by Erdmann, *History of Philosophy*, vol. i (E.T.), § 96; Benn, *Greek Philosophers*, vol. ii, chap. ii. See Cyril Bailey's ed. of the extant remains with trans. and notes, 1926; also Bailey, *The Greek Atomists and Epicurus*, 1928.

ĒPĪDAMNUS. [DYRRHACHIUM.]

ĒPĪDAURUS, town in Argolis on the Saronic Gulf, formed, with its territory Epidauria, a district independent of Argos, and not included in Argolis till the time of the Romans. It was the seat of the worship of Aesculapius, whose temple was situated about 5 miles from the town. The remains of the fine theatre (4th century B.C.) at Epidaurus are well preserved. See Frazer's *Pausanias*, vols. iii and v. (See Fig. 9.)

ĒPĪGŎNI, that is, 'the Descendants,' the name of the sons of the 7 heroes who perished before Thebes. [ADRASTUS.] Ten years after the death of those heroes, the Epigoni marched against Thebes, which they took and razed to the ground. The names of the Epigoni

are not the same in all accounts; but the common lists contain Alcmaeon, Aegialeus, Diomedes, Promachus, Sthenelus, Thersander, and Euryalus.

ĒPĪMĒNĪDĒS, poet and prophet of Crete, whose history is, to a great extent mythical. There is a legend that when a boy he was sent out by his father in search of a sheep; and that, seeking shelter from the heat of the midday sun, he went into a cave, and there fell into a deep sleep, which lasted 57 years. On waking and returning home, he found that his younger brother had grown an old man. His visit to Athens, however, is an historical fact, and determines his date. The Athenians, who were visited by a plague in consequence of the crime of Cylon, invited Epimenides to undertake the purification of the city. Epimenides accordingly came to Athens, about 596 B.C., and performed the desired task by certain mysterious rites and sacrifices. Many works were attributed to him by the ancients, and the Apostle Paul has preserved (Titus i 12) a celebrated verse of his against the Cretans.

ĒPĪMĒTHEUS. [PROMETHEUS and PANDORA.]

ĒPĪPHANES, a surname of Antiochus IV, king of Syria.

ĒPĪRUS, that is, 'the mainland,' a country in the N W. of Greece, so called to distinguish it from Corcyra. Homer gives the name of Epirus to the whole of the W. coast of Greece, thus including Acarnania in it. Epirus was bounded by Illyria and Macedonia on the N., by Thessaly on the E., by Acarnania and the Ambracian Gulf on the S., and by the Ionian Sea on the W. Its inhabitants were numerous. They appear to have been a mixture of Pelasgians and Illyrians. The ancient oracle of Dodona in the country was of Pelasgic origin. Epirus contained 14 different tribes. Of these the most important were the CHAONES, THESPROTI, and MOLOSSI, who gave their names to the 3 principal divisions of the country, Chaonia, Thesprotia, and Molossia The different tribes were originally governed by their own princes. The Molossian princes, who traced their descent from Pyrrhus, son of Achilles, subsequently acquired the sovereignty over the whole country, and took the title of kings of Epirus. The most celebrated of these was PYRRHUS, who carried on war with the Romans. [See *Epirus* by G. N. Cross, 1932.]

EPITAPH OF ABERCĪUS, a Greek inscription composed before the year 216 by Abercius, Bishop of Hierapolis in Phrygia It is of great importance in connection with the sacramental system of the Christian Church.

ĒPŎNA, goddess of horses and grooms.

ĒPŎPEUS, son of Poseidon and Canace, king of Sicyon. He carried away from Thebes Antiope, daughter of Nycteus, who made war on Epopeus, but was killed. Epopeus was eventually slain by Lycus. [ANTIOPE; LYCUS]

ĒPŎRĒDĪA (*Ivrea*), town in Gallia Cisalpina, on the Duria, in the territory of the Salassi, colonized by the Romans, 100 B.C.

ĒQUUS TŪTĪCUS or AEQUUM TŪTĪCUM, small town of the Hirpini, in Samnium, 21 miles from Beneventum.

ĒRĂNA, town near M. Amanus, the chief seat of the Eleutherocilices, in the time of Cicero.

ĒRĂSISTRĂTUS, physician and anatomist, a native of Iulis, in the island of Ceos, flourished from 300 to 260 B.C., and was the founder of a medical school at Alexandria.

ĒRĂTŌ, one of the Muses. [MUSAE.]

ĒRĂTOSTHĒNĒS, of Cyrene, born 276 B.C., was placed by Ptolemy Euergetes over the library at Alexandria. He died at Alexandria at the age of 80, about 196 B.C., of voluntary starvation, having lost his sight, and being tired of life. He was a man of extensive learning, and wrote on almost all the branches of knowledge then cultivated—astronomy, geometry, geography, philosophy, history, and grammar His works have perished, with the exception of some fragments. His most celebrated work was a systematic treatise on geography, of which Strabo made great use.—See Tozer, *History of Ancient Geography*, p. 180.

ĒRĒBUS, son of Chaos, begot Aether and Hemĕra (Day) by Nux (Night), his sister. The name signifies darkness, and is applied to the dark space through which the shades pass into Hades.

ĒRECHTHĒUM. [ERICHTHONIUS.]

ĒRETRIĂ, town of Euboea, situated on the Euripus, with a harbour, Porthmus, was founded by the Athenians, but had a mixed population, among which was a considerable number of Dorians. Its commerce and navy raised it in early times to importance; it contended with Chalcis for the supremacy of Euboea; and it planted colonies in Macedonia and Italy. It was destroyed by the Persians, 490 B.C., and its inhabitants were enslaved.

ĒRICHTHŌNIUS. 1. ERICHTHONIUS or ERECHTHEUS I, son of Hephaestus. Athena reared the child without the knowledge of the other gods, and entrusted him to Agraulus, Pandrosus, and Herse, concealed in a chest, which they were forbidden to open But disobeying the command, they saw the child in the form of a serpent or entwined by a serpent, whereupon they were seized with madness, and threw themselves down the rock of the Acropolis. Erichthonius became king of Athens, and was succeeded in the kingdom by his son Pandion. He introduced the worship of Athena, instituted the festival of the Panathenaea, and built a temple of Athena on the Acropolis. He was the first who used a chariot with 4 horses, for which reason he was placed among the stars as Auriga. He was worshipped as a god after his death: and a temple, called the Erechtheum, was built to him on the Acropolis. 2. ERECHTHEUS II, grandson of the former, and son of Pandion, whom he succeeded as king of Athens. He was father of Cecrops, Procris, Creusa, Chthonia, and Orithyia. In the war between the Eleusinians and Athenians, Eumolpus, the son of Poseidon, was slain; whereupon Poseidon demanded the sacrifice of one of the daughters of Erechtheus. When one was drawn by lot, her 3 sisters resolved

to die with her; and Erechtheus himself was killed by Zeus with a flash of lightning at the request of Poseidon.

ĒRĪDĀNUS, river god, on whose banks amber was found. The Electrides Insulae or 'Amber Islands' are placed at the mouth of the Padus (*Po*), and here Phaethon was struck by the lightning of Zeus. [PADUS.]

ĒRĪGŎNĒ, daughter of Icarius, beloved by Bacchus.

ĒRINNA, Greek poetess, who died at the age of 19. The opinion, deriving from Suidas, that she was contemporary with Sappho, has been abandoned. She probably lived on the island of Telos, and was a contemporary of Theocritus and Asclepiades, who praised her poetry. Three epigrams of hers are preserved in the *Greek Anthology*, but her fame rests also on a poem to the memory of Baucis, called *The Distaff*. See J. U. Powell, *New Chapters in the History of Greek Literature*, 1933.

ĒRĪNŸES. [EUMENIDES.]

ĒRĪPHŸLĒ, daughter of Talaus, wife of Amphiaraus, and mother of Alcmaeon. [AMPHIARAUS; ALCMAEON.]

ĒRIS, in Latin Discordia, the goddess of Discord, the friend and sister of Ares, who delighted with him in the tumult of war. It was Eris who threw the apple into the assembly of the gods, the cause of so much suffering and war. [PARIS.]

ĒRŌS, in Latin Amor, or Cupīdo, the god of love, son of Aphrodite, by either Ares, Zeus, or Hermes. He was represented as a beautiful but wanton boy. His arms consist of arrows, which he carries in a golden quiver, and of torches which no one can touch with impunity. Eros is further represented with golden wings, and as fluttering about like a bird. His eyes are sometimes covered, so that he acts blindly. He is the usual companion of his mother, Aphrodite ANTEROS, literally, *return-love*, is usually represented as the god who punishes those who do not return the love of others: thus he is the avenging Eros, or a *deus ultor*. But in some accounts he is described as a god opposed to Eros and struggling against him. Respecting the connection between Eros and Psyche, see PSYCHE. The later poets speak of a number of Erotes.

ĒRŸMANTHUS. 1. Mountain in Arcadia, celebrated in mythology as the haunt of the savage Erymanthian boar destroyed by Hercules. [HERCULES.] The Arcadian nymph Callisto, who was changed into a she-bear, is called *Erymanthis ursa* and her son Arcas *Erymanthidis ursae custos*. [ARCTOS.] 2. River in Arcadia, rising in the above-mentioned mountain, and falling into the Alpheus.

ĒRŸSICHTHŌN, son of the Thessalian king Triopas, who cut down trees in a grove sacred to Demeter, for which he was punished with a fearful hunger, that caused him to devour his own flesh.

ĒRYTHRAE, one of the 12 Ionian cities of Asia Minor.

ĒRYTHRAEUM MARE, the name originally of the whole expanse of sea between Arabia and Africa on the W. and India on the E., including its two great gulfs (the *Red Sea* and *Persian Gulf*). In

this sense it is used by Herodotus. Afterwards the parts of these seas were distinguished, the main body of the sea being called Indicus Oceanus, the *Red Sea* Arabicus Sinus, the *Persian Gulf* Persicus Sinus. The name Erythraeum Mare was generally used as identical with Arabicus Sinus, or the corresponding genuine Latin term, Mare Rubrum (*Red Sea*).

ĒRYX (*S. Giuliano*). 1. Mountain in the N.W. of Sicily, near Drepanum. On the summit stood an ancient temple of Aphrodite, said to have been built by Eryx, king of the Elymi, or, according to Virgil, by Aeneas, but more probably by the Phoenicians, who introduced the worship of Aphrodite into Sicily. Hence the goddess bore the surname Erycina, under which name her worship was introduced at Rome about the beginning of the second Punic war 2. A son of Poseidon and Aphrodite, worshipped on Eryx.

ĒTĒOCLĒS, son of Oedipus and Jocasta. After his father's flight from Thebes, he and his brother Polynices undertook the government of the city; but disputes having arisen between them, Polynices fled to Adrastus, who then brought about the expedition of the Seven against Thebes. Eteocles and Polynices perished in single combat. See Aeschylus, *Seven Against Thebes*, and the *Oedipus* of Sophocles.

ĒTĒSĪAE, the Etesian Winds, derived from ἔτος, 'year,' signified any periodical winds, but more particularly the northerly winds which blow in the Aegaean for 40 days from the rising of the dog star.

ĒTRŪRĪA, ĒTRŪRĪA, or TUSCĪA, called by the Greeks Tyrrhēnīa, a country in central Italy. The inhabitants were called by the Romans Etrusci or Tusci, by the Greeks Tyrrheni or Tyrseni, and by themselves Rasena. The origin of the Etruscans is uncertain: possibly they were of Pelasgian stock. See Dennis, *Cities of Etruria* The government was a close aristocracy, and was confined to the family of the Lucumones, who united in their own persons the ecclesiastical as well as the civil functions. The people appear to have been in a state of serfdom. A meeting of the confederacy of the 12 states was held annually in the spring, at the temple of Voltumna, near Volsinii. The Etruscans were a highly civilized people, and from them the Romans borrowed many of their religious and political institutions. The 3 last kings of Rome were Etruscans, and they left in the city enduring traces of Etruscan power. The later history of the Etruscans is a struggle against Rome, to which they became subject, after their decisive defeat by Cornelius Dolabella in 283 B.C. In 91 they received the Roman franchise. The military colonies established in Etruria by Sulla and Augustus destroyed the national character of the people, and the country thus became Romanized.

EUBOEA (*Negropont*), the largest island of the Aegaean Sea, about 90 miles in length, lying along the coasts of Attica, Boeotia, and the S. part of Thessaly, from which countries it is separated by the Euboean Sea, called the Euripus in its narrowest part. In Homer the inhabitants are called Abantes. In the N. of Euboea dwelt the

Histiaei; below these were the Ellopii, and in the S. were the Dryopes The centre of the island was inhabited chiefly by Ionians. It was in this part of Euboea that the Athenians planted the colonies of CHALCIS and ERETRIA, which were the 2 most important cities in the island. After the Persian wars, Euboea became subject to the Athenians Since Cumae, in Italy, was a colony from Chalcis, in Euboea, the adjective *Euboicus* is used by the poets in reference to the former city.

EUCLIDĒS. 1. Mathematician, lived at Alexandria in the time of the first Ptolemy, 323-283 B.C., and was the founder of the Alexandrian mathematical school. It was his answer to Ptolemy, who asked if geometry could not be made easier, that there was 'no royal road.' Of the works attributed to Euclid, several are still extant, of which by far the most noted is the *Elements*. [See Todhunter's edition in Everyman's Library.] 2. Of Megara, one of the disciples of Socrates, quitted Athens on the death of Socrates (399 B.C.), and took refuge in Megara, where he founded a school, distinguished by the cultivation of dialectics.

EUDĒMUS, Greek philosopher; distinguished pupil of Aristotle, and author of the (still extant) *Eudemian Ethics*.

EUDOXUS, of Cnidus, astronomer and geometer, lived about 366 B.C. He studied at Athens and in Egypt. He had an observatory at Cnidus. He is said to have been the first who taught in Greece the motions of the planets. His works are lost.

EUERGĒTĒS, the 'Benefactor,' a title of honour conferred by the Greek states upon those from whom they had received benefits [PTOLEMAEUS.]

EUHĒMĒRUS, a Sicilian, who lived at the court of Cassander, in Macedonia, about 316 B.C., and the author of a work called the *Sacred History*, in which he attempted to show that all the ancient myths were genuine historical events. He represented the gods as originally men who had distinguished themselves and who after their death received divine worship from the grateful people. The word 'euhemerism' is derived from his name.

EULAEUS, river in Susiana, rising in Great Media, passing E. of Susa, and falling into the head of the Persian Gulf Some of the ancient geographers make the Eulaeus fall in to the Choaspes.

EUMAEUS, faithful swineherd of Ulysses. (See Homer's *Odyssey*.)

EUMĒNĒS. 1. Of Cardia, served as private secretary to Philip and Alexander, and on the death of the latter (323 B.C.), obtained the government of Cappadocia, Paphlagonia, and Pontus. He was put to death, 316, by Antigonus. He was a great general and statesman. 2. King of Pergamum, reigned 197–159 B.C. [PERGAMUM, 2.]

EUMĒNIDES, also called Ērinyes, and by the Romans Furiae or Dirae, the Avenging Deities. The name Erinyes is the more ancient one; the form Eumenides, which signifies 'the well-meaning,' or 'soothed goddesses,' is a euphemism, because people dreaded to call

these goddesses by their real name. It was said to have been first given them after the acquittal of Orestes by the Areopagus, when the anger of the Erinyes had been soothed. They are represented as the daughters of Earth or of Night, and as winged maidens, with serpents twined in their hair, and with blood dripping from their eyes. They dwelt in the depths of Tartarus. With later writers their number is usually 3, and their names are Tisiphŏne, Alecto, and Megaera. They punished men both in this world and after death. The sacrifices offered to them consisted of black sheep and nephalia, i.e. a drink of honey mixed with water. The crimes which they punished were disobedience towards parents, violation of the respect due to old age, perjury, murder, violation of the laws of hospitality, and improper conduct towards supplants.—See Aeschylus, *Eumenides*. *Cf.* Lawson, *Modern Greek Folklore and Ancient Greek Religion*, p. 148.

EUMOLPUS (that is, 'the good singer'), in Greek myth the son of Poseidon and Chiŏne, the daughter of Boreas. As soon as he was born he was thrown into the sea by his mother, who was anxious to conceal her shame, but was preserved by his father Poseidon, who had him educated in Ethiopia by his daughter Benthesicyma. After dwelling for a time in Ethiopia, and afterwards at the court of the Thracian king Tegyrius, he came to Eleusis in Attica. He joined the Eleusinians in an expedition against Athens, but was slain by Erechtheus. Eumolpus was regarded as the founder of the Eleusinian mysteries, and as the first priest of Demeter and Dionysus His family, the Eumolpidae, continued till the latest times the hereditary priests of Demeter at Eleusis.

EUNUS, a Sicilian slave, the leader of the Sicilian slaves in the Servile War (134–132 B.C.).

EUPATRĪDAE, the members of the Athenian nobility.

EUPHĒMUS, son of Poseidon, and ancestor of Battus I.

EUPHORBUS, son of Panthous, one of the bravest of the Trojans, slain by Menelaus, who dedicated his shield in the temple of Hera, near Mycenae. Pythagoras asserted that he had once been Euphorbus, and in proof of his assertion took down at first sight the shield from the temple of Hera.

EUPHORIŌN, of Chalcis in Euboea, grammarian and poet, was the librarian of Antiochus the Great in 221 B.C. All his works are lost.

EUPHRĀNOR, statuary and painter, was a native of Corinth, but practised his art at Athens about 336 B.C.

EUPHRĀTĒS, river of Asia, consists in its upper course of 2 branches, both of which rise in the mountains of Armenia. The northern branch is the true Euphrates: the southern was called by the ancients the Arsanias. After their junction the river breaks through the main chain of the Taurus between Melitene and Samosata, and then flows through the plain of Babylonia, till it joins the Tigris about sixty miles above the head of the Persian Gulf.

EUPHRŎSŸNĒ, one of the CHARITES.

EUPŎLIS, Athenian poet of the old comedy, contemporary of Aristophanes, was born about 446 B.C., and died about 411. The story that Alcibiades threw him into the sea out of revenge is not true.

EURĬPĬDĒS, tragic poet, was born at Salamis, 480 B.C., on the very day that the Greeks defeated the Persians off that island, whither his parents had fled from Athens on the invasion of Xerxes. In his youth he cultivated gymnastic pursuits, and won the prize at the Eleusinian and Thesean contests. He studied philosophy under Anaxagoras, and rhetoric under Prodicus. He lived on intimate terms with Socrates, and traces of the teaching of Anaxagoras have been remarked in many passages of his plays. In 441 he gained for the first time the first prize, and he continued to exhibit plays until 408, the date of the *Orestes*. Soon after this he left Athens for the court of Archelaus, king of Macedonia, where he died in 406, at the age of 75. Euripides in his tragedies brought down the ancient heroes and heroines to the ordinary standard of men and women. He represented men, according to an oft-quoted dictum, 'not as they ought to be, but as they are.' Hence the preference given to his plays by the practical Socrates. His great excellency is the tenderness and pathos with which some of his characters are invested. Euripides was undoubtedly a *rationalist;* and his aim, in many of his plays, was to pour scorn on the popular religion of his time. 18 of his tragedies are extant, if we omit the *Rhesus*, which is probably spurious. There are admirable verse translations by A. S. Way and Prof. Gilbert Murray. The fragments have been edited by A. S. Hunt (1912). Fragments of some 55 plays are extant, and of the *Hypsipyle* about 300 lines exist out of a total of 1,700 (discovered at Oxyrhynchus, 1906). Specimens are given in English by Prof. Murray in his *Athenian Drama: Euripides* (appendix on the lost plays); and fragments of a tetralogy—*Alcmena, Temenus, Temenides*, and *Archelaus*—have been published with translation by R. J. Walker, *The Macedonian Tetralogy*, 1920. See also Verrall, *Euripides the Rationalist*. (See Fig. 29.)

EURĬPUS, any part of the sea where the ebb and flow of the tide were remarkably violent, is the name especially of the narrow strait which separates Euboea from Boeotia.

EURŌPA, daughter of the Phoenician king, Agenor (or, according to the *Iliad*, daughter of Phoenix). Her beauty charmed Zeus, who assumed the form of a bull and mingled with the herd as Europa and her maidens were sporting on the sea-shore. Encouraged by his tameness, Europa ventured to mount his back; whereupon the god rushed into the sea, and swam with her to Crete. Here she became by Zeus the mother of Minos, Rhadamanthus, and Sarpēdon.

EURŌTAS, the chief river in Laconia, on which Sparta stood.

EURUS, the S.E. wind; the Latin Volturnus.

EURŸBĂTĒS, the herald of Ulysses, whom he followed to Troy.

EURŸBĂTŌS, an Ephesian, whom Croesus sent to the Peloponnesus

to hire mercenaries for him in his war with Cyrus. He, however, went over to Cyrus, and betrayed Croesus. In consequence of this treachery, his name passed into a proverb amongst the Greeks.

EURYCLĒA, the nurse of Odysseus; she recognized him, though disguised as a beggar, on his return from Troy after 20 years' wandering.—See Homer's *Odyssey*.

EURŸDĪCĒ. 1. Wife of Orpheus. [ORPHEUS; ARISTAEUS.] 2 The name of several Illyrian and Macedonian princesses. The most celebrated was the wife of Philip Arrhidaeus, who succeeded Alexander the Great. She was put to death by Olympias, 317 B.C.

EURŸLŎCHUS, a companion of Ulysses, escaped when his friends were metamorphosed into swine. [CIRCE.]

EURŸMĔDON. 1. Son of Thucles, an Athenian general in the Peloponnesian war. 2. A small river in Pamphylia, celebrated for the victory which Cimon gained over the Persians (469 B.C.).

EURŸMUS, father of the seer Telemus, hence called Eurŷmĭdes.

EURŸNŎMĒ, daughter of Oceanus, and mother of Leucothoë.

EURŸPON, otherwise called Eurŷtĭon, grandson of Procles, was the third king of that house at Sparta, and thenceforward gave it the name of Eurypontidae.

EURŸPŸLUS. 1. Son of Euaemon, and one of the bravest of the Greek heroes before Troy. 2. Son of Poseidon and Astypalaea, king of Cos, killed by Hercules.

EURYSTHĔNES and PROCLES, the twin sons of Aristodemus, born before their father's return to Peloponnesus and occupation of his allotment of Laconia. He died immediately after the birth of his children, and in accordance with the oracle at Delphi both were made kings, but the precedence given to Eurysthenes and his descendants. From these 2 brothers the 2 royal families in Sparta were descended.

EURYSTHEUS. [HERCULES.]

EURŸTUS, king of Oechalia, and father of Iole. [HERCULES.]

EUSĔBĬUS, surnamed Pamphili to commemorate his friendship for Pamphilus, bishop of Caesarea. Eusebius was born in Palestine about A.D. 264, was made bishop of Caesarea about 315, and died about 340. He wrote in Greek. His greatest work is his *Ecclesiastical History* [translated from Burton's text (1838) by W. Bright (Oxford, 1881); also in Loeb Library]. His *Praeparatio Evangelica* contains valuable extracts from the ancient philosophers [edited with commentary and translation by E. H. Gifford, 5 vols 1903]. His *Chronicon* is likewise valuable to students of ancient history. It exists only in a Latin version by Jerome [edited by J. K. Fotheringham, 1923].

EUTERPĒ, one of the Muses. [MUSAE.]

EUTICHES, abbot of a monastery at Constantinople, and founder of the heresy called, after him, Eutichianism, that denies that there are two natures in Christ. Eutiches died about the year 450

EUTRĒSIS, ancient town of Boeotia, mentioned by Homer and said to have been the residence of Zethus and Amphion before they ruled over Thebes. Situated between Thespiae and Plataeae, with a temple and oracle of Apollo, who hence had the surname of Apollo Eutrēsites. The site of Eutresis has been identified of recent years (1924–5) and some remains of the Homeric city unearthed. See Goldman, *Excavations at Eutresis in Boeotia* (1931).

EUTRŎPĬUS, Roman historian, contemporary of Constantine the Great, Julian, and Valens, and the author of a brief compendium of Roman history in 10 books, from the foundation of the city to the accession of Valens, A.D. 364, to whom it is inscribed. This work is extant, and is drawn up with care.

ĒVADNĒ, daughter of Iphis, and wife of CAPANEUS.

EVĂGŎRAS, king of Salamis in Cyprus, from about 410 to 374 B.C. He was assisted by the Athenians against the Persians.

ĒVANDER, son of Hermes, by an Arcadian nymph. About 60 years before the Trojan war, Evander is said to have led a colony from Pallantium, in Arcadia, into Italy, and there to have built a town, Pallantēum, on the Tiber, at the foot of the Palatine Hill, which town was subsequently incorporated with Rome. Evander taught his neighbours the arts of peace and of social life, and especially the art of writing.

ĒVĒNUS. 1. (*Phidaris*), river of Aetolia, rising in Mt. Oeta, and flowing into the sea, 120 stadia W. of Antirrhium. It derived its name from Evenus, the father of Marpessa, who was carried off by Idas; and Evenus, being unable to overtake the latter, threw himself into the river, which was henceforth called after him. 2. River of Mysia, falling into the Sinus Elaïticus near Pitane.

ĒVĬUS, an epithet of Bacchus, given him from the animating cry *evoe*, in the festivals of the god.

FĂBĬI, ancient patrician gens at Rome. Its most important members are. 1. K. FABIUS VIBULANUS, 3 times consul, 484, 481, 479 B.C. In his third consulship he espoused the cause of the plebeians; but as his propositions were rejected by the patricians, he and his house resolved to quit Rome altogether. Accordingly, 306 Fabii marched with the consul at their head through the Carmental Gate, and proceeded to the banks of the Cremera, where they erected a fortress. Here they lived with their families and clients, and for 2 years continued to devastate the territory of Veii. They were at length destroyed by the Veientes in 477, on the 18th of June. The whole gens perished with the exception of one individual, from whom all the later Fabii were descended. 2. Q. FABIUS MAXIMUS, named Cunctator, from his caution in war. He was 5 times consul (233–209 B.C.). In 217, immediately after the defeat at Trasimenus, Fabius was appointed dictator. From this period, so long as the war with Hannibal was merely defensive, Fabius became the leading man at Rome. He avoided all direct encounter with the

enemy; moved his camp from highland to highland, where the Numidian horse and Spanish infantry could not follow him; watched Hannibal's movements, and cut off his stragglers and foragers. His enclosure of Hannibal in one of the upland valleys between Cales and the Vulturnus, and the Carthaginian's adroit escape by driving oxen with blazing faggots fixed to their horns, up the hillsides, are well-known facts. But at Rome and in his own camp the caution of Fabius was misinterpreted; and the people in consequence divided the command between him and M. Minucius Rufus, his master of the horse. Minucius was speedily entrapped, and would have been destroyed by Hannibal, had not Fabius hastened to his rescue. In the closing years of the second Punic war Fabius appears to less advantage. The war had become aggressive under a new race of generals. Fabius dreaded the political supremacy of Scipio, and was his opponent in his scheme of invading Africa. He died in 203. 3. C. FABIUS PICTOR, received the surname of Pictor, because he painted the walls of the temple of Salus, which the dictator C. Junius Brutus Bubulcus dedicated in 302. This is the earliest Roman painting of which we have any record. 4. Q. FABIUS PICTOR, grandson of the last, the most ancient writer of Roman history in prose. He served in the Gallic war, 225, and also in the second Punic war. His history, which was written in Greek, began with the arrival of Aeneas in Italy, and came down to his own time.

FĂBRĬCĬUS, the name of a Roman family the chief members of which were: 1. C. FABRICIUS, one of the most popular heroes in the Roman annals. He was consul 282 B.C., and two years afterwards was one of the Roman ambassadors sent to Pyrrhus at Tarentum to negotiate a ransom or exchange of prisoners. Pyrrhus used every effort to gain the favour of Fabricius; but the sturdy Roman rejected all his offers. In 278 Fabricius was consul a second time, when he sent back to Pyrrhus the traitor who had offered to poison him Negotiations were then opened, which resulted in the evacuation of Italy by Pyrrhus. He was censor in 275, and distinguished himself by the severity with which he repressed the growing taste for luxury. Ancient writers love to tell of the frugal way in which Fabricius and his contemporary Curius Dentatus lived on their hereditary farms. 2. L FABRICIUS, curator viarum in 62 B.C., built a new bridge of stone, connecting the city with the island in the Tiber, and called after him *pons Fabricius.*

FĂLĒRII or FĂLĒRĬUM, town in Etruria, situated on a height near Mt Soracte, was originally a Pelasgic town, but was afterwards one of the 12 Etruscan cities. Its inhabitants were called Falisci, and were regarded as of the same race as the Aequi, whence we find them often called Aequi Falisci. After a long struggle with Rome, the Faliscans yielded to Camillus, 394 B.C. The Faliscans revolted at the close of the first Punic war (241 B C.), when the Romans destroyed their city. A new town was built on the plain. The white cows of Falerii were valued at Rome for sacrifices.

FĂLERNUS AGER, district in the N. of Campania. It produced some of the finest wine in Italy.

FĀNUM FORTŪNAE (*Fano*), town in Umbria at the mouth of the Metaurus, with a celebrated temple of Fortuna.

FARFĂRUS or FĂBĂRIS (*Farfa*), river flowing across the region of the Sabini, near Rome. Often mentioned by the Latin writers.

FASCES, the Latin name for a bundle of rods enclosing an axe; the symbol of authority carried by the lictors before one of the higher magistrates. (See Fig. 30.)

FATES. [MOIRAE.]

FAUNUS in Latin myth; one of the oldest of Italian deities. He was worshipped as the protecting deity of agriculture and of shepherds, and also as a giver of oracles. After the introduction of the worship of the Greek Pan into Italy, Faunus was identified with Pan, and represented, like the latter, with horns and goat's feet. At a later time we find mention of Fauni in the plural. What Faunus was to the male sex, his wife Faula or Fauna was to the female. [BONA DEA.] Faunus gradually came to be identified with the Arcadian Pan, and the Fauni with the Greek Satyrs.

FAUSTA, CORNĒLĬA, daughter of the dictator Sulla, wife of Milo, and infamous for her adulteries.

FAUSTĪNA. 1. Senior, wife of Antoninus Pius, notorious for her licentiousness. 2. Junior, daughter of the elder Faustina, and wife of M. Aurelius, also notorious for her profligacy.

FĂVŌNĬUS, the Latin term for Zephyrus, the W. wind.

FĂVŌNĬUS, M., an imitator of Cato Uticensis, whose character and conduct he copied so servilely as to be nicknamed Cato's ape.

FEBRŪUS, ancient Italian divinity, to whom the month of February was sacred.

FĒLĪCĬTĀS, the personification of happiness, is frequently seen on Roman medals, in the form of a matron, with the staff of Mercury and a cornucopia.

FĒLIX, ANTŌNĬUS, procurator of Judaea, in the reigns of Claudius and Nero. He induced Drusilla, wife of the king of Emesa, to leave her husband; and she was still living with him in A.D. 60, when St. Paul preached before them both.

FENNI, savage people, reckoned by Tacitus among the Germans. They probably dwelt in the further part of E. Prussia, and were the same as the modern Finns.

FĔRĒTRĬUS, a surname of Jupiter, derived from *ferire*, to strike, for persons who took an oath called upon Jupiter to strike them if they swore falsely; or from *ferre* because he was the giver of peace.

FERĬAE, holidays (dedicated to the worship of a deity).

FĔRŌNĬA, ancient Italian divinity, whose sanctuary was at Terracina, near Mt. Soracte. At her festival a great fair was held, when the people used to offer her the first-fruits of their fields.

FESCENNĬUM, a town in Etruria, of Pelasgic origin. From this town the Romans derived the coarse Fescennine songs bandied about at harvest festivals and weddings.

FESTUS, PORCIUS, succeeded Felix as procurator of Judaea, in A.D. 62. It was he who bore testimony to the innocence of St. Paul, when he defended himself before him in the same year: Acts xxiv, xxv.

FESTUS, SEX. POMPĒIUS, Roman grammarian, in the 4th century of our era, the author of a dictionary or glossary of Latin words and phrases, of which a considerable portion is extant.

FĒTĬĀLES, a collegium of men (elected for life) whose duty it was 'to maintain the laws of international relationship.' The institution was universal in Italy.

FĪDĒNAE, sometimes Fīdēna (*Castel Giubileo*), ancient town in the land of the Sabines, 5 miles N.E. of Rome, situated on a hill, between the Tiber and the Anio. It is said to have been colonized by Romulus; but it was probably colonized by the Etruscan Veii, with which city we find it in alliance. It frequently revolted, and was frequently taken by the Romans. Its last revolt was in 438 B.C. It was destroyed by the Romans, but was afterwards rebuilt.

FĬDĒS, Roman goddess, personification of faithfulness.

FĬDĬUS, occurs in the expression *Medius Fidius*='So help me the god of truth.' This *Dius Fidius* (god of faith) was identified with a Sabine deity, Semo Sancus, and was later regarded as synonymous with Ζεὺς πίστιος. The *me-* was a demonstr. particle, like the *me-* in *mehercule, mecastor*.

FĪGŬLUS, P. NIGIDĬUS, Roman senator, and Pythagorean philosopher of high reputation, who flourished about 60 B.C.

FIMBRĬA, C. FLĀVĬUS. 1. Jurist and orator, consul 104 B.C. 2. Son of the preceding, and one of the most violent partisans of Marius and Cinna during the civil war with Sulla. In 86 B.C. he he was sent into Asia as legate of Valerius Flaccus, whom he induced the soldiers to put to death. He carried on war against Mithridates; but in 84 he was attacked by Sulla, and put an end to his life.

FLACCUS, FULVĬUS, the name of two distinguished families in the Fulvia and Valeria gentes. The best known are: 1. M. FULVIUS FLACCUS, friend of the Gracchi, consul 125 B.C., and one of the triumvirs for carrying out the agrarian law of Tib. Gracchus. He was slain, together with C. Gracchus, in 121. 2. L. VALERIUS FLACCUS, consul 100 B.C., with C. Marius, when he took part in subduing the insurrection of Saturninus. In 86 he was chosen consul in place of Marius, and was sent into Asia against Mithridates, but was put to death by his soldiers. [FIMBRIA.] 3. L. VALERIUS, native of Padua in the time of Vespasian. He wrote the *Argonautica*, an extant heroic poem, in 8 books, on the Argonauts. There is a translation by Mozley in the Loeb Library.

FLACCUS, HŎRĀTĬUS. [HORATIUS.]

FLAMĬNĬNUS, T. QUINTĬUS, consul 198 B.C., had the conduct of the war against Philip of Macedon, whom he defeated at the battle of Cynoscephalae, in Thessaly, in 197.

FLĀMĬNĬUS, C., consul for the first time 223 B.C., when he gained a victory over the Insubrian Gauls; and censor in 220, when he

executed 2 great works, which bore his name, viz. the Circus Flaminius and the Via Flaminia. In his second consulship (217) he was defeated and slain by Hannibal, at the battle of Trasimenus.

FLĀVĬA GENS, celebrated as the house to which the emperor Vespasian belonged. During the later period of the Roman empire, the name Flavius descended from one emperor to another, Constantius, the father of Constantine the Great, being the first in the series.

FLŌRA, Roman goddess of flowers and spring, whose annual festival, Floralia, was celebrated from the 28th of April till the 3rd of May, with extravagant merriment and lasciviousness.

FLŌRENTĬA (*Firenze, Florence*), town in Etruria, and subsequently a Roman colony, situated on the Arnus.

FLORIĀNUS, M. ANNĬUS, brother, by a different father, of the emperor Tacitus, on whose death he was proclaimed emperor at Rome, A.D. 276. He was murdered by his troops at Tarsus two months later, while marching against Probus.

FLŌRUS. 1. L. ANNAEUS, Roman historian, lived under Trajan and Hadrian, and wrote a summary of Roman history, which is extant, divided into 4 books, extending from the foundation of the city to the time of Augustus. 2 ANNAEUS, Roman poet of the 2nd century, author of three extant trochaic dimeters addressed to Hadrian, and of various epigrams in trochaic tetrameter. The *Pervigilium Veneris* has been attributed to him. [PERVIGILIUM VENERIS.] See *Minor Latin Poets* in the Loeb Library.

FONTĒIŌS, M., propraetor in Narbonese Gaul, between 76 and 73 B.C., accused in 69 of extortion in his province and defended by Cicero in an oration, part of which is extant.

FORMĬAE, ancient town in Latium, on the Appia Via. Near this place were numerous villas of the Roman nobles: of these the best known is the Formianum of Cicero, in the neighbourhood of which he was killed. The hills of Formiae produced good wine.

FORNAX, Roman goddess, who presided over baking the corn in the oven (*fornax*). Her festival was the Fornacalia.

FORTŪNA, called Τύχη (Tuchē) by the Greeks, the goddess of good luck, worshipped both in Greece and Italy. She was represented with different attributes. With a rudder, she was conceived as the divinity guiding the affairs of the world; with a ball, she represented the varying unsteadiness of fortune; with Plutus, or the horn of Amalthea, she was the symbol of the plentiful gifts of fortune. The emperor Trajan founded a temple in her honour.

FORTŪNĀTAE or -ŌRUM INSŪLAE, 'the Islands of the Blessed.' In Homer the Elysian fields were regarded as the abode of the favoured dead. [ĒLYSIUM.] In poems later than Homer, an island is spoken of as their abode; and the poets, and the geographers who followed them, placed it beyond the Pillars of Hercules. Hence when certain islands were discovered in the ocean, off the W. coast of Africa, the name Fortunatae Insulae was applied to them. They are now called the *Canary* and *Madeira* islands.

FŎRUM, an open space of ground, in which the public met for the transaction of public business, and for the sale and purchase of provisions. The number of fora increased at Rome with the growth of the city. They were level pieces of ground of an oblong form, and were surrounded by buildings, both private and public. The principal fora at Rome were: 1. FORUM ROMANUM, also called the Forum, and at a later time distinguished by the epithets *vetus* or *magnum*. It lay between the Capitoline and Palatine hills, and ran lengthwise from the foot of the Capitol or the Arch of Septimius Severus in the direction of the Arch of Titus. The Forum, in its widest sense, included the Forum properly so called, and the Comitium. The Comitium occupied the narrow or upper end of the Forum, and was the place where the patricians met in their comitia curiata: the Forum, in its narrower sense, was originally only a market-place, and was not used for any political purpose. At a later time, the Forum in its narrower sense was the place of meeting for the plebeians in their comitia tributa, and was separated from the Comitium by the Rostra or platform, from which the orators addressed the people. In the time of Tarquin the Forum was surrounded by a range of shops, probably of a mean character, but they gradually changed, and were eventually occupied by bankers and money-changers. As Rome grew in greatness, the Forum was adorned with statues of celebrated men, with temples and basilicae, and with other public buildings. See Middleton, *Remains of Ancient Rome*, vol. i, pp. 231–352. 2. FORUM JULIUM or FORUM CAESARIS built near the old Forum by Julius Caesar, because the latter was found too small for the transaction of public business. 3. FORUM AUGUSTI, built by Augustus, behind the Forum Julium. 4. FORUM NERVAE, was a small forum lying between the Temple of Peace and the fora of Julius Caesar and Augusta. It was built by Nerva. 5. FORUM TRAJANI, built by the emperor Trajan, between the forum of Augustus and the Campus Martius.—*Cf.* Middleton, *op. cit.*, vol. ii, pp. 24 *sqq.*

FORUM, several towns originally markets or places for administration of justice. 1. APPII, in Latium, on the Appia Via, in the midst of the Pontine marshes, 43 miles S.E. of Rome, founded by the censor Appius Claudius when he made the Appia Via. Here the Christians from Rome met the Apostle Paul. 2. JULII or JULIUM (*Fréjus*), Roman colony founded by Julius Casar, 44 B.C., in Gallia Narbonensis, on the coast; the birthplace of Agricola.

FOSSA or FOSSAE, a canal. 1. CLUILIA or CLUILIAE, a trench about 5 miles from Rome, said to have been the ditch with which the Alban king Cluilius protected his camp, when he marched against Rome in the reign of Tullus Hostilius. 2. DRUSIANA or DRUSĬNAE, a canal by which Drusus in 11 B.C. united the Rhine with the Yssel. 3. MARIANA or MARIANAE, a canal dug by command of Marius during his war with the Cimbri, in order to connect the Rhône with the Mediterranean. 4. XERXIS. See ATHOS.

FRANCI, i.e. 'the Free men,' confederacy of German tribes. After carrying on frequent wars with the Romans, they at length settled in Gaul, which they ruled under Clovis, A.D. 496.

FRENTĀNI, Samnite people dwelling on the coast of the Adriatic, from the river Sagrus on the N. (and almost as far N. as from the Aternus) to the river Frento on the S., from which they derived their name. They submitted to the Romans in 304 B.C.

FRĔTUM GADITĀNUM, the Straits of Gibraltar.

FRĔTUM GALLĬCUM, the English Channel.

FRĬSĬI, people in Germany, inhabiting the coast from the E. mouth of the Rhine to the Amisia (*Ems*). In the 5th century they joined the Saxones and Angli in their invasion of Britain.

FRONTĪNUS, SEX. JŪLĬUS, governor of Britain (A.D. 75–8), where he distinguished himself by the conquest of the Silures (q.v.). He was the author of two treatises that are still extant—one on the art of war, and another on the Roman aqueducts. [Text, with translation by C. E. Bennett, in Loeb Library.]

FRONTO, M. CORNĒLIUS, Roman rhetorician, born about A.D. 110. Lived mainly in Rome. Had an immense reputation in antiquity. Parts of his correspondence discovered in 1815; results disappointing. —His letters are translated in the Loeb Library.

FŪCĪNUS LACUS (*Lago di Celano* or *Lago Fucino*), lake in the centre of Italy and in the country of the Marsi, about 30 miles in circumference, into which all the mountain streams of the Apennines flowed To avoid the frequent flooding of this lake, the emperor Claudius constructed an emissarium or artificial channel for carrying off the waters of the lake into the river Liris. This emissarium is nearly perfect. it is almost 3 miles in length. For an account of the famous sea fight on this lake, read chap. xlix of Merivale's *History of the Romans*.

FULVĬA. 1. The mistress of Q. Curius, one of Catiline's conspirators, who divulged the plot to Cicero. 2. A daughter of M. Fulvius Bambalio of Tusculum, and successively the wife of P. Clodius, C. Scribonius Curio, and M. Antony; died 40 B.C.

FURIES. [EUMENIDES.]

GĂBĬI, town in Latium, a colony from Alba Longa; and the place, according to tradition, where Romulus was brought up. It was taken by Tarquinius Superbus, and was in ruins in the time of Augustus. The *cinctus Gabinus*, a mode of wearing the toga at Rome, appears to have been derived from this town. In its neighbourhood are the stone quarries, from which a part of Rome was built.

GĂBĪNĬUS, A., tribune of the plebs 66 B.C., when he carried a law conferring upon Pompey the command of the war against the pirates, and consul in 58, when he took part in the banishment of Cicero In the civil war he fought for Caesar. Died 48 B.C.

GĂDES (*Cadiz*), ancient town in Hispania Baetica, founded by the Phoenicians. Its inhabitants received the Roman franchise from Julius Caesar.

GAEA, or GĒ, called TELLUS by the Romans, the personification

of the earth, is described as the first being that sprang from Chaos, and gave birth to Uranus (Heaven), and Pontus (Sea). By Uranus she became the mother of the Titans, who were hated by their father Ge therefore concealed them in the bosom of the earth; and she made a large iron sickle, with which Cronos mutilated Uranus. Ge (or Tellus) was regarded by both Greeks and Romans as one of the gods of the nether world.

GAETŪLĬA, the interior of N. Africa.

GĀIUS, Roman jurist, who wrote under Antoninus Pius and M. Aurelius. One of his chief works was an elementary treatise on Roman law, entitled *Institutiones*, in 4 books, which was the chief text-book until the compilation of the *Institutiones* of Justinian. It was lost for centuries, until discovered by Niebuhr in 1816 at Verona. Best edition, Poste's (Oxford University Press).

GĂLĂTĒA, sea-nymph, daughter of Nereus and Doris. [ACIS.]

GĂLĂTĬA, a country of Asia Minor, composed of parts of Phrygia and Cappadocia. It derived its name from its inhabitants, who were Gauls that had invaded and settled in Asia Minor during the 3rd century B.C. They overran all Asia Minor within the Taurus, and exacted tribute from its princes; but Attalus I defeated them (230 B.C.), and compelled them to settle down within the limits of the country, thenceforth called Galatia, and also Graeco-Galatia and Gallograecia. The people of Galatia adopted to a great extent Greek habits and manners and religious observances, but preserved their own language. They retained their political divisions and forms of government. From the Epistle of St. Paul to the Galatians we learn that the Christian churches in Galatia consisted, in great part, of Jewish converts. See Ramsay, *The Church in the Roman Empire*.

GALBA, name of a distinguished family in the Sulpicia gens. 1. P. SULPICIUS GALBA, twice consul, 211 and 200 B.C., and carried on war against Philip, king of Macedonia. 2. SER. SULPICIUS GALBA, praised by Cicero for his oratory, praetor 151, when he treacherously murdered a large number of Lusitanians, and consul 144. 3. SER. SULPICIUS, Roman emperor, June A.D. 68 to January 69, was born 3 B.C. After his consulship he had the government of Gaul, 38, where he carried on a successful war against the Germans. Nero gave him, in 61, the government of Hispania Tarraconensis, where he remained for 8 years. When Nero was murdered Galba proceeded to Rome, where he was acknowledged as emperor. But his severity and avarice made him unpopular with the soldiers, by whom he was murdered, at the instigation of Otho.

GĂLĒNUS, CLAUDĬUS, commonly called Galen, next to Hippocrates the most celebrated of ancient physicians, born at Pergamum, A.D. 130. He was educated by his father Nicon, who, in consequence of a dream, chose for him the profession of medicine. This subject he first studied at Pergamum, afterwards at Smyrna, Corinth, and Alexandria. He practised in his native city, and at

Rome, where he attended the emperors M. Aurelius and L. Verus. He died about 200, at the age of 70. He wrote a great number of works on medical and philosophical subjects. His treatise on the *Natural Faculties* has been translated by A. J. Brock in the Loeb Library.

GĂLĒSUS, river in the S. of Italy, flowing into the Gulf of Tarentum through the meadows where the sheep grazed whose wool was so celebrated in antiquity.

GĂLĒUS, that is, 'the lizard,' son of Apollo and Themisto, from whom the Galeōtae, a family of Sicilian soothsayers, derived their origin. The principal seat of the Galeotae was the town of Hybla, which was hence called Galeōtis or Galeatis.

GĂLINTHĬAS or GĂLANTHIS, daughter of Proetus of Thebes, and a friend of Alcmene. When Alcmene was on the point of giving birth to Hercules, and the Moerae and Ilithyiae, at the request of Hera, were endeavouring to delay the birth, Galinthias suddenly rushed in with the false report that Alcmene had given birth to a son. The hostile goddesses were so surprised at this information that they dropped their arms. Thus the charm was broken, and Alcmene was enable to give birth to Hercules. The goddesses avenged the deception practised upon them by metamorphosing Galinthias into a weasel (γαλῆ). Hecate, however, took pity upon her, and made her her attendant, and Hercules erected a sanctuary to her.

GALLAĒCĬA (modern *Galicia*), the country of the Gallaeci or Callaeci, in the extreme N.W. of Spain. Its inhabitants were the most uncivilized in Spain. They were defeated with great slaughter by D. Brutus, consul 138 B.C., who was given the surname of Gallaecus.

GALLĬA, in its widest acceptation, indicated all the land inhabited by the Galli or CELTAE, but, in its narrower sense, was applied to two countries: 1. GALLIA TRANSALPINA, to distinguish it from Gallia Cisalpina, or the N. of Italy. In the time of Augustus it was bounded on the S by the Pyrenees and the Mediterranean; on the E by the river Varus and the Alps, and by the river Rhine, on the N by the German Ocean and the English Channel, and on the W by the Atlantic. The Greeks, at a very early period, became acquainted with the S. coast of Gaul, where they founded, in 600 B.C., the important town of MASSILIA. The Romans commenced the conquest of Gaul 125 B.C., and a few years afterwards made the south-eastern part of the country a Roman province. In Caesar's *Commentaries* the Roman province is called simply *Provincia*, in contradistinction to the rest of the country; hence comes the modern name of *Provence*. The rest of the country was subdued by Caesar after a struggle of several years (58-50). At this time Gaul was divided into 3 parts, *Aquitania*, *Celtica*, and *Belgica*, according to the 3 different races by which it was inhabited. The Aquitani dwelt in the S.W., between the Pyrenees and the Garumna; the Celtae, or Galli proper, in the centre and W., between the Garumna and the Sequana and the

Matrona; and the Belgae in the N.E., between the two last-mentioned rivers and the Rhine. Of the many tribes inhabiting Gallia Celtica none were more powerful than the Aedui, the Sequani, and the Helvetii. Augustus divided Gaul into 4 provinces: (1) *Gallia Narbonensis*, the same as the old Provincia. (2) *G. Aquitanica*, which extended from the Pyrenees to the Liger. (3) *G Lugdunensis*, the country between the Liger, the Sequana, and the Arar, so called from the colony of Lugdunum (*Lyons*), founded by Munatius Plancus. (4) *G. Belgica*, the country between the Sequana, the Arar, and the Rhine. Shortly afterwards the portion of Belgica bordering on the Rhine, and inhabited by German tribes, was subdivided into 2 new provinces, called *Germania Prima* and *Secunda*, or *Germania Superior* and *Inferior*. The Latin language became the language of the inhabitants, and Roman civilization took deep root in all parts of the country. The rhetoricians and poets of Gaul occupy a distinguished place in the later history of Roman literature. On the dissolution of the Roman empire, Gaul was overrun by barbarians, and the greater part of it finally became subject to the Franci or Franks, under their king Clovis, about A.D. 496. 2. GALLIA CISALPINA, also called G. Citerior, a Roman province in the N. of Italy. It was divided by the Po into *Gallia Transpadana*, also called *Italia Transpadana*, in the N and *Gallia Cispadana* in the S. It was originally inhabited by Ligurians, Umbrians, Etruscans, and other races; but its fertility attracted the Gauls, who at different periods crossed the Alps, and settled in the country, after expelling the original inhabitants. After the 1st Punic war the Romans conquered the whole country, and formed it into a Roman province. It was not, however, till after the final defeat of the Boii in 191 that the country became submissive to the Romans.

GALLIĒNUS, Roman emperor, A.D. 260–8, succeeded his father Valerian, when the latter was taken prisoner by the Persians in 260. Gallienus was profligate and indifferent to the public warfare; and his reign was ignoble and disastrous. Usurpers sprung up in different parts of the empire, who are commonly distinguished as *The Thirty Tyrants*. Gallienus was slain by his own soldiers in 268, while besieging Milan.

GALLUS, C. CORNĒLĪUS, Roman poet, born in Gaul, went to Italy at an early age, and rose to distinction under Julius Caesar and Augustus. He was appointed by the latter the first prefect of the province of Egypt; but having incurred the displeasure of Augustus, the senate sent him into exile; whereupon he put an end to his life, 26 B.C. Ovid assigned to him the first place among the Roman elegiac poets. All his productions have perished.

GALLUS, TRĔBŌNĪĀNUS, Roman emperor, A.D. 251–4, the successor of Decius, purchased a peace with the Goths on dishonourable terms, and was afterwards put to death by his own soldiers.

GALLUS SĂLŌNĪNUS, L. ASINIUS, son of C. Asinius Pollio, was consul 8 B.C. He was hated by Tiberius, because he had married Vipsania, the former wife of Tiberius. Tiberius kept him imprisoned for three years and he died of starvation in prison, A.D. 33. Gallus

wrote a work unfavourable to Cicero, to which the emperor Claudius replied.

GĂNŸMĒDĒS, son of Tros and Callirrhoë, and brother of Ilus and Assaracus, was the most beautiful of all mortals, and was carried off by the gods that he might fill the cup of Zeus. This is the Homeric account; but other traditions give different details. He is called son either of Laomedon, or of Ilus, or of Erichthonius, or of Assaracus. Later writers state that Zeus himself carried him off, in the form of an eagle, or by means of his eagle. Later writers represent him as carried off from Mt. Ida. Zeus compensated the father by a pair of divine horses. Astronomers placed Ganymedes among the stars under the name of Aquarius.

GĂRĂMANTES, the S.-most people known to the ancients in N. Africa, dwelt far S. of the Great Syrtis in the region called Phazania (*Fezzan*), where they had a capital city, Gărămă. They are mentioned by Herodotus as a weak, unwarlike people.

GARGĂNUS MONS (*Monte Gargano*), promontory in Apulia.

GARGETTUS, a demus (or 'parish') in Attica; the birthplace of the philosopher Epicurus.

GAUGĂMĒLA, village in Assyria, the scene of the last battle between Alexander and Darius, 331 B.C., commonly called the battle of ARBELA.

GAURUS MONS, GAURĂNUS or -NI M., a volcanic range of mountains in Campania, between Cumae and Neapolis, in the neighbourhood of Puteoli, producing good wine, and memorable for the defeat of Samnites by M. Valerius Corvus, 343 B.C.

GĂZA, one of the 5 cities of the Philistines; taken by Alexander the Great after an obstinate defence of several months.

GĒ. [GAEA.]

GĔDRŌSĬA, the furthest province of the Persian empire on the S.E., bounded on the W. by Carmania, on the N. by Drangiana and Arachosia, on the E. by India, and on the S. by the Mare Erythraeum, or Indian Ocean. It is known in history chiefly through the distress suffered for want of water, in passing through it, by the army of Alexander.

GĔLA, city on the S. coast of Sicily. It obtained power and wealth; and, in 582, it founded Agrigentum. Gelon transported half of its inhabitants to Syracuse; the place fell into decay, and in the time of Augustus was not inhabited. Aeschylus died here.

GELLĬUS, AULUS, Latin grammarian, who lived about A.D. 117–80. He wrote a work, still extant, containing numerous valuable extracts from Greek and Roman writers, which he called *Noctes Atticae*, because it was composed near Athens, during the long nights of winter. [Text, and translation by J. C. Rolfe, in Loeb Library.]

GĔLŌN, tyrant of Gela, and afterwards of Syracuse, became master of his native city, 491 B.C. In 485 he obtained the supreme power in Syracuse, and henceforth endeavoured to enlarge and enrich it. In 480 he gained a victory at Himera over the Carthaginians, who

had invaded Sicily. He died in 478, after reigning 7 years at Syracuse. He is represented as a man of singular leniency and moderation.

GĔMŌNĬAE (*scalae*) or GĔMŌNII (*gradus*), a flight of steps cut out of the Aventine, down which the bodies of criminals strangled in the prison were dragged, and afterwards thrown into the Tiber.

GĔNĂBUM or CĔNĂBUM (*Orleans*), town in Gallia Lugdunensis, on the N. bank of the Ligeris, the chief town of the Carnutes, subsequently called Civitas Aurelianorum, or Aurelianensis Urbs, whence its modern name.

GĔNĔTRIX, that is, 'the mother,' used by Ovid as a surname of Cybele, but it is better known as a surname of Venus, to whom Caesar dedicated a temple at Rome, as the mother of the Julia Gens.

GĔNĔVA or GĔNĀVA (*Geneva*), the last town of the Allobroges, on the frontiers of the Helvetii, situated on the S. bank of the Rhône, at the spot where the river flowed out of the Lacus Lemannus There was a bridge here over the Rhône.

GĔNĬUS, a protecting spirit. The belief in such spirits existed both in Greece and at Rome. The Greeks called them daemons (*δαίμονες*), and the poets represented them as dwelling on earth, unseen by mortals, as the ministers of Zeus, and as the guardians of men and of justice. The Greek philosophers took up this idea, and taught that daemons were assigned to men at the moment of their birth, that they accompanied men through life, and after death conducted their souls to Hades. According to the opinion of the Romans, every human being at his birth obtained a genius, whom he worshipped as *sanctus et sanctissimus deus*, especially on his birthday, with libations of wine, incense, and garlands of flowers. The bridal bed was sacred to the genius, on account of his connection with generation, and the bed itself was called *lectus genialis*. On other merry occasions, also, sacrifices were offered to the genius, and to indulge in merriment was not unfrequently expressed by *genio indulgere, genium curare* or *placare*. Every place had also its genius Under the empire the 'genius' of Augustus was publicly worshipped The genii are usually represented in works of art as winged beings.

GENSĔRIC, king of the Vandals, and the most terrible of all the barbarian invaders of the empire. In A.D. 429 he crossed over from Spain, and made himself master of the whole of N. Africa. In 455 he took Rome and plundered it for 14 days. He died in 477, at a great age. He was an Arian, and persecuted his Catholic subjects See Gibbon, *Decline and Fall*.

GENTĬUS, king of the Illyrians, conquered by Rome, 168 B.C.

GĔNŬA (*Genoa*), commercial town in Liguria, situated on the Ligurian Gulf (*Gulf of Genoa*), subsequently a Roman municipium.

GĔRĒNĬA, ancient town in Messenia, the birthplace of Nestor, who is hence called Gerenian.

GERMĀNIA, a country bounded by the Rhine on the W., by the Vistula and the Carpathian mountains on the E., by the Danube on the S., and by the German Ocean and the Baltic on the N. It thus included much more than modern Germany on the N. and E., but much less on the W. and S. The N. and N.E. of Gallia Belgica were likewise called Germania Prima and Secunda under the Roman emperors [GALLIA]; and it was in contradistinction to these provinces that Germania proper was also called Germania Magna or G. Transrhenana or G. Barbara. The inhabitants were called Germani by the Romans. Tacitus says that Germani was the name of the Tungri, who were the first German people that crossed the Rhine; and as these were the first German tribes with which the Romans came into contact, they extended the name to the whole nation. The Germans were a branch of the great Indo-Germanic race, who, along with the Celts, migrated into Europe from the Caucasus and the countries around the Black and Caspian Seas, at a period long anterior to historical records. They are described as a people of high stature and of great bodily strength, with fair complexions, blue eyes, and yellow or red hair. Many of their tribes were nomad, and every year changed their place of abode. The men were warlike. The women were held in honour. Both sexes were equally distinguished for their unconquerable love of liberty. In each tribe we find the people divided into 4 classes: the nobles; the freemen; the freedmen or vassals; and the slaves. A king or chief was elected from among the nobles—his authority was very limited, and in case of war breaking out was often resigned to the warrior that was chosen as leader. The Germani first appear in history in the campaigns of the Cimbri and Teutones (113 B.C.), the latter of whom were undoubtedly a Germanic people. Campaigns against the Germans were carried on by Julius Caesar, 58–53, by Drusus, 12–9; by Varus, most unsuccessfully, A.D. 9; and by Germanicus, who was gaining continued victories when recalled by Tiberius, 16. No further attempts were made by the Romans to conquer Germany. They had rather to defend their own empire from the invasions of the various German tribes, especially against the 2 powerful confederacies of the Alemanni and Franks; and in the 4th and 5th centuries the Germans obtained possession of some of the fairest provinces of the empire.

GERMĀNICUS CAESAR, son of Nero Claudius Drusus and Antonia, daughter of the triumvir Antony, was born 15 B.C. He was adopted by his uncle Tiberius in the lifetime of Augustus, and was raised to the honours of the state. He assisted Tiberius in his war against the Pannonians and Dalmatians (A.D. 7–10), and Germans (11, 12). He had the command of the legions in Germany, when the alarming mutiny broke out among the soldiers in Germany and Illyricum, upon the death of Augustus (14). After restoring order among the troops, he devoted himself to the conquest of Germany, and carried on the war with such success, that he needed only another year to reduce the whole country between the Rhine and the Elbe. But the jealousy of Tiberius saved Germany. He recalled Germanicus to Rome (17), and gave him the command of all the eastern pro-

vinces; but at the same time he placed Cn. Piso over Syria, with secret instructions to check and thwart Germanicus. Germanicus died in Syria in 19, and it was believed both by himself and by others that he had been poisoned by Piso. He was deeply lamented by the Roman people, and Tiberius was obliged to sacrifice Piso to the public indignation. By Agrippina he had 9 children, of whom the most notorious were the emperor Caligula, and Agrippina, the mother of Nero. Germanicus was an author of some repute. He wrote several poetical works, most of which are lost.

GEROUSIA (=council of the old men), the supreme legislative body in Sparta Later in history, the Ephors absorbed much of the power of the 'Gerontes.'

GERRA, city of Arabia, and a great emporium for the trade of Arabia and India, stood on the N.E. coast of Arabia Felix. The inhabitants, called Gerraei, were said to have been originally Chaldeans, who were driven out of Babylon.

GĔRŸON, or GĔRŸŎNĔS, monster with 3 heads, or with 3 bodies united together. [HERCULES.—*Labour*, 10]

GĔTA, SEPTĬMĬUS, brother of Caracalla, by whom he was assassinated, A.D. 212. [CARACALLA.]

GĔTAE, Thracian people, called Daci by the Romans. Herodotus and Thucydides place them S. of the Ister (*Danube*) near its mouths; and in the time of Alexander they dwelt beyond this river

GĬGANTES, the giants, sprang from the blood that fell from Uranus upon the earth, so that Ge (the Earth) was their mother They are represented as beings of a monstrous size, with fearful countenances and the tails of dragons. They attacked heaven, armed with rocks and trunks of trees; but the gods with the assistance of Hercules destroyed them all, and buried them under Aetna and other volcanoes. It is probable that the story of their contest with the gods took its origin from volcanic convulsions.

GLĂBRĬO, ACĬLĬUS. 1. Consul, 191 B.C., when he defeated Antiochus at Thermopylae. 2. Praetor urbanus in 70, when he presided at the impeachment of Verres, and consul in 67, and subsequently the successor of L. Lucullus in the command of the war against Mithridates, in which, however, he was superseded by Cn. Pompey

GLADIATOR (swordsman). Up to 105 B.C. gladiatorial exhibitions were given by private individuals; possibly they were at first used by way of giving instruction in the art of swordsmanship. Later these inhuman shows became the delight of the Roman rabble. Schools and colleges of gladiators were started, and became a menace to society. Trajan provided no less than 10,000 after his Dacian triumph, and the Flavian amphitheatre at Rome was only one place among many where these exhibitions took place. Not till A.D. 404 were they suppressed.

GLAUCĒ. 1. One of the Nereides, the name Glauce being only a personification of the colour of the sea. 2. Daughter of Creon of Corinth, also called Creusa. [CREON.]

GLAUCUS. 1. Son of Sisyphus and father of Bellerophontes, torn to pieces by his own mares, because he had despised the power of Aphrodite. 2. Son of Hippolochus, and grandson of Bellerophontes, who was commander of the Lycians in the Trojan war. He was connected with Diomedes by ties of hospitality; and when they recognized one another in the battle, they abstained from fighting, and exchanged arms. Glaucus was slain by Ajax. 3. One of the of sons of the Cretan king Minos by Pasiphaë. When a boy, he fell into a cask full of honey, and was smothered. He was discovered by a soothsayer, who was pointed out by Apollo for this purpose. Minos then required him to restore his son to life. Being unable to do this he was buried with Glaucus, when a serpent revealed a herb which restored the dead body to life. 4. Of Anthedon in Boeotia, a fisherman, who became a sea-god by eating a part of the divine herb which Cronus had sown. It was believed that Glaucus visited every year all the coasts and islands of Greece, accompanied by marine monsters, and gave his prophecies. Fishermen and sailors paid particular reverence to him, and watched his oracles, which were believed to be trustworthy.

GLŸCĔRA, 'the sweet one,' a favourite name of courtesans.

GLYCĔRĬUS, became emperor of the West, A.D. 473. He was dethroned by Julius Nepos [NEPOS] and compelled to become a priest. He was appointed bishop of Salona in Dalmatia.

GLYCON, Athenian artist, flourished 1st cent. B.C.; sculptor of the 'Farnese Hercules' statue (now at Naples).

GNATIA. [EGNATIA.]

GOMPHI, town in Hestiaeotis in Thessaly, fortress on the confines of Epirus, commanding the chief pass between Thessaly and Epirus.

GORDĬĀNUS, M. ANTŌNĬUS, the name of 3 Roman emperors, father, son, and grandson. The father was a man distinguished by intellectual and moral excellence, and had governed Africa for many years, when he was proclaimed emperor at the age of 80. He associated his son with him in the empire, but reigned only two months. His son was slain in battle, and he put an end to his own life, A.D. 238. His grandson was proclaimed emperor by the soldiers in Rome, A.D. 238, after the murder of Balbinus and Pupienus, although he was only 12 years old. He reigned 6 years, from 238 to 244, when he was assassinated by Misitheus in Mesopotamia.

GORDĬUM, ancient capital of Phrygia, situated on the Sangarius, the residence of the kings of the dynasty of Gordius, and the scene of Alexander's exploit of 'cutting the Gordian knot.'

GORDĬUS, ancient king of Phrygia, and father of Midas, was originally a peasant. Internal disturbances having broken out in Phrygia, an oracle informed the inhabitants that a wagon would bring them a king, who would put an end to their troubles. Shortly afterwards Gordius appeared riding in his wagon, and the people at once acknowledged him as king. Gordius, out of gratitude, dedicated his chariot to Zeus, in the acropolis of Gordium. The pole was fastened to the yoke by a knot of bark; and an oracle declared

that whosoever should untie the knot should reign over Asia. Alexander cut the knot with his sword, and applied the oracle to himself.

GORGĒ, daughter of Oeneus and sister of Deĭanīra, both of whom retained their original forms when their other sisters were metamorphosed by Artemis into birds.

GORGIAS, of Leontini, in Sicily, rhetorician and sophist, born about 480 B.C., and lived upwards of 100 years. In 427 he was sent as ambassador to Athens to solicit its protection against Syracuse A dialogue of Plato bears his name. His works are lost, with the possible exception of two declamations.

GORGŎNES, the name of 3 frightful maidens, Stheno, Euryale, and Medusa, daughters of Phorcys and Ceto, whence they are sometimes called Phorcydes. Later traditions placed them in Libya Instead of hair their heads were covered with serpents; and they had wings, claws, and enormous teeth. Medusa, who alone of the sisters was mortal, was at first a beautiful maiden, but her hair was changed into serpents by Athena, in consequence of her having become by Poseidon the mother of Chrysaor and Pegasus, in one of Athena's temples. Every one who looked at her head was changed into stone. [PERSEUS.]

GORTŸN, GORTŸNA, ancient city in Crete. The 'Law of Gortyn'—an inscription dating from about 400 B.C.—was discovered in 1884. This code reveals many legal and social matters.

GOTARZES. [ARSACES, 20.]

GŎTHI, GŎTHŎNES, GUTTŎNES, German people, who originally dwelt on the coast of the Baltic at the mouth of the Vistula, but afterwards migrated S. At the beginning of the 3rd century they appear on the coast of the Black Sea, and in 272 the emperor Aurelian surrendered to them the whole of Dacia. About this time we find them separated into 2 great divisions, the Ostrogoths or E Goths, and the Visigoths or W. Goths. The Ostrogoths settled in Moesia and Pannonia, while the Visigoths remained N. of the Danube. The Visigoths under their king Alaric invaded Italy, and took and plundered Rome (410). A few years afterwards they settled permanently in the S.W. of Gaul, and established a kingdom of which Tolosa was the capital. From thence they invaded Spain, where they also founded a kingdom, which lasted for more than 2 centuries, till it was overthrown by the Arabs. The Ostrogoths meantime extended their dominions almost up to the gates of Constantinople. [THEODORICUS II.] The Ostrogoths embraced Christianity; and it was for their use that Ulphilas translated the sacred Scriptures into Gothic, in the 4th century.

GRACCHUS, the name of a celebrated family of the Sempronia gens. 1. TIB. SEMPRONIUS GRACCHUS, a distinguished general in the 2nd Punic war. In 212 B.C. he fell in battle against Mago, at Campi Veteres, in Lucania. His body was sent to Hannibal, who honoured it with a magnificent burial. 2. TIB. SEMPRONIUS GRACCHUS, distinguished as the father of the tribunes Tiberius and

Caius Gracchus. For public services rendered when tribune of the plebs (187) to P. Scipio Africanus, he was rewarded with the hand of Scipio's youngest daughter, Cornelia. He was twice consul and once censor. He had 12 children by Cornelia, all of whom died at an early age, except the 2 tribunes, and a daughter, Cornelia, who was married to P. Scipio Africanus the younger. 3. TIB. SEMPRONIUS GRACCHUS, elder son of No. 2, lost his father at an early age, and was educated, together with his brother Caius, by his illustrious mother, Cornelia. The distressed condition of the Roman people excited the sympathies of Tiberius. He had observed the deserted state of some parts of the country, and the immense domains of the wealthy, cultivated only by slaves; and he resolved to use every effort to remedy this state of things by endeavouring to create an industrious middle class of agriculturists. With this view, when tribune of the plebs, 133, he proposed a bill for the renewing and enforcing of the Licinian law, which enacted that no citizen should hold more than 500 jugera of the public land. He added a clause permitting a father of 2 sons to hold 50 jugera for each; so that a father of 2 sons might hold in all 1,000 jugera. To this measure the aristocracy were opposed; nevertheless, through the energy of Tiberius, it was passed, and triumvirs were appointed for carrying it into execution. These were Tib. Gracchus; App. Claudius, his father-in-law; and his brother, C. Gracchus. About this time Attalus died, and on the proposition of Gracchus his property was divided among the poor, that they might purchase farming implements, etc. When the time came for the election of the tribunes for the following year, Tiberius again came forward; but he was publicly assassinated by P. Scipio Nasica. He was about 35 years of age at the time of his death. He was a friend of the oppressed, and acted from worthy motives. Much of the odium that has been thrown upon him and his brother has arisen from a misunderstanding of the Roman agrarian laws. 4. C. SEMPRONIUS GRACCHUS, brother of the preceding, was tribune of the plebs, 123. His reforms were more extensive than his brother's, and such was his influence with the people that he carried all he proposed. His first measure was the renewal of the agrarian law of his brother. He also enacted that the judices, who had hitherto been elected from the senate, should in future be chosen from the equites; and that in every year, before the consuls were elected the senate should determine the 2 provinces which the consuls should have. Caius was elected tribune a second time, 122. The senate, resolved to destroy his influence with the people. They therefore persuaded M. Livius Drusus, a colleague of Caius, to propose measures more popular than those of Caius. The people were duped by the treacherous agent of the senate and the popularity of Caius waned. He failed in obtaining the tribuneship for the following year (121); and when his year of office expired, his enemies repealed several of his enactments. Caius appeared in the forum to oppose these proceedings, upon which a riot ensued, and while his friends fought in his defence, he fled to the grove of the Furies, where he fell by the hands of his slave, whom he had commanded to put him to death. About 3,000

of his friends were slain, and many were thrown into prison, and there strangled. For 3 and 4 see Beesly's monograph, *The Gracchi, Marius and Sulla.*

GRĂDĬVUS, surname of Mars, who is called *gradivus pater* and *re gradivus.* Numa appointed 12 Salii as priests of Mars

GRAEAE, that is, 'the old women,' were 3 in number. They had grey hair from their birth; and had only one tooth and one eye in common. [PERSEUS.]

GRAECĬA or HELLAS, a country in Europe, the inhabitants of which were called Graeci or Hellenes. Among the Greeks Hellas did not signify any particular country, bounded by certain geographical limits, but was used in general to signify the abode of the Hellenes, wherever they might happen to be settled. Thus the Greek colonies of Cyrene in Africa, of Syracuse in Sicily, of Tarentum in Italy, and of Smyrna in Asia, were said to be in Hellas. In the most ancient times Hellas was a small district of Phthiotis in Thessaly. Peloponnesus was generally spoken of, during the flourishing times of Greek independence, as distinct from Hellas proper; but subsequently Peloponnesus and the Greek islands were also included under the general name of Hellas, in opposition to the land of the barbarians. The Romans called the land of the Hellenes Graecia, probably from their first becoming acquainted with the tribe of the Graeci, who appear at an early period to have dwelt on the W. coast of Epirus. The greatest length of Greece proper from Mt. Olympus to Cape Taenarus is about 250 English miles; its greatest breadth from the W. coast of Acarnania to Marathon in Attica is about 180 miles. Its area is somewhat less than that of Portugal. On the N. it was separated by the Cambunian and Ceraunian mountains from Macedonia and Illyria; and on the other 3 sides it is bounded by the sea, namely, by the Ionian Sea on the W., and by the Aegaean on the E. and S. It is one of the most mountainous countries of Europe, and possesses few extensive plains and few continuous valleys. The inhabitants were thus separated from one another by barriers which it was not easy to surmount, and were naturally led to form separate political communities. At a later time the N. of Greece was generally divided into 10 districts: EPIRUS, THESSALIA, ACARNANIA, AETOLIA, DORIS, LOCRIS, PHOCIS, BOEOTIA, ATTICA, and MEGARIS. The S. of Greece or Peloponnesus was usually divided into 10 districts likewise: CORINTHIA, SICYONIA, PHIASIA, ACHAIA, ELIS, MESSENIA, LACONIA, CYNURIA, ARGOLIS, and ARCADIA. The most celebrated of the original inhabitants of Greece were the Pelasgians, from whom a considerable part of the Greek population was undoubtedly descended. [PELASGI.] The Hellenes traced their origin to a mythical ancestor Hellen, from whose sons and grandsons they were divided into the 4 great tribes of Dorians, Aeolians, Achaeans and Ionians. For a description of Greece by Pausanias, see Tozer, *History of Ancient Geography*, pp. 354 *sqq.*

GRAECĬA MAGNA, a name given to the districts in the S. of Italy, inhabited by the Greeks. This name was never used simply to

indicate the S. of Italy; it was always confined to the Greek cities and their territories, and did not include the surrounding districts, inhabited by the Italian tribes. It appears to have been applied chiefly to the cities on the Tarentine Gulf, Tarentum, Sybaris, Croton, Caulonia, Siris (Heraclea), Metapontum, Locri, and Rhegium; but it also included the Greek cities on the W. coast, such as Cumae and Neapolis. Strabo applies it even to the Greek cities of Sicily.

GRĀNĪCUS, small river of Mysia, memorable as the scene of the victory of Alexander the Great over the Persians (334 B.C.).

GRATIAE. [CHARITES.]

GRĀTIĀNUS, emperor of the Western Empire, A.D. 367–83, son of Valentinian I. He was slain by the usurper Maximus.

GRATTĪUS FĀLISCUS, contemporary of Ovid, and the author of an extant poem on the chase.

GRĀVISCAE, ancient city of Etruria, subject to Tarquinii, and colonized by the Romans, 183 B.C. Its air was unhealthy, whence Virgil calls it *intempestae Graviscae*.

GREEK ART. The history of Greek art is the history of the intellectual and religious development of the Greek genius. In the main it is of native growth; but in art, as elsewhere, the Greeks were singularly receptive; what was useful in the art of other peoples they seized and adopted.

The remains of Greek art are comparatively scanty, yet enough has survived to enable us to form a fairly accurate estimate of the intellectual vigour and aesthetic charm of a highly gifted race From the first to the last Greek art was ideal. The Greeks were not content to copy nature; their art originated in a mental reconstruction, which has a basis of observation. Direct and simple in its ultimate appeal, it eschewed adventitious ornament, subordinating mere craftsmanship to the test of pure beauty.

The earliest remains of Greek art are those of the primitive and the Mycenaean periods; specimens have been discovered in Crete, Troy, Cyprus, Mycenae, and elsewhere. The primitive period lasted (roughly) from about 2500 to 1800 B.C.; then followed the Mycenaean (1800–1100); after that the geometrical period, and the period of Oriental influence.

The age of transition took place during the first half of the 5th century. It was followed by the age of maturity, during which the greatest works were produced. The most celebrated of these works were the achievements of PHIDIAS and his school (*e.g.*, the Parthenon; with its sculptured frieze—fragments of which are to-day in London. It cannot be certain, however, that any of the surviving sculptures are by Phidias himself.) The sculptors of the 4th century include Scopas, Praxiteles, and Lysippus. It was not till early in the 3rd century that the decline began; and little of first-rate importance was produced after the Rhodian school ceased to be a creative centre. In the 1st century B.C. Greek influences began to operate at Rome.

Of the once celebrated paintings of Micon, Zeuxis, and Apelles,

no specimens survive. In vase painting, however, both in the black-figure and red-figure styles, ample traces have been left; and the museums of Europe are filled with many fine examples of the work of the 6th- and 5th-century artists. Amphoras, lecythi, cylixes, and pottery of various shapes can be examined, and their technique studied.

Many beautiful specimens of terra-cotta figures have also been preserved; and the student may see, in the British Museum, quite a number of the (so-called) Tanagra statuettes. [TANAGRA.]

Greek coins, too, and engraved gems exhibit the work of Greek artists; the coins have not only an artistic but a historical and archaeological importance not to be overlooked. The culminating period is reached about 400 B.C., when the art of coin-engraving attained the highest pitch of excellence. Only the finest craftsmen were chosen to deal with these exquisite little works of art.

Bronze reliefs and metal-work of various sorts were produced in large quantitites; many of them (e.g. the Siris bronzes and heroic figure from Bracciano—now in the British Museum) are of great beauty and consummate workmanship.

Few original Greek sculptures survive to-day. The statues we see in museums and galleries are almost all copies (more or less accurate) of the originals. As for the chryselephantine statues (like that of Athena in the Acropolis of Athens), they have utterly perished; and the thousands of bronzes, which once adorned the great cities of Greece and Asia Minor, have long since gone into the melting-pot. There is only one original statue as executed by one of the great Greek masters—the world-famous Hermes of Praxiteles. The copies we possess were mainly taken during Roman times. As a result of excavation, however, examples of original Greek sculpture have been largely increased during the last 50 years. Even the sea has given its yield, as a bronze statue of Zeus or Poseidon has been (1928) salvaged from the Straits of Euboea. It probably dates from 450 B.C.

Another point worth noting is that very few of the Greek marble statues were wrought out of a single piece of stone. As a rule the head was separate from the body, was made of a finer kind of marble, and afterwards joined on with extraordinary delicacy and care.

A third point is that most of the best Greek marble statuary was *tinted*; the colour being laid on flat, not shaded or graded. Mere stone men, however well executed, would never have satisfied the Greek, with his love of warmth and colour. Traces of colour in Greek sculpture are still to be seen. Nor was a colour-scheme confined to figure-work; for example, the exterior of the Parthenon was elaborately coloured. Bronze statues were mainly cast hollow; those in the solid are nearly all archaic. See H. B. Walters, *The Art of the Greeks* (1906); E. A. Gardner, *The Art of Greece* (1925); Percy Gardiner, *New Chapters in Greek Art* (1926); J. D. Beazley and B. Ashmole, *Greek Sculpture and Painting* (1932).

GREEK DRAMA. The Greek drama arose from the songs and dances employed in the worship of Dionysus, the wine-god; but its

early history is obscure, although its origin has been traced to the worship of the dead. The word 'tragedy' is commonly derived from a word meaning *goat*, the chorus in early times being composed of 50 men dressed as satyrs (Greek τράγοι, or 'goats'). Gradually, the early crudities were eliminated; the subject of the drama no longer was confined to the adventures of Dionysus; the chorus ceased to be a 'goat' dance. The transformation of the dithyramb (the Dionysiac dance) into a simple form of drama is ascribed to Thespis, who introduced an interlocutor, or actor, who embodied in himself a number of characters. Aeschylus introduced a second actor, Sophocles a third.—It was usual for dramatists to present their tragedies in the form of a *trilogy* (viz. three dramas), followed by a satyric piece (a survival of the old satyric chorus). Thus the *Agamemnon*, *Choephori* and *Eumenides* of Aeschylus formed one of these trilogies; these are extant; but the satyric pendant, the *Proteus*, is lost. At Athens, the custom was to produce new plays at the Great Dionysia (the annual spring festival in honour of Dionysus). 'Comedy' was developed from the mumming of the old vintage and harvest feasts. As the solemnity of Dionysiac religion is exemplified in tragedy, so in comedy we have the farcial and extravagant aspects displayed. In form it was developed on the lines of tragic drama. Attic (or old) comedy began about 470 B.C.; but it was reserved for Aristophanes to bring it to perfection. His plays range over about 40 years (427–388). The Aristophanic comedy is, mainly, a satirical commentary on everyday life in Athens. See Haig's *Tragic Drama of the Greeks*; also Norwood, *Greek Tragedy* (1928) and *Greek Comedy* (1931); and A. W. Pickard-Cambridge, *Dithyramb, Tragedy and Comedy* (1927).

GREEK FESTIVALS. Amongst the Greeks there was no political unity, as we understand it; but there was a consciousness of national unity, and this feeling found expression in 4 great national festivals: (1) that of Zeus at Olympia (in Elis); (2) of Zeus at Nemea (Argolis); (3) of Pythian Apollo at Delphi; and (4) of Poseidon on the Isthmus near Corinth. Every true Hellene had a right to share in these festivals. The Pythian and Olympian festivals took place every 5th year, the other two every 3rd year.

The festivals derived their chief fame from the great athletic contests which took place at them. Valuable prizes were offered to the victor, the most coveted of all being the crown of wild olive at Olympia, and the chaplet of bay at Delphi. The victors were escorted home with great triumph, and fêted at the public expense, while poets like Pindar chanted their praises in songs of victory.

At Athens 6 chief festivals may be noted: (1) The Greater *Panathenaea*, held in the August of every 4th year. The procession entered Athens and ascended to the Acropolis, to offer to Athena the saffron robe (or πέπλος) embroidered with her victories. The frieze of the Parthenon—now in the British Museum—represented that procession. There were two other annual πομπαί, or processions, at the (2) Greater Dionysia, and at the (3) Great Mysteries (the latter

in September); (4) the *Anthesteria*, held in spring, in honour of Dionysus; (5) the *Diasia*, in honour of Zeus, the Gracious (μειλίχιος), in his role as god of placation: Murray, *Five Stages*, p. 27, Thucyd. ... 126; (6) the *Thesmophoria*, in honour of Demeter and her daughter Corē, the two great queens. This was celebrated by women alone, towards the end of October, when a sacrifice of pigs was made. *Cf.* Murray, op. cit., pp. 29, 30; B. Bickley Rogers, Intro. to the *Thesmophoriazusae* of Aristophanes.

GREEK PHILOSOPHY. The original home of Greek philosophy must be sought for not in Greece proper but in the Greek colonies of Magna Graecia (S Italy) and Asia Minor. As early as 600 B.C. the Greeks of Ionia began to ask themselves the questions 'What is the world in which we live? What is its origin?' A hundred years later we find the same questions being asked in S Italy; and it was not till half a century later that speculative inquiry truly began in Greece itself.

The first important name in Greek philosophy was THALES of Miletus (a contemporary of Solon). His speculations mark the transition from myth to science; and his theory was that *water* is the substance of things. Next ANAXIMANDER (also of Miletus), a younger contemporary of Thales, took as his principle (ἀρχή) not water, but 'the infinite'—a material 'something'—out of which were produced the four elements. He was followed by ANAXIMENES (also of Miletus), who chose *air* for his principle; to this he gave the name God. But the greatest of these Ionian physicists was HERACLITUS of Ephesus, who preferred to regard *fire* as the primordial principle, and established the famous proposition, 'All things are in a state of flux.'

After Anaximenes came two Eastern Greeks who settled in Italy, Pythagoras and Xenophanes. PYTHAGORAS of Samos may be looked upon as the founder of a mystical theory of the world; a special feature of his system was that the key of the universe was to be found in the doctrine of *numbers*. He taught not only the immortality of the soul ((ψυχή), but its pre-existence; and he believed in transmigration. XENOPHANES, the founder of what is known as the Eleatic School, came originally from Asia Minor; he was famous for his opposition to polytheism and anthropomorphism, posited the antithesis of the *One* and the *Many*, and laid stress on the distinction between *Opinion* and *Knowledge*.

But a far greater figure than any of these was PARMENIDES of Elea, a scientific man inspired by religious enthusiasm and moral passion. He believed that the world was a sphere, identified thought and being, and opposed himself to Heraclitus with his doctrine that all things exist for ever. The One is imperishable, immutable, indivisible; it is Matter (solid), but it is also Thought. Greek speculation thus reaches a point where two opposite conclusions emerge: the unchangeable Being of Parmenides versus the ceaseless Becoming of Heraclitus.

Parmenides' pupil ZENO (the father of dialectic) defended the paradoxes of the master. He is chiefly celebrated as the author of certain

puzzles relating to space and motion (e.g. Achilles and the tortoise), which are still unsolved.

After him came EMPEDOCLES of Sicily, who rejected the theory of the One, and discovered in the universe four eternal elements, separated and combined by Hatred and Love. He believed in the existence of *δαίμονες* (daemons) intermediate between gods and men, thus in some degree anticipating certain notions of the later Gnostics.

One of the most remarkable of these earlier philosophers was ANAXAGORAS of Clazomenae, the friend of Euripides and Pericles. His doctrine was that of a divine *Νοῦς* (=intelligence), the bringer of order into the chaos of things; but he did not fully develop this principle, nor did he work out any consistent doctrine of final causes (teleology). Like his younger contemporary, Diogenes, he was expelled from Athens on a charge of atheism.

To DEMOCRITUS of Abdera is due the exposition of the 'atomic' theory of matter (originated by Leucippus). Whereas Anaxagoras ascribed the creative impulse to external mind, Democritus ascribed the existing universe to the undesigned combination of atoms falling in space. This was materialism pure and simple, and earned for him the whole-hearted opposition of Plato. Mental impressions he regarded as being caused by images (*εἴδωλα*) thrown off from external bodies, and impinging on the senses

Philosophy was now to be superseded for a time by the Humanism of the Sophists; the most distinguished of whom were PROTAGORAS of Abdera, and GORGIAS of Leontini. The Sophists did not care for philosophy; they professed 'culture'—a liberal education. They became unpopular in Athens, and nowadays the word 'sophist' has an evil sound; but with all their shortcomings they were the precursors of a genuine intellectual movement in society.

By far the greatest name in Greek history and philosophy was SOCRATES (470–399 B.C.). A systematic philosopher he was not; what he did was to bring down philosophy from heaven to earth, and to teach men how to reason inductively by persistent cross-examination. His teaching was ethical. Conduct and character were the things he stressed: on questions of metaphysics he maintained a reasoned scepticism.

Of the Cynic (and indirectly of the Stoic) School, ANTISTHENES was the founder. The teaching of the Cynics was simple and direct: most men are fools; only the wise man can lead them aright; and the wise man alone is happy because perfectly self-sufficient (*αὐταρκής*). There is no good but virtue; no evil but vice. The Cynics (and especially DIOGENES) were famous for their caustic wit. The Cynics, with all their faults, did much to awaken men to better ideals; but their intellectual arrogance and scorn for mankind (*saeva indignatio*) prejudiced their fellows against them.

ARISTIPPUS of Cyrene, founder of the Cyrenaic School, held that, objective knowledge being unattainable, the one thing that mattered was whether our feelings were agreeable or the reverse. Hence the only sound rule of life was to enjoy the present (*carpe diem*). Finally the Cyrenaic doctrine became blended with the Cynic.

Of PLATO, the pupil of Socrates, and Aristotle, the disciple of

Plato, it must suffice to say that their example and writings have influenced the thought of all subsequent ages. To Plato we owe the word *idea*; and in the widest sense his philosophy is the philosophy of idealism. Everything we see here, said Plato, is a copy or image of a perfect original in the supra-sensual world: the perfect archetype alone *exists*; the earthly copy only *seems*. And the supreme idea of all is the *idea of Good* (i.e. God). From God, the first cause, proceed all 'ideas.' Plato taught the reincarnation of the soul; and his doctrine of recollection is closely allied to that teaching. Plato was poet, artist, philosopher in one.

ARISTOTLE, the Macedonian (384–322 B.C.), offers a different problem to the reader; he is a strictly scientific inquirer, an analytic systematizer, a profound thinker, with none of Plato's aesthetic charm. The *opera majora* of the 'Stagyrite' are the *Ethics*, the *Politics*, the *Rhetoric*. Of these books the world prizes the *Ethics* as wholly unique in its kind. Aristotle took all human knowledge as his province, and, mapping it out, sought to show the principles underlying each separate 'science,' and what questions each should answer. The end of all action, he believed, was happiness; and man's 'happiness consists in the harmonious exercise of his best powers according to their own law of excellence' (ἀρετή). Virtue is a state of the *will*, not of the *reason*. In the *Politics* he sketches his ideal State; in the *Rhetoric* he undertook to display the available means of persuasion, treating it as a branch of dialectic. In Metaphysics, Aristotle reaches by way of induction to the Supreme Cause of all beings—God, whom he describes as 'the First Moving Principle itself Unmoved' (*Primum Movens Immobile*).

With the death of Aristotle a new epoch began. The two most important developments of post-Aristotelian philosophy were Stoicism and Epicureanism. The founder of the Stoic School was ZENO of Cyprus; he was succeeded by CLEANTHES. Cleanthes by CHRYSIPPUS (sometimes called the second founder). The founder of Epicureanism was the Athenian EPICURUS, whose greatest disciple was LUCRETIUS. If a single word could indicate, even approximately, the standpoint of each system, one might say that *Duty* was the watchword of the Stoic, *Pleasure* of the Epicurean. But pleasure was not necessarily ignoble. There was something at times almost ascetic about Epicurus' attitude to 'pleasure.' Epicurus regarded the world as created by a fortuitous concourse of atoms, defined pleasure as consisting of ἀταραξία (freedom from passion), and believed that, though gods existed, they cared nothing about mankind. The Stoics held that (1) the world was due to πῦρ τεχνικόν—a fiery vapour out of which the universe was evolved by successive stages; (2) virtue was alone desirable, and that virtue itself consisted in 'living conformably to nature' (ὁμολογουμένως ζῆν); (3) all other things are 'indifferent' (ἀδιάφορα); (4) God is a living force immanent in Nature. There was something fine about Stoicism, with its spiritual frugality, which appealed to all that was best in the noblest Romans: hence the prevalence of Stoicism in the early empire.

Nothing need be said at any length of subsequent developments: the tendency in later thought was to combine and recombine

systems or portions of systems—'eclecticism,' as it came to be called. It was not till long after the establishment of the Roman empire that the last great school of philosophy arose—the Neo-Platonic. The most impressive figure in those later times was undoubtedly PLOTINUS. The Stoic philosophy as a living system had ended with the death of the emperor Marcus Aurelius; henceforward we may trace Oriental influences. Christianity was already a power in the West. In Plotinus can be discerned portions and parcels of a Gnosticism which had its source in the East. The diffusion of Neo-Platonism is seen in the writings of PORPHYRY and IAMBLICHUS. The master-thought of Plotinus is that all things proceed from the *One*, and hunger for reabsorption into that One. The paths of goodness, truth, beauty, all lead up to the mount of God: it is the merit of Plotinus that he shows us all three. See J. Burnet, *Early Greek Philosophy* (4th ed. 1930); H. D. Oakeley, *Greek Ethical Thought* (1925).

GREGŌRIUS. 1. Surnamed NAZIANZĒNUS (usually called GREGORY NAZIANZEN), was born near Nazianzus in Cappadocia about A.D. 329 He studied at Athens for 6 years, where he made the friendship of Basil. He returned home in 356, was ordained, and remained at Nazianzus, helping his father who was bishop there. In 379 he went to Constantinople to contest with the Arians, and was made bishop of Constantinople in 380. In 381 he retired and died at Nazianzus in 389. He wrote in Greek; his extant works are orations (ed. Mason, 1899), poems, and letters. 2. NYSSĒNUS, bishop of Nyssa in Cappadocia, was the younger brother of Basil, and was born at Caesarea in Cappadocia about 331. He died soon after 394 He defended orthodoxy. See his *Catechetical Oration* (ed. Srawley, 1903) 3. Surnamed Thaumaturgus, from his miracles. He was converted by Origen in 234, and became bishop of Neo-caesarea in Cappadocia. He died about 265.

GRYLLUS, elder son of Xenophon, fell at the battle of Mantinea, 362 B.C., after he had given Epaminondas his mortal wound.

GRŸNIA or -IUM, ancient city in the S. of Mysia, celebrated for its temple and oracle of Apollo, who is called Grynaeus Apollo.

GRYPS or GRŸPHUS, a griffin, a fabulous animal, with the body of a lion and the head and wings of an eagle, dwelling in the Rhipaean mountains, between the Hyperboreans and the one-eyed Arimaspians, and guarding the gold of the north. The Arimaspians mounted on horseback, and attempted to steal the gold, and hence arose the hostility between the horse and the griffin. The belief in griffins came from the East.

GULUSSA, a Numidian, 2nd son of Masinissa.

GŸĂRUS or GŸĂRA, one of the Cyclades, a small island S.W. of Andros Under the Roman emperors it was a place of banishment.

GŸĂS or GŸĒS, or GŸGĒS. [AEGAEON.]

GYGAEUS LACUS, small lake in Lydia, N. of Sardis.

GŸGĒS, king of Lydia, first of the dynasty of the Mermnadae, dethroned Candaules, and succeeded to the kingdom, as related under CANDAULES. He reigned 716–678 B.C. He sent magnificent presents to Delphi, and 'the riches of Gyges' became a proverb.

GŸLIPPUS, a Spartan, sent as the Spartan commander to Syracuse, to oppose the Athenians, 414 B C Under his command the Syracusans annihilated the great Athenian armament, and took Demosthenes and Nicias prisoners, 413 In 404 he was commissioned by Lysander, after the capture of Athens, to carry home the treasure, part of which he stole by opening the seams of the sacks underneath The theft was discovered, and Gylippus went into exile.

GYNDĒS, river of Assyria; celebrated through the story that Cyrus the Great drew off its waters by 360 channels.

HĀDĒS (orig. AĬdes), the god of the nether world. In ordinary life he was usually called Pluto (the giver of wealth), because people did not like to pronounce the dreaded name of Hades or Aides. The Roman poets use the name Dis, Orcus, and Tartarus, as synonymous with Pluto. Hades was son of Cronus and Rhea, and brother of Zeus and Poseidon. His wife was Persephŏne or Proserpĭna, the daughter of Demeter, whom he carried off from the upper world. In the division of the world among the 3 brothers, Hades obtained the nether world, the abode of the shades, over which he ruled. His character is described as fierce and inexorable. The sacrifices offered to him and Persephone consisted of black sheep; and the person who offered the sacrifice had to turn away his face The ensign of his power was a staff, with which, like Hermes, he drove the shades into the lower world. There he sat upon a throne with his consort Persephone. He possessed a helmet which rendered the wearer invisible. Like the other gods, he was not a faithful husband; the Furies are called his daughters, the nymph Mintho, whom he loved, was metamorphosed by Persephone into the plant called mint; and the nymph Leuce, whom he likewise loved, was changed by him after death into a white poplar. Being the king of the lower world, Pluto is the giver of all the blessings that come from the earth: hence he gives the metals contained in the earth, and is called Pluto. For the Eleusinian legend of Hades, see Dyer, *The Gods in Greece*, pp 58 *sqq.*, 176 *sqq.*; Lawson, *Modern Greek Folklore and Ancient Greek Religion*, chap. vi.

HADRĬA. [ADRIA.]

HADRĬĀNOPŎLIS (*Adrianople*), town in Thrace on the right bank of the Hebrus, founded by the emperor Hadrian.

HĀDRĬĀNUS, P. AELĬUS, usually called Hadrian, Roman emperor, A.D. 117–38, was born at Rome, A.D. 76. He enjoyed the favour of Plotina, the wife of Trajan, and mainly through her influence succeeded to the empire. He spent the greater part of his reign in travelling through the provinces of the empire. He resided for some time at Athens, which was his favourite city. In his reign the Jews

revolted, and were not subdued till after a fierce struggle, which lasted 3 years. Hadrian was succeeded by Antoninus Pius, whom he had adopted a few months previously. The reign of Hadrian was one of the happiest periods in Roman history. His policy was to preserve peace with foreign nations, and to promote the welfare of the provinces. He erected many magnificent works, particularly at Athens. There are still extensive remains of his magnificent villa at Tibur, where numerous works of ancient art have been discovered. His mausoleum, which he built at Rome, forms the groundwork of the present castle of St. Angelo. See Gregorovius, *The Emperor Hadrian* (E.T.).

HAEMON, son of Creon of Thebes, was in love with Antigone, and killed himself on hearing that she was condemned by his father to be entombed alive. See the *Antigone* of Sophocles.

HAEMUS (*Balkan*), range of mountains in Thrace. [THRACIA.] The name is connected with the Greek χειμών and the Latin *hiems*; and the mountains were so called on account of their cold climate. The pass over them most used in antiquity was in the W. part of the range, called Succi or Succorum Angustiae, also Porta Trajani, between Philippopolis and Serdica.

HALCYONE. [ALCYONE.]

HĂLĒSUS, a chief of the Auruncans and Oscans, the son of a soothsayer, and an ally of Turnus, slain by Evander.

HĂLĬACMŌN (*Vistriza*), river in Macedonia, rising in the Tymphaean mountains, forming the boundary between Eordaea and Pieria, and falling into the Thermaic Gulf Caesar incorrectly makes it the boundary between Macedonia and Thessaly.

HĂLĬARTUS, ancient town in Boeotia, S. of the lake Copais, destroyed by Xerxes in his invasion of Greece (480 B.C.), but afterwards rebuilt. Under its walls Lysander lost his life (395).

HĂLĬCARNASSUS (*Budrum*), city of Asia Minor, stood in the S.W. part of Caria, opposite to the island of Cos. It was founded by Dorians from Troezen. With the rest of the coast of Asia Minor, it fell under the dominion of the Persians, at an early period of whose rule Lygdamis made himself tyrant of the city, and founded a dynasty. His daughter Artemisia assisted Xerxes in his expedition against Greece. Halicarnassus was celebrated for the Mausoleum, a magnificent edifice which Artemisia II built as a tomb for her husband Mausolus (352 B.C.), and which was adorned with the works of the most eminent Greek sculptors of the age: Scopas, Bryaxis, Leochares, and Timotheus. Fragments of these sculptures are now in the British Museum. Halicarnassus was the birthplace of the historians HERODOTUS and DIONYSIUS.

HALIRRHŌTHĬUS, son of Poseidon and Euryte, attempted to violate Alcippe, daughter of Ares, but was slain by Ares. Ares was brought to trial by Poseidon for this murder, on the hill at Athens, which was hence called Areopagus, or the Hill of Ares.

HĂLŎNĒSUS, island of the Aegaean Sea, off the coast of Thessaly.

The possession of this island occasioned great disputes between Philip and the Athenians: there is a speech on this subject among the extant orations of Demosthenes.

HĂLŸS (*Kizil-Irmak*, i.e. *the Red River*), the greatest river of Asia Minor, rising in the Anti-Taurus range of mountains, falling into the Euxine Sea between Sinope and Amisus.

HĂMADRŸĂDES. [NYMPHAE.]

HĂMILCĂR, the name of several Carthaginian generals, of whom the most celebrated was Hamilcar Barca, the father of Hannibal. The surname Barca (Heb. *Barak*) signified 'lightning.' It was merely a personal appellation, and is not to be regarded as a family name, though from the great distinction that this Hamilcar obtained, we often find the name of Barcine applied either to his family or to his party in the state. He was appointed to the command of the Carthaginian forces in Sicily, in the 18th year of the 1st Punic war, 247 B C. At this time the Romans were masters of Sicily; but he maintained himself for years, notwithstanding all the efforts of the Romans to dislodge him, first on a mountain named Hercte, in the immediate neighbourhood of Panormus, and subsequently on the still stronger position of Mt Eryx. After the great naval defeat of the Carthaginians by Lutatius Catulus, 241, which brought the 1st Punic war to an end, he had to carry on war in Africa with the Carthaginian mercenaries, whom he subdued after a struggle of 3 years (240–238). Hamilcar then crossed over into Spain, in order to establish a new empire for the Carthaginians in that country. In the course of nearly 9 years he obtained possession of a considerable portion of Spain, partly by force of arms and partly by negotiation. He fell in battle against the Vettones in 229. He was succeeded in the command by his son-in-law Hasdrubal. He left 3 sons, Hannibal, Hasdrubal, and Mago. See Bosworth Smith, *Carthage and the Carthaginians*.

HANNĬBĂL, a common name among the Carthaginians, signifying 'the grace or favour of Baal'; the final syllable, *bal*, having reference to this tutelary deity of the Phoenicians. The most celebrated person of this name was the son of Hamilcar Barca. He was born 247 B C. He was only 9 years old when his father took him with him into Spain, and made him swear upon the altar eternal hostility to Rome. Child as he then was, Hannibal never forgot his vow, and his whole life was one continual struggle against Rome. Though only 18 years old at the time of his father's death (220), he had already displayed so much courage and capacity for war, that he was entrusted by Hasdrubal (the son-in-law and successor of Hamilcar) with the chief command of most of the military enterprises planned by that general He secured to himself the devoted attachment of the army under his command; and, accordingly, on the assassination of Hasdrubal (221), the soldiers unanimously proclaimed their youthful leader commander-in-chief, which the government of Carthage forthwith ratified. Hannibal was at this time in the 26th year of his age. In 2 campaigns he subdued all the country S. of the Iberus, with the exception of the wealthy town

of Saguntum. In the spring of 219 he proceeded to lay siege to Saguntum, which he took after a desperate resistance, which lasted nearly 8 months. Saguntum lay S. of the Iberus, and was therefore not included under the protection of the treaty which had been made between Hasdrubal and the Romans; but as it had concluded an alliance with the Romans, the latter regarded its attack as a violation of the treaty between the 2 nations. On the fall of Saguntum, the Romans demanded the surrender of Hannibal; when this demand was refused, war was declared; and thus began the 2nd Punic war. In the spring of 218 Hannibal quitted his winter quarters at New Carthage and commenced his march for Italy, across the Pyrenees, and through Gaul to the foot of the Alps. He probably crossed the Alps by the pass of the Little St Bernard, called in antiquity the Graian Alp.[1] Upon reaching the N. of Italy he encountered the Roman army under the command of the consul P. Scipio. He defeated the latter, first on the river Ticinus, and secondly in a more decisive engagement upon the Trebia. After passing the winter in the N. of Italy among the Gaulish tribes, he marched early in 217 into Etruria through the marshes on the banks of the Arno. In struggling through these marshes, his army suffered severely, and he himself lost the sight of one eye by an attack of ophthalmia. The consul Flaminius hastened to meet him, and a battle was fought on the lake Trasimenus, in which the Roman army was destroyed, and the consul himself was slain. The Romans had collected a fresh army, and placed it under the command of the dictator Fabius Maximus, who avoided a general action, and only attempted to harass the Carthaginian army. Meanwhile the Romans had made preparations for the campaign of the following year (216). The 2 new consuls, L. Aemilius Paulus and C. Terentius Varro, marched into Apulia, at the head of an army of little less than 90,000 men. To this mighty host Hannibal gave battle in the plains on the right bank of the Aufidus, just below the town of Cannae The Roman army was again annihilated. This victory was followed by the revolt from Rome of most of the nations in the S of Italy. Hannibal established his army in winter quarters in Capua, which had espoused his side. Capua was celebrated for its wealth and luxury, and the enervating effect which these produced upon the army of Hannibal became a favourite theme of rhetorical exaggeration in later ages. The experiment of what he could effect with his single army had now been fully tried, and, notwithstanding all his victories, it had failed; for Rome was still unsubdued. From this time the Romans in great measure changed their plan of operations, and, instead of opposing to Hannibal one great army in the field, they hemmed in his movements on all sides. In the subsequent campaigns, Hannibal gained several victories; but his forces gradually became more and more weakened; and his only object now was to maintain his ground in the S. until his brother Hasdrubal should appear in the N. of Italy, an event to which he had long

[1] This is disputed by modern historians. See *Classical Review*, vol. xiii, pp. 238–49. Freshfield (*Hannibal Once More*, 1914) argues on behalf of the Col d'Argentière.

looked forward with anxious expectation. In 207 Hasdrubal at length crossed the Alps, and descended into Italy; but he was defeated and slain on the Metaurus. [HASDRUBAL.] The defeat and death of Hasdrubal was decisive of the fate of the war in Italy. From this time Hannibal abandoned all thoughts of offensive operations, and collected together his forces within the peninsula of Bruttium. In the fastnesses of that wild and mountainous region he maintained his ground for nearly 4 years (207–203). He crossed over to Africa towards the end of 203 in order to oppose P. Scipio. In the following year (202) the decisive battle was fought near Zama. Hannibal was completely defeated with great loss. All hopes of resistance were now at an end. The treaty between Rome and Carthage was not finally concluded until the next year (201). By this treaty Hannibal saw the object of his whole life frustrated Some years afterwards he was compelled, by the jealousy of the Romans, and by the enmity of a powerful party at Carthage, to flee from his native city. He took refuge at the court of Antiochus III, king of Syria, who was at this time (193) on the eve of war with Rome. On the defeat of Antiochus (190), the surrender of Hannibal was one of the conditions of the peace granted to the king. Hannibal, however, foresaw his danger, and fled to Prusias, king of Bithynia. The Romans could not be at ease so long as he lived; and T. Quintius Flamininus was at length dispatched to the court of Prusias to demand the surrender of the fugitive. The Bithynian king was unable to resist; and Hannibal, perceiving that flight was impossible, took poison, to avoid falling into the hands of his enemies, about the year 183. In comparing Hannibal with other great leaders of antiquity, we must bear in mind the circumstances in which he was placed. Feebly and grudgingly supported by the government at home, he stood alone, at the head of an army composed of mercenaries of many nations. Yet not only did he retain the attachment of these men, unshaken by any change of fortune, for a period of more than 15 years, but he trained up army after army; and long after the veterans that had followed him over the Alps had dwindled to an inconsiderable remnant, his new levies were still as invincible as their predecessors. See Arnold's *Second Punic War*, and Mommsen's *History of Rome*, vol. ii.

HANNO, a name common among the Carthaginians. The chief persons of this name were: 1. Surnamed the Great, apparently for his success in Africa, though we have no details of his achievements. He was the leader of the aristocratic party, and, as such, the chief adversary of Hamilcar Barca and his family. For 35 years (i.e. from the landing of Barca in Spain till Hannibal's return from Italy) Hanno is represented as thwarting the measures of that able and powerful family, and taking the lead in opposition to the war with Rome. 2. A Carthaginian navigator, of uncertain date, under whose name we possess a *Periplus*, originally written in the Punic language, and afterwards translated into Greek. It contains an account of a voyage undertaken beyond the Pillars of Hercules, in order to found Libyphoenician towns.

HARMŎDĬUS and ĂRĮSTŎGĬTON, two noble Athenians, murderers of Hipparchus, brother of the tyrant Hippias, in 514 B.C. Aristogiton was strongly attached to Harmodius, who returned his affection with equal warmth. Hipparchus endeavoured to withdraw the youth's love to himself, and, failing in this, resolved to avenge the slight by putting upon him a public insult. Accordingly, he took care that the sister of Harmodius should be summoned to bear one of the sacred baskets in some religious procession, and when she presented herself for the purpose, he caused her to be dismissed and declared unworthy of the honour. This insult determined the 2 friends to slay both Hipparchus and his brother Hippias as well They communicated their plot to a few friends, and selected for their enterprise the day of the festival of the great Panathenaea, the only day on which they could appear in arms without exciting suspicion. When the time arrived, the 2 conspirators observed one of their accomplices in conversation with Hippias. Believing, therefore, that they were betrayed, they slew Hipparchus. Harmodius was immediately cut down by the guards. Aristogiton escaped, but was afterwards taken, and died by torture; but he died without revealing any of the names of the conspirators. Four years after this Hippias was expelled, and thenceforth Harmodius and Aristogiton obtained among the Athenians of all succeeding generations the character of patriots, deliverers, and martyrs. To be born of their blood was esteemed among the highest of honours, and their descendants enjoyed an immunity from public burdens.

HARMŎNĬA, daughter of Ares and Aphroditē, given by Zeus to Cadmus as his wife. [CADMUS.]

HARPĂGUS, a noble Median, who is said to have preserved the infant Cyrus. He was afterwards one of the generals of Cyrus.

HARPĂLUS, a Macedonian, appointed by Alexander the Great superintendent of the royal treasury, with the administration of the satrapy of Babylon. Having embezzled large sums he crossed over to Greece in 325 B.C., and bribed the leading men at Athens to support him against Alexander and his vicegerent, Antipater. He is said to have corrupted Demosthenes himself.

HARPĂLŸCĒ, daughter of Harpalycus, king in Thrace, brought up by her father as a warrior.

HARPŎCRĂTĬŎN, Greek lexicographer, flourished at Alexandria, 2nd cent. A.D.

HARPŸĬAE, the Harpies, that is, the 'Robbers,' described by Homer as carrying off persons, who had utterly disappeared. Thus they are said to have carried off the daughters of Pandareos, which is represented on one of the Lycian monuments, now in the British Museum. Hesiod represents them as fair-locked and winged maidens; but subsequent writers describe them as disgusting monsters, being birds with the heads of maidens, with long claws and with faces pale with hunger. They were sent by the gods to torment the blind Phineus. [PHINEUS, 2.] Virgil places them

in the islands called Strophades, in the Ionian Sea, where they took up their abode after they had been driven away from Phineus.

HASDRŪBĂL, a Carthaginian name, probably signifying one whose help is Baal. The chief persons of this name are: 1 The son-in-law of Hamilcar Barca, on whose death, in 229 B.C., he succeeded to the command in Spain. He founded New Carthage, and concluded with the Romans the celebrated treaty which fixed the Iberus as the boundary between the Carthaginian and Roman dominions. He was assassinated by a slave, whose master he had put to death (221), and was succeeded in the command by HANNIBAL. 2. Son of Hamilcar Barca, and brother of Hannibal. When Hannibal set out for Italy (218), Hasdrubal was left in the command in Spain, and there fought for some years against the 2 Scipios. In 207 he crossed the Alps and marched into Italy, in order to assist Hannibal; but he was defeated on the Metaurus, by the consuls C. Claudius Nero and M. Livius Salinator, his army was destroyed, and he himself fell in the battle. His head was cut off and thrown into Hannibal's camp. 3. Son of Gisco, one of the Carthaginian generals in Spain during the 2nd Punic war, who must be distinguished from the brother of Hannibal.

HĒBĒ, called Jŭventās by the Romans, the goddess of youth, was a daughter of Zeus and of Hera. She waited upon the gods, and filled their cups with nectar, before Ganymedes obtained this office She married Hercules after he was received among the gods, and bore to him 2 sons Later traditions represent her as a divinity who had it in her power to make aged persons young again. At Rome there were several temples of Juventas.

HEBRUS (*Maritza*), chief river in Thrace. On its banks Orpheus was torn to pieces by the Thracian women; and it is frequently mentioned in connection with the worship of Dionysus.

HĒCĂLĒ, a poor old woman, who hospitably received Theseus, when he had gone out to hunt the Marathonian bull.

HĒCĂTAEUS, of Miletus, early Greek historian and geographer In 500 B.C. he endeavoured to dissuade his countrymen from revolting from the Persians. Previous to this he had visited Egypt and many other countries. His works have perished.

HĒCĂTĒ, a mysterious divinity, probably a moon goddess (or, as Farnell thinks, an earth goddess), commonly represented as a daughter of Persaeus or Perses, and hence called Perseïs. She was one of the Titans, and the only one of this race who retained her power under the rule of Zeus. The extensive power possessed by her was probably the reason that she was subsequently identified with Selene or Luna in heaven, Artemis or Diana in earth, and Persephone or Proserpina in the lower world. Being thus, as it were, a threefold goddess, she is described with 3 bodies or 3 heads. Hence her epithets *tergemĭna*, *triformis*, *triceps*, etc. She took part in the search after Proserpina, and when the latter was found, remained with her as her attendant and companion. She thus became a deity of the lower world. She was supposed to send

at night demons and phantoms from the lower world. She taught sorcery and witchcraft, and dwelt at places where 2 roads crossed, on tombs, and near the blood of murdered persons. She herself wandered about with the souls of the dead, and her approach was announced by the whining and howling of dogs. At Athens, at the close of every month, dishes with food were set out for her at the points where 2 roads crossed; and this food was consumed by poor people. The sacrifices offered to her consisted of dogs, honey, and black female lambs. See Farnell, *Cults of the Greek States*, vol. ii

HĔCATOMB (Greek) = sacrifice of a hundred oxen.

HĔCĂTOMPŸLOS, city in Parthia, enlarged by Seleucus, and afterwards the residence of the Parthian kings.

HECTOR, hero of the Trojans in their war with the Greeks, was the eldest son of Priam and Hecuba, the husband of Andromache, and father of Scamandrius. He fought with the bravest of the Greeks, and at length slew Patroclus, the friend of Achilles. The death of his friend roused Achilles to the fight. The other Trojans fled before him into the city. Hector alone remained without the walls, though his parents implored him to return; but when he saw Achilles, his heart failed him, and he took to flight. Thrice did he race round the city, pursued by the swift-footed Achilles, and then fell pierced by Achilles' spear. [ACHILLES.] At the command of Zeus, Achilles surrendered the body to the prayers of Priam, who buried it at Troy with great pomp. Hector is one of the noblest conceptions of the poet of the *Iliad*. He has a presentiment of the fall of his country, but he perseveres in his heroic resistance See Murray, *The Rise of the Greek Epic*, pp. 196 *sqq.*; Taylor, *Ancient Ideals*, vol. i, chap. vii. (See Fig. 31.)

HĔCŪBA and HĔCŪBĒ, daughter of Dymas in Phrygia, or of Cisseus, king of Thrace. She was the wife of Priam, king of Troy, to whom she bore Hector, Paris, and many other children. After the fall of Troy, she was carried away as a slave by the Greeks. On the coast of Thrace she avenged her son POLYDORUS. She was metamorphosed into a dog, and leapt into the sea at a place called Cynossema, or 'the tomb of the dog.' See the *Hecuba* of Euripides.

HĒGĒSĬĀS, of Magnesia, one of the biographers of Alexander the Great, and a representative of the Asiatic school of oratory. He affected a jerky style, which was parodied by Cicero.

HĒGĒSĬNUS, of Pergamum, the immediate predecessor of Carneades in the chair of the Academy, flourished about 185 B.C.

HĒGĒSIPPUS, Athenian orator, and a contemporary of Demosthenes, to whose political party he belonged.

HĔLĔNA and HĔLĔNĒ, daughter of Zeus and Leda, and sister of Castor and Pollux (the Dioscuri). She was of surpassing beauty. In her youth she was carried off by Theseus and Pirithous to Attica When Theseus was absent in Hades, Castor and Pollux undertook an expedition to Attica, to liberate their sister. Athens was taken, Helen delivered, and Aethra, the mother of Theseus, made prisoner,

and carried as a slave of Helen, to Sparta. On her return home, she was sought in marriage by the noblest chiefs from all parts of Greece. She chose Menelaus for her husband, and became by him the mother of Hermione. She was subsequently seduced by Paris and carried off to Troy. The Greek chiefs who had been her suitors, resolved to revenge her abduction, and accordingly sailed against Troy. Hence arose the celebrated Trojan war, which lasted 10 years. After the death of Paris she married his brother Deiphobus. On the capture of Troy, which she is said to have favoured, she betrayed Deiphobus to the Greeks, and became reconciled to Menelaus, whom she accompanied to Sparta. Here she lived with him for some years in peace and happiness. The accounts of Helen's death differ. According to the prophecy of Proteus in the *Odyssey*, Menelaus and Helen were not to die, but the gods were to conduct them to Elysium. Others relate that she and Menelaus were buried at Therapne in Laconia. Others, again, relate that after the death of Menelaus she was driven out of Peloponnesus by the sons of the latter, and fled to Rhodes, where she was tied to a tree and strangled by Polyxo: the Rhodians expiated the crime by dedicating a temple to her under the name of Helena Dendritis According to another tradition she married Achilles in the island of Leuce, and bore him a son, Euphorion.

HĔLĔNA, FLĀVĬA JŪLĬA, mother of Constantine the Great, was a Christian, and is said to have discovered at Jerusalem the sepulchre of our Lord, together with the wood of the true cross.

HĔLĔNUS, son of Priam and Hecuba, celebrated for his prophetic powers. He deserted his countrymen and joined the Greeks. According to some he did this of his own free will; according to others, he was ensnared by Ulysses, who was anxious to obtain his prophecy respecting the fall of Troy. Others, again, relate that, on the death of Paris, Helenus and Deiphobus contended for the possession of Helena, and that Helenus, being conquered, fled to Mt. Ida, where he was taken prisoner by the Greeks. After the fall of Troy, he fell to the share of Pyrrhus. He foretold to Pyrrhus the sufferings which awaited the Greeks who returned home by sea, and prevailed upon him to return by land to Epirus. After the death of Pyrrhus he received a portion of that country, and married Andromache. When Aeneas in his wanderings arrived in Epirus, he was hospitably received by Helenus. See Virgil, *Aen.* iii. 295 *sqq.*

HĔLĬĂDAE and HĔLĬĂDES, the sons and daughters of Helios (the Sun). The name Heliades is given especially to the daughters of Helios and Clymene, and the sisters of Phaëthon. [PHAETHON.]

HĔLĬAST, another name for a DICAST.

HĔLĬCĒ, daughter of Lycaon, beloved by Zeus. Hera, out of jealousy, metamorphosed her into a she-bear, whereupon Zeus placed her among the stars, under the name of the Great Bear.

HĔLĬCŌN, range of mountains in Boeotia, between the lake Copais and the Corinthian Gulf, covered with snow the greater part of the year, sacred to Apollo and the Muses; the latter are hence

called Hĕlĭcōnĭădes and Hĕlĭcōnĭdes. Here sprung the celebrated fountains of the Muses, AGANIPPE and HIPPOCRENE.

HĒLĬŎDŌRUS, Greek writer of romance, flourished 3rd century B.C. His *Aethiopica* is still extant.

HĒLĬŎGĂBĂLUS. [ELAGABALUS.]

HĒLĬOPŎLIS ('City of the Sun'). 1. (Heb. *Baalath : Baalbek*), city of Syria, seat of the worship of Baal, one of whose symbols was the Sun. Hence the Greek name of the city. It was situated in the middle of Coele-Syria, at the W. foot of Anti-Libanus, and was of commercial importance, being on the direct road from Egypt and the Red Sea, and also from Tyre to Syria, Asia Minor, and Europe. Its ruins, which are very extensive and magnificent, are of the Roman period. 2. (O.T. *On*), city of Lower Egypt, seat of the Egyptian worship of the Sun.

HĒLĬOS, called Sōl by the Romans, god of the sun. He was the son of Hyperion and Thea, and a brother of Selēne (the Moon) and Eos (Dawn). Homer describes Helios as rising in the E. from Oceanus, traversing the heaven, and descending in the evening into the darkness of the W. and Oceanus. Later poets embellished this simple notion. They tell of a magnificent palace of Helios in the E., from which he starts in the morning in a chariot drawn by 4 horses. They also assign him a second palace in the W., and describe his horses as feeding upon herbs growing in the Islands of the Blessed. Helios is described as the god who sees and hears everything. The island of Thrinacia (Sicily) was sacred to Helios, and there he had flocks of sheep and oxen, which were tended by his daughters Phaetusa and Lampetia. He was worshipped in many parts of Greece, and especially in the island of Rhodes, where the famous colossus was a representation of the god. The sacrifices offered to him consisted of white rams, bears, bulls, goats, lambs, and especially white horses, and honey. Among the animals sacred to him, the cock is especially mentioned.

HELLAS, HELLENES. [GRAECIA.]

HĔLLĒ, daughter of Athamas and Nephĕle, and sister of Phrixus. The Hellespont was named after her. [PHRIXUS.]

HĔLLĒN, son of Deucalion and Pyrrha, and father of Aeolus, Dorus, and Xuthus. He was king of Phthia in Thessaly. He was the mythical ancestor of all the Hellenes.

HELLESPONTUS (*Straits of the Dardanelles*), narrow strait connecting the Propontis (*Sea of Marmora*) with the Aegaean Sea. The length of the strait is about 50 miles, and the width varies from 6 miles at the upper end to 2 at the lower, and in some places it is only 1 mile wide, or even less. The narrowest part is between the ancient cities of SESTUS and ABYDOS, where the legend related that Leander swam across to visit Hero and where Xerxes constructed his bridge of boats, 480 B.C. The name of the Hellespont ('Sea of Helle') was derived from the story of Helle's being drowned in it. The Hellespont was the boundary of Europe and Asia.

HELOTS, the original inhabitants of Laconia, who lost their independence at the Dorian conquest, and were enslaved by the Spartans They amounted to half the Spartan population.

HELVĒTII, a Celtic people, who dwelt between Mt. Jurassus (*Jura*), the Lacus Lemannus (*Lake of Geneva*), the Rhône, and the Rhine as far as the Lacus Brigantinus (*Lake of Constance*). Their country, called Ager Helvetiorum (but never Helvetia), thus corresponded to the W. part of Switzerland. In 107 B.C. the Tigurini, a tribe of the Helvetii, defeated and killed the Roman consul L. Cassius Longinus, on the lake of Geneva, while another division of the Helvetii accompanied the Cimbri and Teutones in their invasion of Gaul. Subsequently the Helvetii invaded Italy along with the Cimbri; and returned home in safety, after the defeat of the Cimbri by Marius and Catulus in 101. About 40 years afterwards, they resolved, upon the advice of Orgetorix, one of their chiefs, to migrate and seek a new home in the more fertile plains of Gaul. In 58 they endeavoured to carry their plan into execution, but they were defeated by Caesar, and driven back into their own territories. The Romans now planted colonies and built fortresses in their country, and the Helvetii gradually adopted the customs and language of their conquerors.

HELVĪA, mother of the philosopher Seneca.

HELVIDIUS PRISCUS. [PRISCUS.]

HENNA. [ENNA.]

HĒPHAESTĪŌN. 1. A Macedonian, celebrated as the friend of Alexander the Great. He died at Ecbatana, 325 B.C., to the great grief of Alexander. 2. A writer on prosody, in the 2nd century A.D.

HĒPHAESTUS, called VULCĀNUS by the Romans, the god of fire. He was, according to Homer, the son of Zeus and of Hera. Later traditions state that he had no father, and that Hera gave birth to him independent of Zeus, as she was jealous of Zeus having given birth to Athena independent of her. He was born lame and weak, and was in consequence so much disliked by his mother, that she threw him down from Olympus. The marine divinities, Thetis and Eurynome, received him, and he dwelt with them for 9 years. He afterwards returned to Olympus, and he appears in Homer as the great artist of the gods of Olympus. He always showed his mother respect and kindness; and on one occasion took her part, when she was quarrelling with Zeus, which so much enraged the father of the gods that he seized Hephaestus by the leg and hurled him down from heaven. Hephaestus was a whole day falling, but in the evening he alighted in the island of Lemnos, where he was kindly received by the Sintians. Later writers describe his lameness as the consequence of this fall, while Homer makes him lame from his birth. He again returned to Olympus, and subsequently acted the part of mediator between his parents. Hephaestus appears to have been originally the god of fire; but as fire is indispensable in working metals, he was afterwards regarded as an artist. His palace in Olympus contained his workshop, with the anvil and 20 bellows, which worked spontaneously at his bidding. All the

palaces in Olympus were his workmanship. He made the armour of Achilles; the fatal necklace of Harmonia; the fire-breathing bulls of Aeetes, king of Colchis, etc. In later accounts, the Cyclopes are his workmen, and his workshop is no longer in Olympus, but in some volcanic island. In the *Iliad*, the wife of Hephaestus is Charis; in Hesiod, Aglaia, the youngest of the Charites; but in the *Odyssey*, as well as in later accounts, Aphrodite appears as his wife. The favourite abode of Hephaestus on earth was the island of Lemnos; but other volcanic islands also, such as Lipara, Hiera, Imbros, and Sicily, are called his abodes or workshops. The Greeks frequently placed small dwarf-like statues of the god near the hearth. During the best period of Grecian art, he was represented as a vigorous man with a beard, and is characterized by his hammer or some other instrument, his oval cap, and the chiton, which leaves the right shoulder and arm uncovered. His temple at Athens is described by Pausanias (ed. Frazer, vol. ii, pp. 126 *sqq.*).

HERA or HERE, identified by the Romans with JUNO. Hera was a daughter of Cronos and Rhea, and sister and wife of Zeus. According to Homer, she was brought up by Oceanus and Tethys, and afterwards became the wife of Zeus, without the knowledge of her parents. Later writers add that she, like the other children of Cronos, was swallowed by her father, but afterwards restored. In the *Iliad*, Hera is treated by the Olympian gods with the same reverence as her husband. She is, notwithstanding, far inferior to Zeus in power. She is not, like Zeus, the queen of gods and men, but simply the wife of the supreme god. The idea of her being the queen of heaven, with regal wealth and power, is of much later date. Her character, as described by Homer, is jealous and quarrelsome. Hence arise frequent disputes between Hera and Zeus; and on one occasion Hera, in conjunction with Poseidon and Athena, contemplated putting Zeus into chains. Zeus, in such cases, not only threatens, but beats her. Once he even hung her up in the clouds, with her hands chained, and with two anvils suspended from her feet By Zeus she was the mother of Ares, Hebe, and Hephaestus. Hera was, properly speaking, the only really married goddess among the Olympians, for the marriage of Aphrodite with Hephaestus can scarcely be taken into consideration. Hence she is the goddess of marriage [*cf.* Lawson, *Modern Greek Folklore and Ancient Greek Religion*, p 501] and of the birth of children, and is represented as the mother of the Ilithyiae. She is represented in the *Iliad* riding in a chariot drawn by 2 horses, in the harnessing and unharnessing of which she is assisted by Hebe and the Horae. Owing to the judgment of Paris she was hostile to the Trojans, and in the Trojan war she sided with the Greeks. She persecuted all the children of Zeus by mortal mothers, and hence appears as the enemy of Dionysus, Hercules, and others. Hera was worshipped especially at Argos, in the neighbourhood of which she has a splendid temple, on the road to Mycenae. She had also a temple in Samos. Hera was represented as a majestic woman of mature age, with a beautiful forehead, large and widely opened eyes, and with a grave expression

commanding reverence. Her hair was adorned with a crown or a diadem. A veil frequently hangs down the back of her head, to characterize her as the bride of Zeus, and the diadem, veil, sceptre, and peacock are her ordinary attributes. In art, the ideal type of the goddess was found in the statue by Polyclitus in the great temple at Argos: Frazer's *Pausanias*, vol. iii, pp. 183 *sqq* (Fig. 62.)

HĒRACLĒA, that is, the city of Heracles, was the name of several cities. I. *In Europe*. 1. In Lucania, on the river Siris, founded by the Tarentines. 2. In Acarnania, on the Ambracian Gulf. 3. The later name of Perinthus in Thrace. [PERINTHUS.] 4. H. LYNCESTIS, also called Pelagonia, in Macedonia, W. of the Erigon, the capital of one of the 4 districts into which Macedonia was divided by the Romans. 5. H. MINOA, on the S. coast of Sicily, at the mouth of the river Halycus, between Agrigentum and Selinus. Traditionally it was founded by Minos, and it may have been an ancient colony of the Cretans. It was colonized by the inhabitants of Selinus, and its original name was Minoa, which it continued to bear till about 500 B.C., when the town was taken by the Lacedaemonians, under Euryleon, who changed its name into that of Heraclea. It fell at an early period into the hands of the Carthaginians, and remained in their power till the conquest of Sicily by the Romans. 6. H. SINTICA, in Macedonia, a town of the Sinti, on the left bank of the Strymon, founded by Amyntas, brother of Philip. 7. H. TRACHINIAE, in Thessaly. [TRACHIS.] II. *In Asia*. 1. H. PONTICA, a city on the S. shore of the Pontus Euxinus, on the coast of Bithynia, founded about 550 B.C. by colonists from Megara and from Tanagra, in Boeotia. 2. H. AD LATMUM, a town of Ionia, S.E. of Miletus, at the foot of Mt. Latmus, and upon the Sinus Latmicus; formerly called Latmus. Near it was a cave, with the tomb of Endymion.

HĒRACLES. [HERCULES.]

HĒRACLĪDAE, the descendants of Heracles or Hercules, who, in conjunction with the Dorians, conquered Peloponnesus 80 years after the destruction of Troy, or 1104 B.C., according to mythical chronology. This legend represents the conquest of the Achaean population by Dorian invaders. Bury, *History of Greece*, pp. 80 *sqq*.

HĒRACLĪDĒS PONTĪCUS, born at Heraclēa Pontica, a Greek philosopher, and disciple of Plato and Aristotle. Almost all his works are lost.

HĒRACLĪTUS, of Ephesus, philosopher of the Ionian School, flourished about 513 B.C. He considered knowledge to be based on perception by the senses, and fire to be the primary form of all matter. According to him, everything is in a state of flux (πάντα ῥεῖ). See Burnet, *Early Greek Philosophy*, chap. iii, where a complete translation of the extant fragments is given in English.

HĒRAEUM. [ARGOS.]

HERCŪLĀNĔUM, ancient city in Campania, near the coast, between Neapolis and Pompeii. It was taken by the Romans in the Social war (89, 88 B.C.), and was colonized. In A.D. 63 a great part of it

was destroyed by an earthquake; and in 79 it was overwhelmed, along with Pompeii and Stabiae, by the great eruption of Mt. Vesuvius. It was buried under showers of ashes and streams of lava, from 70 to 100 feet beneath the present surface of the ground. The ancient city was accidentally discovered by the sinking of a well in 1720. (See Fig. 32.)

HERCŬLES, called Heracles by the Greeks. According to Homer, Hercules was the son of Zeus by Alcmene, the wife of Amphitryon, of Thebes in Boeotia. [ALCMENE.] On the day on which Hercules was to be born, Zeus boasted of becoming the father of a hero destined to rule over the race of Perseus, who was the grandfather both of Amphitryon and of Alcmene. Hera prevailed upon him to swear that the descendant of Perseus, born that day, should be the ruler. Thereupon she hastened to Argos, and there caused the wife of Sthenelus, the son of Perseus, to give birth to Eurystheus; whereas she delayed the birth of Hercules, and thus robbed him of the empire which Zeus had destined for him Zeus was enraged, but could not violate his oath. Alcmene brought into the world 2 boys, Hercules, the son of Zeus, and Iphicles, the son of Amphitryon, who was one night younger than Hercules. As he lay in his cradle, Hera sent 2 serpents to destroy him, but the infant hero strangled them with his own hands. As he grew up, he was instructed by Amphitryon in driving the chariot, by Autolycus in wrestling, by Eurytus in archery, by Castor in fighting in heavy armour, and by Linus in singing and playing the lyre. Linus was killed by his pupil with the lyre, because he had censured him; and Amphitryon, to prevent similar occurrences, sent him to feed his cattle. In this manner he spent his life till his 18th year. His first great adventure happened while he was watching the oxen of his father. A lion, which haunted Mt Cithaeron, made havoc among the flocks of Amphitryon and Thespius, king of Thespiae. Hercules promised to deliver the country of the monster; and Thespius, who had 50 daughters, rewarded Hercules by making him his guest, so long as the chase lasted, and by giving up his daughters to him. Hercules slew the lion, and henceforth wore its skin as his ordinary garment, and its mouth and head as his helmet Others related that the lion's skin of Hercules was taken from the Nemean lion. He next defeated and killed Erginus, king of Orchomenos, to whom the Thebans used to pay tribute. In this battle Hercules lost his father Amphitryon; but Creon rewarded him with the hand of his daughter, Megara, by whom he became the father of several children. The gods made him presents of arms, and he carried a huge club, which he had cut for himself in the neighbourhood of Nemea. Soon afterwards Hercules was driven mad by Hera, and in this state he killed his own children by Megara and 2 of Iphicles In his grief he sentenced himself to exile, and went to Thespius, who purified him. He then consulted the oracle of Delphi as to where he should settle. The Pythia first called him by the name of Heracles—for hitherto his name had been Alcides or Alcaeus—and ordered him to live at Tiryns, and to serve

Eurystheus for the space of 12 years, after which he should become immortal. Hercules accordingly went to Tiryns. The accounts of the 12 labours which Hercules performed at the bidding of Eurystheus are found only in the later writers. The only one of the 12 labours mentioned by Homer is his descent into the lower world to carry off Cerberus. We also find in Homer the fight of Hercules with a sea-monster; his expedition to Troy to fetch the horses which Laomedon had refused him; and his war against the Pylians, when he destroyed the whole family of their king Neleus, with the exception of Nestor. The 12 labours are usually arranged in the following order: 1. *The fight with the Nemean lion.* The valley of Nemea, between Cleonae and Phlius, was inhabited by a monstrous lion, the offspring of Typhon and Echidna. Eurystheus ordered Hercules to bring him the skin of this monster. After using in vain his club and arrows against the lion, he strangled the animal with his own hands. 2. *Fight against the Lernean hydra.* This monster, like the lion, was the offspring of Typhon and Echidna, and was brought up by Hera. It ravaged the country of Lerna, near Argos, and dwelt in a swamp near the well of Amymone. It had 9 heads, of which the middle one was immortal. Hercules struck off its heads with his club; but in the place of the head he cut off, 2 new ones grew forth each time. However, with the assistance of his faithful servant Iolaus, he burned away the heads of the hydra, and buried the 9th, or immortal one, under a rock. Having thus conquered the monster, he poisoned his arrows with its bile, whence the wounds inflicted by them became incurable. 3. *Capture of the Arcadian stag.* This animal had golden antlers and brazen feet. Hercules was ordered to bring the animal alive to Eurystheus. He pursued it in vain for a year; at length he wounded it with an arrow, caught it, and carried it away on his shoulders. 4. *Destruction of the Erymanthian boar.* This animal, which Hercules was also ordered to bring alive to Eurystheus, had descended from Mt. Erymanthus into Psophis. Hercules chased it through the deep snow, and having thus worn it out, he caught it in a net, and carried it to Eurystheus. Other traditions place the hunt of the Erymanthian boar in Thessaly. It must be observed that this and the subsequent labours of Hercules are connected with subordinate labours, called *Parerga.* The first of these is the fight of Hercules with the centaurs. In his pursuit of the boar he came to the centaur Pholus, who had received from Dionysus a cask of excellent wine. Hercules opened it, contrary to the wish of his host, and the delicious fragrance attracted the other centaurs, who besieged the grotto of Pholus. Hercules drove them away; they fled to the house of Chiron; and Hercules, eager in his pursuit, killed Chiron, his old friend, with one of his poisoned arrows. [CHIRON.] 5. *Cleansing of the stables of Augeas.* Eurystheus imposed upon Hercules the task of cleansing in one day the stalls of Augeas, king of Elis. Augeas had a herd of 3,000 oxen, whose stalls had not been cleansed for 30 years. Hercules, without mentioning the command of Eurystheus, went to Augeas, and offered to cleanse his stalls in one day, if he would give him the 10th part of his cattle. Augeas agreed to the terms; and

Hercules, after taking Phyleus, the son of Augeas, as his witness, turned the rivers Alpheus and Peneus through the stalls, which were thus cleansed in a single day. But Augeas, who learned that Hercules had undertaken the work by the command of Eurystheus, refused to give him the reward. His son Phyleus then bore witness against his father, who exiled him from Elis. At a later time Hercules invaded Elis, and killed Augeas and his sons. After this he is said to have founded the Olympic games. 6. *Destruction of the Stymphalian birds.* These voracious birds had been brought up by Ares. They had brazen claws, wings, and beaks, used their feathers as arrows, and ate human flesh. They dwelt on a lake near Stymphalus in Arcadia, from which Hercules was ordered by Eurystheus to expel them. When Hercules undertook the task, Athena provided him with a brazen rattle, by the noise of which he startled the birds; and, as they attempted to fly away, he killed them with his arrows. 7. *Capture of the Cretan bull.* The bull had been sent out of the sea by Poseidon, that Minos might offer it in sacrifice. But Minos was so charmed with the beauty of the animal, that he kept it, and sacrificed another in its stead. Poseidon punished Minos by driving the bull mad. Hercules was ordered by Eurystheus to catch the bull. He brought the bull home on his shoulders; but he then set the animal free again. The bull roamed through Greece, and at last came to Marathon, where we meet it again in the stories of Theseus. 8. *Capture of the mares of the Thracian Diomedes.* Diomedes, king of the Bistones in Thrace, fed his horses with human flesh. Eurystheus ordered Hercules to bring him these animals With a few companions, he seized the animals, and conducted them to the sea-coast. But here he was overtaken by the Bistones. During the fight he entrusted the mares to his friend Abderus, who was devoured by them. Hercules defeated the Bistones, killed Diomedes, whose body he threw before the mares, built the town of Abdera in honour of his unfortunate friend, and then returned to Eurystheus with the mares, which had become tame after eating the flesh of their master. The mares were afterwards set free, and destroyed on Mt. Olympus by wild beasts. 9. *Seizure of the girdle of the queen of the Amazons.* Hippolyte, the queen of the Amazons, possessed a girdle, which she had received from Ares. Admete, the daughter of Eurystheus, wished to obtain this girdle; and Hercules was therefore sent to fetch it. After various adventures in Europe and Asia, he at length reached the country of the Amazons. Hippolyte at first received him kindly, and promised him her girdle; but Hera having excited the Amazons against him, a contest ensued, in which Hercules killed their queen. He then took her girdle. On his way home he landed in Troas, where he rescued Hesione from the monster sent against her by Poseidon; in return for which service her father, Laomedon, promised him the horses he had received from Zeus as a compensation for Ganymedes. But, as Laomedon did not keep his word, Hercules on leaving threatened to make war against Troy, a threat which he afterwards carried into execution. 10. *Capture of the oxen of Geryones in Erythia.* Geryones, the monster with 3 bodies, lived in the fabulous island of

Erythia (the 'reddish'), so called because it lay in the W., under the rays of the setting sun. This island was originally placed off the coast of Epirus, but was afterwards identified either with Gades or the Balearic Islands. The oxen of Geryones were guarded by the giant Eurytion and the 2-headed dog Orthus; and Hercules was commanded by Eurystheus to fetch them. After traversing various countries, he reached at length the frontiers of Libya and Europe, where he erected 2 pillars (Calpe and Abyla) on the 2 sides of the straits of Gibraltar, which were hence called the Pillars of Hercules. Being annoyed by the heat of the sun, Hercules shot at Helios (the Sun), who so much admired his boldness that he presented him with a golden cup or boat, in which he sailed to Erythia. He there slew Eurytion and his dog, as well as Geryones, and sailed with his booty to Tartessus, where he returned the golden cup (boat) to Helios. On his way home he passed through Gaul, Italy, Illyricum, and Thrace. Many attempts were made to deprive him of the oxen, but he at length brought them in safety to Eurystheus, who sacrificed them to Hera. 11. *Fetching the golden apples of the Hesperides.* This was particularly difficult, since Hercules did not know where to find them. They were the apples which Hera had received at her wedding from Ge (the Earth), and which she had entrusted to the keeping of the Hesperides and the dragon Ladon, on Mt. Atlas, in the country of the Hyperboreans. [HESPERIDES.] On arriving at Mt. Atlas, Hercules sent Atlas to fetch the apples, and in the meantime bore the weight of heaven for him. Atlas returned with the apples, but refused to take the burden of heaven on his shoulders again. Hercules, however, contrived by a stratagem to get the apples, and hastened away. On his return Eurystheus made him a present of the apples; but Hercules dedicated them to Athena, who restored them to their former place. Some traditions add that Hercules killed the dragon Ladon. 12. *Bringing Cerberus from the lower world.* This was the most difficult of the 12 labours of Hercules. He descended into Hades, near Taenarum in Laconia, accompanied by Hermes and Athena. He delivered Theseus and Ascalaphus from their torments. He obtained permission from Pluto to carry Cerberus to the upper world, provided he could accomplish it without force of arms. Hercules succeeded in seizing the monster and carrying it to the upper world; and after he had shown it to Eurystheus, he carried it back again to the lower world. Besides these 12 labours, Hercules performed several other feats without being commanded by Eurystheus. After Hercules had performed the 12 labours, he was released from the servitude of Eurystheus, and returned to Thebes. He there gave Megara in marriage to Iolaus; and he wished to gain in marriage for himself Iole, the daughter of Eurytus, king of Oechalia. Eurytus promised his daughter to the man who should conquer him and his sons in shooting with the bow. Hercules defeated them; but Eurytus and his sons, with the exception of Iphitus, refused to give Iole to him, because he had murdered his own children. Shortly afterwards he killed his friend Iphitus, in a fit of madness. Though purified from his murder, he was, nevertheless, attacked by a severe illness.

The oracle at Delphi declared that he would be restored to health, if he would serve 3 years for wages, and surrender his earnings to Eurytus, as an atonement for the murder of Iphitus. Thereupon he became a servant to Omphāle, queen of Lydia, and widow of Tmolus. Later writers describe Hercules as living effeminately during his residence with Omphale: he spun wool, it is said, and sometimes put on the garments of a woman. According to other accounts he performed great feats during this time. He undertook an expedition to Colchis, which brought him into connection with the Argonauts; he took part in the Calydonian hunt, and met Theseus on his landing from Troezen on the Corinthian isthmus. When the time of his servitude had expired, he sailed against Troy, took the city, and killed Laomedon, its king. It was about this time that the gods sent for him in order to fight against the Giants. [GIGANTES.] Soon after his return to Argos, he marched against Augeas, as has been related above. He then proceeded against Pylos, which he took, and killed the whole family of Neleus, with the exception of Nestor. He then proceeded to Calydon, where he obtained Deĭanira, the daughter of Oeneus, for his wife, after fighting with Achelous for her. [DEIANIRA; ACHELOUS.] After Hercules had been married to Deianira nearly 3 years, he accidentally killed at a banquet in the house of Oeneus the boy Eunomus. In accordance with the law, Hercules went into exile, taking with him his wife Deianira. On their road they came to the river Evenus, across which the centaur Nessus carried travellers for a small sum of money. Hercules himself forded the river, but gave Deianira to Nessus to carry across. Nessus attempted to outrage her: Hercules heard her screaming, and shot an arrow into the heart of Nessus. The dying centaur called out to Deianira to take his blood with her, as it was a sure means of preserving the love of Hercules. After this he took up his abode at Trachis, whence he marched against Eurytus of Oechalia. He took Oechalia, killed Eurytus and his sons, and carried off his daughter Iole as a prisoner. On his return home he landed at Cenaeum, a promontory of Euboea, erected an altar to Zeus, and sent his companion, Lichas, to Trachis, in order to fetch him a white garment, which he intended to use during the sacrifice. Deianira, afraid lest Iole should supplant her in the affections of her husband, steeped the white garment he had demanded in the blood of Nessus. This blood had been poisoned by the arrow with which Hercules had shot Nessus; and the poison penetrated into all his limbs. He wrenched off the garment, but it stuck to his flesh, and with it he tore away whole pieces from his body. In this state he was conveyed to Trachis. Deianira, on seeing what she had done, hanged herself. Hercules commanded Hyllus, his eldest son by Deianira, to marry Iole as soon as he should arrive at the age of manhood. He then ascended Mt. Oeta, raised a pile of wood, on which he placed himself, and ordered it to be set on fire. When the pile was burning, a cloud came down from heaven, and amid peals of thunder carried him to Olympus, where he was honoured with immortality, became reconciled to Hera, and married her daughter Hebe. He was in course of time worshipped through-

out all Greece. His worship prevailed more extensively among the Dorians than among any other of the Greek races. The sacrifices offered to him consisted of bulls, boars, rams, and lambs. The finest representation of the hero that has come down to us is the so-called Farnese Hercules (now in the Naples Museum; probably a copy of the statue by Lysippus). The hero is resting, leaning on his right arm, and his head reclining on his left hand: the whole figure is a most exquisite combination of peculiar softness with the greatest strength. The worship of Hercules at Rome and in Italy is connected by Roman writers with the hero's expedition to fetch the oxen of Geryones. They stated that Hercules, on his return, visited Italy, where he abolished human sacrifices among the Sabines, established the worship of fire, and slew Cacus, a robber, who had stolen his oxen. The aborigines, and especially Evander, honoured Hercules with divine worship; and Hercules entrusted the care of his worship to 2 distinguished families, the Potitii and Pinarii. At Rome Hercules was connected with the Muses, whence he is called Musagetes. For further information see Introductions to the *Hercules Furens* of Euripides, edited by E. H. Blakeney (1904), Jebb's *Trachiniae* of Sophocles, and Farnell's *Cults of the Greek States*.

HERCŪLES, son of Alexander the Great by Barsine, the widow of the Rhodian Memnon, murdered by Polysperchon, 310 B.C.

HERCŪLIS COLUMNAE. [ABYLA; CALPE.]

HERCŸNIA SILVA, extensive range of mountains in Germany, covered with forests.

HERMAE, 'herms' or pillars, surmounted by the head of Hermes. [ALCIBIADES.]

HERMĂPHRŎDĪTUS, son of Hermes and Aphrodite. He had inherited the beauty of both his parents, and thus excited the love of the nymph of the fountain of Salmacis, near Halicarnassus. As he was one day bathing in the fountain, she embraced him, and prayed to the gods that she might be united with him for ever. The gods granted the request, and the bodies of the youth and the nymph became united together, but retained the characteristics of each sex. Figures of hermaphrodites are common in ancient art.

HERMARCHUS, rhetorician of Mytilene, became a disciple of Epicurus, who appointed him his successor, about 270 B.C.

HERMĒSĬĂNAX, Greek elegiac poet (4th cent. B.C.); one considerable fragment of his *Leontion* is extant.

HERMĒS, called MERCŪRIUS by the Romans. Hermes was a son of Zeus and Maia, the daughter of Atlas, and was born in a cave of Mt. Cyllene in Arcadia, whence he is called Atlantiades or Cyllenius. A few hours after his birth he displayed his natural propensities; escaping from his cradle, he went to Pieria, and carried off some of the oxen of Apollo, which he drove to Pylos. He then returned to Cyllene, and finding a tortoise at the entrance of his native cave, he placed strings across its shell, and thus invented the lyre. Apollo, by his prophetic power, discovered the thief, and went to Cyllene to

charge Hermes with the crime. His mother, Maia, showed to the god the child in its cradle; but Apollo carried the boy before Zeus, who compelled him to restore the oxen. But when Apollo heard the sounds of the lyre, he was so charmed that he allowed Hermes to keep the animals, and became his friend. Zeus made Hermes his herald, and he was employed by the gods, and more especially by Zeus, on various occasions which are recorded in legend. He also conducted the shades of the dead from the upper into the lower world (Virg. *Aen.* iv. 242 *sqq.*). Being the herald of the gods, he is the god of eloquence. He was also the god of prudence and cunning, and even of fraud, perjury, and theft. Being endowed with this shrewdness and sagacity, he was regarded as the author of a variety of inventions, such as the lyre and syrinx, the alphabet, numbers, astronomy, music, the art of fighting, gymnastics, the cultivation of the olive tree, measures, and weights. He was regarded as the god of roads, who protected travellers; and numerous statues of him, called Hermes, were erected on roads, and at doors and gates. He was also the god of commerce, also of riches, and of good luck, and as such presided over the game of dice. Hermes was believed to have been the inventor of sacrifices, and hence was the protector of sacrificial animals. For this reason he was worshipped by shepherds Hermes was likewise the patron of all the gymnastic games of the Greeks. The most ancient seat of the worship of Hermes is Arcadia, the land of his birth, whence his worship was carried to Athens, and spread through all Greece. The festivals in his honour were called Hermaea. Among the things sacred to him were the palm tree, the tortoise, the number 4, and several kinds of fish; and the sacrifices offered to him consisted of incense, honey, cakes, pigs, and especially lambs and young goats. The principal attributes of Hermes are: 1. A travelling hat (*petasus*) with a broad brim, which in later times was adorned with 2 small wings. 2. The staff (*caducĕus*) which he bore as a herald, and had received from Apollo. In late works of art the white ribbons which surrounded the herald's staff were changed into 2 serpents. 3. The sandals which carried the god across land and sea, and which were provided at the ankles with wings, whence he is called *alipes*. Of Hermes, in works of art, the most famous sculpture is that by Praxiteles (discovered in 1877)—the only *original* work by a great Greek master which survives. (See Fig. 33.)

HERMETICA, ancient Greek and Latin writings that contain religious or philosophical teachings ascribed to Hermes Trismegistus ('Thrice-great Hermes'). These writings, instead of being (as was once imagined) the remains of ancient wisdom, dating, perhaps, from the time of Moses—or even earlier—belong to the period when Christianity was first beginning to expand over the Roman Empire. They are documents of importance as evidence of religious thought and speculation in the early 3rd century A.D. The doctrine of these writings appears to be that of 'salvation' without a saviour: there can be no salvation apart from the true *gnōsis* (=knowledge), which comes partly by instruction, partly by initiation. They

presuppose, as a basis of speculation, the *Timaeus* of Plato, and frequently appeal to the theory of the domination of this lower (sensible) world by astrological influences. There are few, if any, traces of Jewish or Christian teaching in the *Hermetica*; and their value, from a philosophical standpoint, is small. The best things in the collection are the four thanksgiving 'Hymns,' which strike a high note of mystical devotion (see Angus, *The Mystery Religions and Christianity*, 1925). The *Hermetica* have been edited with translation and notes by Professor W. Scott (4 vols., 1925–6).

HERMĬŌNĒ, daughter of Menelaus and Helena. She had been promised to Orestes before the Trojan war; but Menelaus after his return married her to NEOPTOLEMUS. After the murder of the latter, Hermione married Orestes, and bore him a son, Tisamenus.

HERMŎGĔNĒS, Greek rhetorician, a native of Tarsus, lived in the reign of M. Aurelius, A.D. 161–80. Several works are extant.

HERMŎGĔNĒS, M. TĬGELLĬUS, a notorious detractor of Horace, who calls him, however, *optimus cantor et modulator*.

HERMŎLĀUS, a Macedonian youth, and a page of Alexander the Great, formed a conspiracy against the king's life, 327 B.C., but the plot was discovered, and Hermolaus was stoned to death.

HERMŎPŎLIS MAGNA (*Eshmounein*), one of the oldest Egyptian cities, stood on the W. bank of the Nile, a little below the confines of Upper Egypt. It was the chief seat of the worship of Anubis (Cynocephalus). Egyptian papyri discovered here have resulted in important additions to Greek literature.

HERNĬCI, people in Latium, belonging to the Sabine race. They were a brave and warlike people, and offered a formidable resistance to the Romans. They were finally subdued by the Romans, 306 B.C

HĒRŌ. [LEANDER.]

HĒRŌ, mathematician, was a native of Alexandria, and lived in the reigns of the Ptolemies Philadelphus and Euergetes (285–222 B.C.) He is celebrated for his inventions. Several works are extant.

HĒRŌDAS, a writer of mimes (short dialogues in verse describing a scene from real life); born 300 B.C. Until 1891 his name was scarcely known; but in that year Dr. Kenyon published the *editio princeps* of 7 mimes. Best ed. by Headlam (1922); there is a good English version by R. T. Scott (1909), and by H Sharpley in *A Realist of the Aegaean* (1906), and in the Loeb Library. Some elegies have been discovered since 1921 on Egyptian papyri at Oxyrhynchus; also in Loeb Library.

HĒRŌDĒS, commonly called Herod. 1. HERODES THE GREAT, king of the Jews, was the son of Antipater. He received the kingdom of Judaea, from Antony and Octavian, in 40 B.C. He put to death his beautiful wife Mariamne, whom he suspected without cause of adultery, and whom he loved; and later he also put to death his two sons by Mariamne, Alexander and Aristobulus. His government, though tyrannical, was vigorous. In the last year of his reign Jesus Christ was born; and it must have been on his deathbed

that he ordered the massacre of the children at Bethlehem. He died in the 70th year of his age, 4 B.C.[1] 2. HERODES ANTIPAS, son of Herod the Great, by Malthace, a Samaritan, obtained the tetrarchy of Galilee and Peraea, on his father's death, while the kingdom of Judaea devolved on his elder brother Archelaus. He married Herodias, the wife of his half-brother, Herod Philip, she having, in defiance of the Jewish law, divorced her first husband. He was deprived of his dominions by Caligula, and sent into exile at Lyons, A.D. 39. It was this Herod Antipas who imprisoned and put to death John the Baptist. It was before him also that Christ was sent by Pontius Pilate at Jerusalem, as belonging to his jurisdiction, on account of his supposed Galilean origin. See *The Herods* by Dean Farrar. 3. HERODES AGRIPPA. [AGRIPPA.] 4. HERODES ATTICUS, the rhetorician. [ATTICUS.]

HĒRŎDIĀNUS, author of an extant history, in Greek, of the Roman empire in 8 books, from the death of M. Aurelius to the commencement of the reign of Gordianus III (A.D. 180–238).

HĒRŎDŎTUS, Greek historian, was born at Halicarnassus, a Doric colony in Caria, 484 B.C. He belonged to a noble family at Halicarnassus. He was the son of Lyxes and Dryo. Herodotus left his native city at an early age, in order to escape from the oppressive government of Lygdamis, the tyrant of Halicarnassus He settled at Samos for some time, and there became acquainted with the Ionic dialect; but he spent years in his travels in Europe, Asia, and Africa. At a later time he returned to Halicarnassus, and took part in expelling Lygdamis from his native city. Subsequently he again left Halicarnassus, and settled at Thurii, where he died. It is disputed where Herodotus wrote his history. Lucian relates that Herodotus read his work to the assembled Greeks at Olympia, when it was received with such applause that the 9 books of the work were in consequence honoured with the names of the 9 Muses. The same writer adds that the young Thucydides was present at this recitation and was moved to tears. But this celebrated story, which rests upon the authority of Lucian alone, must be rejected. Nor is there sufficient evidence in favour of the tradition that Herodotus read his work at the Panathenaea at Athens in 446 or 445, and received from the Athenians a reward of 10 talents. It is more probable that he wrote his work at Thurii, when he was advanced in years; though he appears to have been collecting materials for it during a great part of his travels. There was scarcely a town of any importance in Greece Proper and on the coast of Asia Minor with which he was not familiar. In the N. of Europe he visited Thrace and the Scythian tribes on the Black Sea. In Asia he travelled through Asia Minor and Syria, and visited the cities of Babylon, Ecbatana, and Susa. He spent some time in Egypt, and travelled as far S. as Elephantine. The object of his work is to give an account of the struggles between the Greeks and

[1] The death of Herod took place in the same year with the actual birth of Christ, as is mentioned above, but it is well known that this is to be placed 4 years before the date in general use as the Christian era.

Persians. He traces the enmity between Europe and Asia to the mythical times. In order to form a fair judgment of the historical value of the work of Herodotus, we must distinguish between those parts in which he speaks from his own observations and those in which he merely repeats what he was told by priests and others In the latter case he was undoubtedly often deceived; but whenever he speaks from his own observations, he is a real model of truthfulness and accuracy; and the more the countries which he describes have been explored by modern travellers, the more firmly has his authority been established. The dialect in which he wrote is the Ionic, intermixed with epic or poetical expressions, and sometimes even with Attic and Doric forms. The excellences of his style consist in its antique and epic colouring, its transparent clearness, and the lively flow of the narrative. Rawlinson's translation of Herodotus has been reprinted (with introduction and added notes by E H. Blakeney) in Everyman's Library A complete revision of Rawlinson by A W Lawrence has been published by the Nonesuch Press, 1935 Another translation by Godley is in the Loeb Library. See How and Wells, *Commentary on Herodotus*, 1912; and Wells, *Studies in Herodotus*, 1923.

HĒRŎŎPŎLIS or HĒRŎ, city in Lower Egypt, on the border of the Desert E of the Delta, by the canal connecting the Nile with the W. head of the Red Sea, which was called Sinus Heroöpoliticus.

HĒROSTRĂTUS, an Ephesian, who set fire to the temple of Artemis at Ephesus on the same night that Alexander the Great was born, 356 B.C., in order to immortalize himself.

HERSĒ, daughter of Cecrops. [AGRAULOS, 2.]

HERTHA ('Nerthus' in Tacitus, *Germ.*, xl, § 4), the 'Earth-goddess' of N. German mythology.

HĒSĬŎDUS, early Greek poet. As Homer represents the Ionic school of poetry in Asia Minor, so Hesiod represents the Boeotian school of poetry. The only points of resemblance between the 2 schools consist in their versification and dialect. In other respects they differ The Homeric school takes for its subject the activity of the heroic age, while the Hesiodic turns its attention to the pursuits of ordinary life, to the origin of the world, the gods and heroes. Hesiod lived about a century later than Homer, and is placed about 735 B C. We learn from his own poem on *Works and Days*, that he was born in the village of Ascra in Boeotia, whither his father had emigrated from the Aeolian Cyme in Asia Minor. After the death of his father, he was involved in a dispute with his brother Perses about his small patrimony, which was decided in favour of his brother. He then emigrated to Orchomenus, where he spent the remainder of his life. This is all that can be said with certainty about the life of Hesiod. The two principal works of Hesiod, which have come down to us, are his *Works and Days*, containing ethical, political, and economical precepts, and a *Theogony*, giving an account of the origin of the world and the birth of the gods. [The best editions of Hesiod are that of Paley; Wilamowitz-Möllendorf (1928);

and T. A. Sinclair (1932); and the best English version that by A. W. Mair (in the Oxford Translations Library, 1908). This volume contains a good Introduction. Other translations are by Evelyn-White in the Loeb Library, which includes the new pieces found on Egyptian papyri at Oxyrhynchus, and by A. S. Way (1934).]

HĒSĬONĒ, daughter of Laomedon, king of Troy, was chained to a rock, in order to be devoured by a sea-monster, that he might thus appease the anger of Apollo and Poseidon. Hercules promised to save her, if Laomedon would give him the horses which he had received from Zeus as a compensation for Ganymedes. Hercules killed the monster, but Laomedon broke his promise. Hercules took Troy, killed Laomedon, and gave Hesione to Telamon, to whom she bore Teucer. Her brother Priam sent Antenor to claim her, and the refusal of the Greeks was one of the causes of the Trojan war.

HESPĔRĬA. [ITALIA]

HESPĔRĬDES, the guardians of the golden apples which Ge (Earth) gave to Hera at her marriage with Zeus. According to some they were the daughters of Atlas and Hesperis (whence their names, Atlantides or Hesperides), but their parentage is differently related by others. Some traditions mentioned 3 Hesperides, viz. Aegle, Arethusa, and Hesperia; others, 4, Aegle, Crytheia, Hestia, and Arethusa; and others, again, 7. In the earliest legends, they are described as living on the river Oceanus, in the extreme W.; but they were afterwards placed near Mt. Atlas. They were assisted in watching the golden apples by the dragon Ladon. [HERCULES, *Labour* 11.]

HESPĔRUS, the evening star, son of Astraeus and Eos, of Cephalus and Eos, or of Atlas.

HESTĬA, called VESTA by the Romans, the goddess of the hearth, or rather of the fire burning on the hearth, was one of the 12 great divinities of the Greeks. She was a daughter of Cronos and Rhea, and, according to tradition, was the first-born of Rhea, and the first of the children swallowed by Cronos. She was a maiden divinity; and when Apollo and Poseidon sued for her hand, she swore by the head of Zeus to remain a virgin. As the hearth was looked upon as the centre of domestic life, so Hestia was the goddess of domestic life. As she was the goddess of the sacred fire of the altar, the first part of every sacrifice was presented to her. Solemn oaths were sworn by the goddess of the hearth; and the hearth itself was the sacred asylum where suppliants implored the protection of the inhabitants of the house. A town or city is only an extended family, and therefore had likewise its sacred hearth. This public hearth usually existed in the prytaneum of a town, where the goddess had her sanctuary. There, as at a private hearth, Hestia protected the suppliants. When a colony was sent out, the emigrants took the fire which was to burn on the hearth of their new home from that of the mother town.

HESTĬAEŌTIS. 1. The N.W. part of Thessaly. [THESSALIA.] 2. Or Histiaea, a district in Euboea. [EUBOEA.]

HĒSŸCHĬUS, Greek grammarian of Alexandria (4th cent. A.D.) His chief literary work was a Greek lexicon.

HETAIRA (ἑταίρα), a woman-companion or concubine. In Attic, opp. to the legal wife, but with various shades of meaning. These women were sometimes accomplished (Aspasia, for example), and had more liberty than wives, who were required to live a secluded life

HETRICŪLUM, town of the Bruttii.

HEXAMETER ('six measure'), a line of verse consisting of six metrical feet, each one of which is either a spondee or a dactyl, the fifth foot being almost invariably a dactyl, and the sixth foot a spondee.

HIBERNĬA, also called Ierne, the island of *Ireland*. It is mentioned by Caesar; but the Romans never attempted to conquer the island, though they obtained knowledge of it from the commercial intercourse which was carried on between it and Britain.

HIEMPSĂL. 1. Son of Micipsa, king of Numidia, and grandson of Masinissa, murdered by Jugurtha, soon after the death of Micipsa, 118 B.C. 2. King of Numidia, grandson or great grandson of Masinissa, and father of Juba, received the sovereignty of part of Numidia after the Jugurthine war. He was expelled from his kingdom by Cn. Domitius Ahenobarbus, the leader of the Marian party in Africa, but was restored by Pompey in 81. Hiempsal wrote some works in the Punic language, which are cited by Sallust.

HIĔRĂPŎLIS, city of Great Phrygia, near the Maeander, was an early seat of Christianity. (Colossians iv 13.)

HIĔRŎN. 1. Tyrant of Syracuse (478–467 B.C.), and brother of Gelon, whom he succeeded. He gained a victory over the Etruscan fleet near Cumae, 474 B.C. He was a patron of literature; and the poets Aeschylus, Pindar, and Simonides took up their residence at his court. 2. King of Syracuse (270–216 B.C.), a noble Syracusan, descended from the great Gelon, was voluntarily elected king by his fellow-citizens, after his defeat of the Mamertines, in 270 B.C. He sided with the Carthaginians at the commencement of the first Punic war (264 B.C.), but in 263 he concluded a peace with the Romans; and from this time till his death, a period of little less than half a century, he continued the ally of the Romans. He died in 216, at the age of 92.

HIĔRŎNŸMUS. 1. Of Cardia, accompanied Alexander the Great to Asia, and after the death of that monarch (323 B.C.), served under Eumenes. He afterwards fought under Antigonus, his son Demetrius, and grandson Antigonus Gonatas. He survived Pyrrhus, and died at the age of 104. Hieronymus wrote a history from the death of Alexander to that of Pyrrhus, which is lost. 2. Better known as Saint Jerome; one of the most celebrated of the Latin Fathers, born A.D. 340. His most famous work was the translation of the Bible into Latin. [VULGATE.] See Farrar's *Lives of the Fathers*.

HIĔRŎSŎLŸMA. [JERUSALEM.]

HIMĂTĬŎN. [CHITON.]

HĪMĔRA, Greek city on the N. coast of Sicily, W. of the mouth of the river Himera, was founded 648 B.C., and afterwards received Dorian settlers. In 409 B.C. it was taken by the Carthaginians, and levelled to the ground. It was never rebuilt; but on the opposite bank of the river Himera the Carthaginians founded a new town, which, from a warm medicinal spring in its neighbourhood, was called Thermae. The poet Stesichorus was born at the ancient Himera, and the tyrant Agathocles at Thermae.

HIPPARCHUS. 1. Son of Pisistratus. [PISISTRATUS.] 2. Greek astronomer, a native of Nicaea, in Bithynia, who flourished 160–145 B.C., and resided both at Rhodes and Alexandria. The catalogue which Hipparchus constructed of the stars is preserved by Ptolemy.

HIPPĪAS, son of Pisistratus. [PISISTRATUS.]

HIPPO, city on the coast of Numidia, once a royal residence, and afterwards celebrated as the bishopric of St. Augustine.

HIPPOCLĪDES, an Athenian, one of the suitors of Agariste, daughter of Clisthenes, king of Sicyon. At the feast, where the king was entertaining the guests, Hippoclides, the chosen suitor, who had taken too much wine, mounted the table and danced so shamelessly that Clisthenes said, 'You have danced your wife away,' whereupon Hippoclides retorted, 'Hippoclides doesn't care' (οὐ φροντὶς Ἱπποκλείδῃ). And hence the proverb arose. The story is given in Herod. vi. 129.

HIPPŎCŎŌN, son of Oebalus and Batea. [TYNDAREUS.]

HIPPOCRĂTĒS, the physician, was born in the island of Cos, about 460 B.C. He wrote, taught, and practised his profession at home; travelled on the continent of Greece; and died at Larissa in Thessaly, about 357, at the age of 104. The best known of his works is the *Aphorisms*. The first of these aphorisms is justly famous; it runs: 'Life is short, and Art is long; the occasion fleeting, experience deceitful, and judgment difficult.' His extant works are translated, with text, by W. H. S. Jones in Loeb Library.

HIPPOCRĒNĒ, the 'Fountain of the Horse,' was a fountain in Mt. Helicon in Boeotia, sacred to the Muses. [PEGASUS.]

HIPPŎDĂMĪA. 1. Daughter of Oenomaus, king of Pisa in Elis. 2. Wife of Pirithous. [PIRITHOUS.]

HIPPŎLŸTĒ. 1. Daughter of Ares and Otrera, was queen of the Amazons, and sister of Antiope and Melanippe. She wore a girdle given to her by her father; and when Hercules came to fetch this girdle, he slew her. [HERCULES.] According to another tradition, Hippolyte, with an army of Amazons, marched into Attica, to take vengeance on Theseus for having carried off Antiope; but being conquered by Theseus, she fled to Megara, where she died of grief. 2. Wife of ACASTUS.

HIPPŎLŸTUS, son of Theseus by Hippolyte, queen of the Amazons, or by her sister Antiope. Theseus afterwards married Phaedra, who fell in love with Hippolytus; but as her offers were rejected by her stepson, she accused him to his father of having attempted her

dishonour. Theseus thereupon cursed his son, and devoted him to destruction; and, accordingly, as Hippolytus was riding in his chariot along the sea-coast, Poseidon sent forth a bull from the water, at which the horses took fright, overturned the chariot, and dragged Hippolytus along the ground till he was dead. Theseus afterwards learned the innocence of his son, and Phaedra, in despair, made away with herself. Artemis induced Aesculapius to restore Hippolytus to life again; and, according to Italian traditions, Diana, having changed his name to Virbius, placed him under the protection of the nymph Egeria, in the grove of Aricia, in Latium, where he was honoured with divine worship. Horace, following the more ancient tradition, says that Diana could not restore Hippolytus to life

HIPPŌMĒNĒS. 1. Son of Megareus, and great-grandson of Poseidon, conquered the Boeotian Atalanta in a foot-race. [ATALANTA.] 2. A descendant of Codrus, the 4th and last of the decennial archons. Incensed at the barbarous punishment which he inflicted on his daughter, the Attic nobles deposed him.

HIPPŌNAX, of Ephesus, Greek Iambic poet, flourished 546–520 B.C. Only a few fragments of his satires are extant.

HIPPŌTĂDĒS, son of Hippotes, that is, Aeolus. Hence the Aeoliae Insulae are called Hippotadae Regnum (*Liparic Isles*).

HIPPŌTHŎUS, son of Cercyon, and father of Aepytus, king of Arcadia.

HIRPĪNI, Samnite people dwelling in the S. of Samnium. Their chief town was Aeculanum.

HIRTĬUS, A., friend of Caesar the dictator, and consul with Pansa, 43 B C. Hirtius and his colleague fell at the battle of Mutina, fighting against Antony. Hirtius divides with Oppius the claim to the authorship of the 8th book of the *Gallic War*, as well as to that of the histories of the Alexandrian and African wars.

HISPĂLIS (*Seville*), a town in Hispania Baetica, founded by the Phoenicians. Although 500 stadia from the sea, the river is navigable for the largest vessels up to the town. Under the Romans it was an important place; it remains to this day the chief town in the S. of Spain.

HISPĀNĬA (*Spain*), peninsula in the S.W. of Europe, connected with the land only on the N.E., where the Pyrenees form its boundary, and surrounded on all other sides by the sea, and on the N. by the Cantabrian Sea. The Greeks and Romans had no accurate knowledge of the country till the time of the Roman invasion in the second Punic war. It was first mentioned by Hecataeus (about 500 B.C.) under the name of Iberia; but this name originally indicated only the E. coast: the W. coast beyond the Pillars of Hercules was called Tartessis (Ταρτησσίς). It was called by the Greeks Iberia, a name usually derived from the river Iberus, and by the Romans Hispania. Spain was celebrated in antiquity for its minerals, including gold and silver. The most ancient inhabitants of Spain were the Iberi, who dwelt on both sides of the Pyrenees, and were found in the S. of Gaul, as far as the Rhône. Celts afterwards

crossed the Pyrenees, and became mingled with the Iberi, whence arose the mixed race of the Celtiberi, who dwelt chiefly in the centre of the country. [CELTIBERI.] But there were also several tribes, both of Iberians and Celts, who were never united with one another. The unmixed Iberians, from whom the modern Basques are descended, dwelt in the Pyrenees and on the coasts, and their tribes were the ASTURES, CANTABRI, VACCAEI, etc. The unmixed Celts dwelt chiefly on the river Anas, and in the N.W. corner of the country or Gallaecia. Besides these inhabitants, there were Phoenician and Carthaginian settlements on the coasts, of which the most important were GADES and CARTHAGO NOVA; there were Greek colonies, such as Emporiae and SAGUNTUM; and lastly the conquest of the country by the Romans introduced many Romans. Under the empire some Latin writers were natives of Spain, such as the two Senecas, Lucan, Martial, Quintilian, Silius Italicus, Pomponius Mela, Prudentius, and others. The ancient inhabitants of Spain were a proud and warlike race, ready at all times to sacrifice their lives rather than to submit to a foreign master. The history of Spain begins with the invasion of the country by the Carthaginians, 238 B.C. Under the command of Hamilcar (238–229), and that of his son-in-law and successor, Hasdrubal (228–221), the Carthaginians conquered the greater part of the S.E. of the peninsula as far as the Iberus, and Hasdrubal founded the important city of Carthago Nova. These successes of the Carthaginians excited the jealousy of the Romans; and a treaty was made between the 2 nations about 228. The capture of Saguntum, however, by Hannibal in 219 was the cause of the second Punic war. [HANNIBAL.] The Romans drove the Carthaginians out of the peninsula, and became masters of their possessions in the S. of the country. But many tribes in the centre retained their independence; and those in the N. and N.W. of the country had been hitherto unknown. It was nearly two centuries before the Romans succeeded in subduing the whole country. The Celtiberians were conquered by the elder Cato (195), and Tib. Gracchus, the father of the 2 tribunes (179). The Lusitanians, who long resisted the Romans under their brave leader Viriathus, were obliged to submit, about the year 137, to D. Brutus, who penetrated as far as Gallaecia; but it was not till Numantia was taken by Scipio Africanus the Younger, in 133, that the Romans obtained the sovereignty over the centre and over the Lusitanians, S. of the Tagus. Julius Caesar, after his praetorship, subdued the Lusitanians N. of the Tagus (60). The Cantabri, Astures, and other tribes in the mountains of the N., were finally subjugated by Augustus. The Romans had, as early as the end of the second Punic war, divided Spain into 2 provinces: (1) *Hispania Citerior*, E. of the Iberus; (2) *Hispania Ulterior*, W. of the Iberus. In consequence of there being 2 provinces, we frequently find the country called Hispaniae. The provinces were governed by 2 proconsuls or 2 propraetors, the latter of whom also frequently bore the title of proconsuls. Augustus made a new division of the country, and formed 3 provinces: (1) *Tarraconensis*, which derived its name from Tarraco, the capital of the province, was by far the largest of the 3,

and comprehended the whole of the N., W., and centre; (2) *Baetica*, which derived its name from the river Baetis, was separated from Lusitania on the N. and W. by the river Anas, and from Tarraconensis on the E. by a line drawn from the river Anas to the promontory Charidemus in the Mediterranean; (3) *Lusitania* corresponded very nearly to the modern Portugal. In Baetica, Hispalis was the seat of government; in Tarraconensis, Tarraco, and in Lusitania, Augusta Emerita. On the fall of the Roman empire Spain was conquered by the Vandals, A.D. 409.

HISTIAEUS, tyrant of Miletus, was left with the other Ionians to guard the bridge of boats over the Danube, when Darius invaded Scythia (513 B.C.). He opposed the proposal of Miltiades, the Athenian, to destroy the bridge, and leave the Persians to their fate, and was in consequence rewarded by Darius with a district in Thrace, where he built a town called Myrcinus, apparently with the view of establishing an independent kingdom. This excited the suspicions of Darius, who invited Histiaeus to Susa and prohibited him from returning. He induced his kinsman Aristagoras to persuade the Ionians to revolt, hoping that a revolution in Ionia might lead to his release. His design succeeded. Darius allowed Histiaeus to depart (496) on his engaging to reduce Ionia. Here Histiaeus carried on war against the Persians. He was at length taken prisoner, and put to death by Artaphernes, satrap of Ionia.

HŌMĒRUS, the great epic poet of Greece. His poems formed the basis of Greek literature and education. The date and birthplace of Homer, however, were matters of dispute. Seven cities claimed Homer as their countryman (Smyrna, Rhodus, Colophon, Salamis, Chios, Argos, Athenae); but the claims of Smyrna and Chios are the most plausible. Modern writers place his date about 850 B.C. With the exception of the simple fact of his being an Asiatic Greek, all other particulars respecting his life are fabulous. Tradition related that he was the son of Maeon (hence called *Maeonides vates*), and that in his old age he was blind and poor. Homer was universally regarded by the ancients as the author of the 2 great poems, the *Iliad* and the *Odyssey*. Such continued to be the prevalent belief till the year 1795, when the German professor, F. A. Wolf, wrote his *Prolegomena*, in which he endeavoured to show that the *Iliad* and *Odyssey* were not two complete poems, but small, separate epic songs, celebrating single exploits of the heroes, and that these lays were for the first time written down and united, as the *Iliad* and *Odyssey*, by Pisistratus. This opinion gave rise to a controversy respecting the origin of the Homeric poems, which is not yet settled, and which probably never will be. The following, however, may be regarded as the most probable conclusion. An abundance of heroic lays preserved the tales of the Trojan war. These unconnected songs were, for the first time, united by a great genius called Homer, and he was the one individual who conceived the poetical unity which we must acknowledge in the *Iliad* and *Odyssey*. But as writing was little practised in the age in which Homer lived, it naturally followed that in such long works many

interpolations were introduced, and that they gradually became dismembered, and thus returned into their original state of separate songs. They were preserved by the rhapsodists, who sang lays at the banquets of the great and at public festivals. Solon directed the attention of his countrymen towards the unity of the Homeric poems; but to Pisistratus belongs the merit of having collected the disjointed poems of Homer, and committed them to writing. The ancients attributed other poems to Homer besides the *Iliad* and the *Odyssey*; but the claims of none of these can stand investigation The hymns, which still bear the name of Homer, probably owe their origin to the rhapsodists. The *Batrachomyomachia*, or 'Battle of the Frogs and Mice,' an extant poem, and the *Margites*, a poem which is lost, and which ridiculed a man who was said to know many things and who knew all badly, were ascribed to Homer, but are clearly of later origin. The *Odyssey* was composed after the *Iliad*; and many maintain that they are the works of 2 different authors The Alexandrine grammarians paid great attention to the text of the Homeric poems. [ARISTARCHUS.] Editions and translations of Homer are legion; for students the best editions of the Greek text are (1) of the *Iliad*, by Dr. Leaf, in 2 vols., with English commentary, and of T. W. Allen (1931); (2) of the *Odyssey*, by W. W Merry. The edition by Dr. Hayman is also worth consulting Of translations the best verse-renderings are, perhaps, that of the Earl of Derby for the *Iliad*, and that of Worsley for the *Odyssey* The version of the latter poem by William Morris is also interesting Of prose-renderings of both epics those by Butcher and Lang and by Samuel Butler are the best; for the *Iliad* the student may also use Purves's version, and of the *Odyssey* Mackail's (1932); there is also a rendering (with Introduction and Notes) by E H Blakeney, vol. i (bks i-xii), 1909; vol. ii (xiii-xxiv), 1913. There is no better handbook for Homeric study than Andrew Lang's *Homer and the Epic*. Prof. Gilbert Murray's *The Rise of the Greek Epic* (4th ed , 1934) is brilliant, but scarcely suited for those who do not know Greek. (See Fig. 34.)

HŌNOR or HŌNŌS, the personification of honour at Rome, to whom temples were built both by Marcellus and by Marius, close to the temple of Virtus.

HONŌRĪUS FLĀVIUS, Roman emperor of the West, A.D. 395–423, was the 2nd son of Theodosius the Great. In his reign Alaric took and plundered Rome.

HOPLITES, heavy-armed foot soldiers among the Greeks; they fought in serried ranks (the *phalanx* formation).

HŌRAE, daughters of Zeus and Themis, the goddesses of the order of nature and of the seasons, who guarded the doors of Olympus, and promoted the fertility of the earth by the varied weather which they gave to mortals. In works of art the Horae are represented as maidens or youths carrying the products of the seasons.

HŌRĀTĪA GENS, ancient patrician gens at Rome. 3 brothers of this race fought with the Curiatii, 3 brothers from Alba, to determine

whether Rome or Alba was to exercise the supremacy. The battle was long undecided; 2 of the Horatii fell; but the 3 Curiatii, though alive, were severely wounded. Seeing this, the surviving Horatius, who was still unhurt, pretended to fly, and vanquished his wounded opponents by encountering them severally. He returned in triumph, bearing his threefold spoils. As he approached the Capene gate, his sister Horatia met him, and recognized on his shoulders the mantle of one of the Curiatii, her betrothed lover Her importunate grief drew on her the wrath of Horatius, who stabbed her, exclaiming, 'So perish every Roman woman who bewails a foe.' For this murder he was adjudged by the duumviri to be scourged with covered head, and hanged on the accursed tree. The populus, however, acquitted Horatius, but prescribed a form of punishment. With veiled head, led by his father, Horatius passed under a yoke or gibbet—*tigillum sororium*, 'sister's gibbet'

HŎRĀTĬUS COCLES. [COCLES.]

HŎRĀTĬUS FLACCUS, Q., the poet, was born 8th Dec., 65 B.C., at Venusia in Apulia. His father was a libertinus or freedman. He had received his manumission before the birth of the poet, who, however, did not escape the taunt which adhered to persons even of remote servile origin. His father's occupation was that of tax collector (*coactor*). He had purchased a small farm in the neighbourhood of Venusia, where the poet was born. The father devoted his whole time and fortune to the education of the future poet. Probably about his 12th year, his father carried him to Rome. He frequented the best schools in the capital. One of these was kept by Orbilius. [ORBILIUS] In his 18th year Horace proceeded to Athens. When Brutus came to Athens after the death of Caesar, Horace joined his army. He was present at the battle of Philippi, and shared in the flight of the republican army. In one of his poems he alludes to his flight. Having obtained his pardon, he ventured at once to return to Rome. His paternal estate had been swept away; but he was enabled to obtain sufficient money to purchase a clerkship in the quaestor's office. Meantime some of his poems attracted the notice of Varius and Virgil, who introduced him to Maecenas (39 B.C.). Horace soon became the friend of Maecenas. In a year or two after the commencement of their friendship (37), Horace accompanied his patron on that journey to Brundusium described in the 5th satire of the 1st book. About the year 34 Maecenas bestowed on him a Sabine farm, sufficient to maintain him in ease, comfort, and even in content (*satis beatus unicis Sabinis*). The situation of this Sabine farm was in the valley of Ustica, about 15 miles from Tibur (*Tivoli*). A site answering to the villa of Horace, and on which were found ruins of buildings, has been discovered in modern times. Besides this estate, his admiration of the beautiful scenery in the neighbourhood of Tibur inclined him either to hire or to purchase a small cottage in that romantic town. His friendship with Maecenas introduced Horace to other great men of his period, and at length to Augustus himself, who bestowed upon the poet substantial marks of his favour. Horace died on 17th

Nov., 8 B.C., aged nearly 57. Horace has described his own person. He was of short stature, with dark eyes and dark hair, but early tinged with grey. In his youth he was robust, but suffered from a complaint in his eyes. In more advanced life he grew fat, and Augustus jested about his protuberant belly. His health was not always good, and he seems to have inclined to be a valetudinarian. His habits, even after he became richer, were generally frugal and abstemious; though on occasions he seems to have indulged in conviviality. He was never married. The philosophy of Horace was that of a man of the world. He playfully alludes to his Epicureanism. The *Odes* of Horace want the higher inspirations of lyric verse. But as works of refined art, of the most skilful felicities of language and of measure, they are unrivalled. In the *Satires* it is the folly rather than the wickedness of vice on which he touches In the *Epodes* there is bitterness provoked, it should seem, by some personal hatred, or sense of injury, and the ambition of imitating Archilochus; but in these he seems to have exhausted all the malignity of his temper But the *Epistles* are the most perfect of the Horatian poetry, the poetry of manners and society The title of the *Art of Poetry* for the Epistle to the Pisos is as old as Quintilian, but it is now agreed that it was not intended for a complete theory of the poetic art. The best edition of Horace (for English readers) is that by Dean Wickham (in 2 vols.); but scholars will always betake them to Bentley's (1726) and Orelli's (1850) Conington's verse translation is good. Of prose renderings that by Dean Wickham is very useful. Good criticisms of Horace are by W. Y. Sellar (1899) and T. R. Glover (1932). Among recent works on Horace, special attention is drawn to Prof. J. F. D'Alton's *Horace and his Age* (1917).

HORTENSIUS. 1. Q., Roman orator, born in 114 B.C. At the early age of 19 he spoke with great applause in the forum, and at once rose to eminence as an advocate. In the civil wars he joined Sulla, and was afterwards a constant supporter of the aristocratical party. His professional labours were in defending men of this party, when accused of maladministration in their provinces, or of bribery in canvassing for public honours. He had no rival in the Forum till he encountered Cicero In 81 he was quaestor; in 75 aedile; in 72 praetor; and in 69 consul with Q Caecilius Metellus He died in 50. The eloquence of Hortensius was of the florid or (as it was termed) 'Asiatic' style, fitter for hearing than for reading. He possessed immense wealth, and had several splendid villas 2. Q. HORTENSIUS HORTALUS, son of the above, was put to death by M. Antony after the battle of Philippi.

HŌRUS, son of Osiris and Isis, the Egyptian god of the sun, who was also worshipped in Greece, and at Rome.

HUNNI, Asiatic people who dwelt for some centuries in the plains of Tartary, and were formidable to the Chinese empire. A portion of the nation crossed into Europe, and were allowed by Valens to settle in Thrace, A.D. 376. Under their king Attila (A.D. 434–53) they devastated the fairest portions of the empire; but after Attila's death their empire was completely destroyed.

HŸĂCINTHUS, son of the Spartan king Amyclas, was a beautiful youth, beloved by Apollo and Zephyrus. He returned the love of Apollo; but as he was playing at quoits with the god, Zephyrus, out of jealousy, caused the quoit of Apollo to strike the head of the youth and kill him on the spot. From the blood of Hyacinthus there sprang the flower, hyacinth, on the leaves of which appeared the exclamation of woe AI, AI, or the letter Υ, being the initial of Ὑάκινθος. According to other traditions, the hyacinth sprang from the blood of Ajax. Hyacinthus was worshipped at Amyclae as a hero, and a festival, Hyacinthia, was celebrated in his honour.

HŸĂDES, that is, 'the Rainers,' the name of nymphs forming a group of 7 stars in the head of Taurus. Their names were Ambrosia, Eudora, Pedile, Coronis, Polyxo, Phyto, and Thyene or Dione. Their number, however, is differently stated by the ancient writers. They were entrusted by Zeus with the care of his infant son Dionysus, and were afterwards placed by Zeus among the stars.

HŸBLA, 3 towns in Sicily. 1. MAJOR, on the S. slope of Mt. Aetna and on the river Symaethus, was originally a town of the Siculi. 2. MINOR, afterwards called Megara. 3. HERAEA, in the S. of the island, on the road from Syracuse to Agrigentum. It is doubtful from which of these 3 places the Hyblaean honey came.

HYCCĂRA, a town of the Sicani on the N. coast of Sicily, W. of Panormus, taken by the Athenians, and its inhabitants sold as slaves, 415 B.C. Among the captives was the beautiful Timandra, the mistress of Alcibiades and the mother of Lais.

HŸDASPĒS (*Jhelum*), the northernmost of the 5 great tributaries of the Indus. The epithet 'fabulosus,' which Horace applies to the Hydaspes, refers to the marvellous stories current among the Romans, who knew next to nothing about India; and the 'Medus Hydaspes' of Virgil is an example of the vagueness regarding the countries beyond the eastern limit of the empire.

HŸGĪĒA, goddess of health, and a daughter of Aesculapius, though some traditions make her the wife of the latter.

HYGĪNUS, Roman scholar, and writer of immense versatility; made librarian of the Palatine library by the emperor Augustus.

HŸLAEUS, that is, 'the Woodman,' the name of an Arcadian centaur, who was slain by Atalante, when he pursued her. According to some legends, Hylaeus fell in the fight against the Lapithae, and according to others he was one of the centaurs slain by Hercules.

HŸLĂS, a beautiful youth, beloved by Hercules, whom he accompanied in the Argonautic expedition. Having gone on shore, on the coast of Mysia, to draw water, he was carried off by the Naiads. The story is exquisitely told in Theocritus.

HŸLĒ, a small town in Boeotia, situated on the lake Hylice.

HYLLUS, son of Hercules by Deianīra, and husband of Iole. With the other sons of Hercules he was expelled from Peloponnesus by Eurystheus. He was slain in battle by Echēmus, king of Arcadia when he attempted afterwards to enter Peloponnesus.

HŸMEN or HŸMĔNAEUS, god of marriage, was conceived as a handsome youth, and invoked in the hymeneal or bridal song The name originally designated the bridal song itself, which was subsequently personified. He is usually called the son of Apollo and a Muse. He is represented in works of art as a youth, carrying *in his hand a bridal torch and nuptial veil.*

HŸMETTUS, a mountain in Attica, about 3 miles S. of Athens, celebrated for its marble and its honey.

HYPATIA, daughter of Theon, by whom she was instructed in philosophy and mathematics. She presided over the Neo-Platonic school of Plotinus at Alexandria. She appears to have been graceful, modest, and beautiful, but she was a victim of slander. She was accused of familiarity with Orestes, prefect of Alexandria, and the clergy believed she interrupted the friendship of Orestes with their archbishop, Cyril. In consequence, a number of them seized her in the street, and dragged her into one of the churches, where they tore her to pieces, A.D. 415.

HŸPERBŎLUS, Athenian demagogue in the Peloponnesian war, of servile origin. To get rid either of Nicias or Alcibiades, Hyperbolus called for the exercise of the ostracism. But the parties endangered combined to defeat him, and the vote of exile fell on Hyperbolus himself: an application of that dignified punishment by which it was thought to have been so debased that the use of it was never recurred to. He was murdered by the oligarchs at Samos, 411 B.C.

HŸPERBŎRĔI or -ĔI, a fabulous people, supposed to live in a land of perpetual sunshine, beyond the N. wind; whence their name (ὑπερβόρεοι, from ὑπὲρ and Βορέας). The poets use the term Hyperborean to mean only most northerly, as when Virgil and Horace speak of the *Hyperboreae oras* and *Hyperborei campi*.

HŸPERBORĔI MONTES, originally the name of an imaginary range of mountains in the N. of the earth, and was afterwards applied to the Caucasus, the Rhipaei Montes, and others.

HŸPĔRĬDĒS, one of the 10 Attic orators, a friend of Demosthenes, and one of the leaders of the popular party. He was slain by the emissaries of Antipater, at the end of the Lamian war, 322 B.C. In 1847 and again in 1856 extensive portions of speeches were found in Egypt. Oxford text by F. G. Kenyon (1907). See Jebb's *Attic Orators*, vol. ii.

HŸPĔRĬŎN, a Titan, son of Uranus (Heaven) and Ge (Earth), and father of Helios (the Sun), Selene (the Moon), and Eos (the Dawn). Helios himself is also called Hyperion in Homer.

HŸPERMNESTRA, one of the daughters of Danaus and wife of Lynceus. [DANAUS; LYNCEUS.]

HYPNUS (ὕπνος), god of sleep. (See Fig. 35.)

HYPSIPŸLĒ, daughter of Thoas, king of Lemnos, saved her father, when the Lemnian women killed all the men in the island. When the Argonauts landed there, she bore twin sons to Jason. When

the Lemnian women discovered Thoas was alive, they compelled Hypsipyle to quit the island. On her flight she was taken prisoner by pirates and sold to the Nemean king, Lycurgus, who entrusted to her care his son Archemorus or Opheltes. [ARCHEMORUS.]

HYRCANĬA, a province of the ancient Persian Empire, on the S. and S.E. shores of the Caspian. It flourished most under the Parthians, whose kings often resided in it during the summer.

HYRCĂNUS. 1. JOANNES, prince and high-priest of the Jews, was the son of Simon Maccabaeus, the restorer of the independence of Judaea. He succeeded to his father's power 135 B.C., and died in 106. Although he did not assume the title of king, he was the founder of the monarchy of Judaea. 2. High priest and king of the Jews, was the eldest son of Alexander Jannaeus; and was frequently engaged in war with his brother Aristobulus. He was put to death by Augustus, 30 B.C. He was succeeded by Herod.

HYRTĂCUS, a Trojan, to whom Priam gave his first wife Arisba, when he married Hecuba. Homer makes him the father of Asius, called Hyrtăcides. In Virgil, Nisus and Hippocoön are also represented as sons of Hyrtacus.

HYSTASPĒS, father of the Persian king Darius I.

IACCHUS, the solemn name of Bacchus in the Eleusinian mysteries. In these mysteries Iacchus was regarded as the son of Zeus and Demeter, and was distinguished from the Theban Bacchus.

IAMBLĬCHUS, Neo-Platonic philosopher, in the reign of Constantine the Great. His life of Pythagoras is extant.

IAMBUS, a metrical foot consisting of a short syllable followed by a long (e.g. *ămănt*). An iambic line contained, in its strictest form, six iambi; but a pure iambic line is the exception, not the rule.

IAMUS, a prophet, son of Apollo and Evadne, was regarded as the ancestor of the family of seers, the Iamidae at Olympia.

ĬĂPĔTUS, one of the Titans, son of Uranus (Heaven) and Ge (Earth), and father of Atlas, Prometheus, and Epimetheus.

ĬĂPŸDĬA, a country in the N. of Illyricum, between the rivers Arsia and Tedanius, inhabited by the Iapydes, a warlike race mixed Celtic and Illyrian. They were subdued by Augustus.

ĬĂPŸGĬA, the name given by the Greeks to the S. of Apulia.

ĬĂPYX, son of Lycaon and brother of Daunius and Peucetius, who went as leaders of a colony to Italy. According to others, he was a Cretan, and a son of Daedalus.

ĬĂPYX, the W.N.W. wind, blowing off the coast of Iapygia (Apulia), in the S. of Italy, and consequently favourable to persons crossing over to Greece.

ĬARBAS, king of the Gaetulians, and son of Jupiter Ammon by a Libyan nymph, sued in vain for the hand of Dido. [DIDO.]

IARDĂNĒS, king of Lydia, and father of Omphale, who is hence called Iardānis.

ĬĂSĬON, ĬĂSĬUS, or ĬĂSUS, son of Zeus and Electra, beloved by Demeter, who became by him the mother of Pluton or Plutus in Crete. For this he was slain by the bolt of Zeus.

IĀZYGĒS, a powerful Sarmatian people, who originally dwelt on the coast of the Pontus Euxinus and the Palus Maeotis, but in the reign of Claudius settled near the Quadi in Dacia.

IBĒRIA. 1. The name given by the Greeks to Spain. [HISPANIA.] 2. (Part of *Georgia*), a country of Asia, in the centre of the isthmus between the Black and Caspian Seas, bounded on the N. by the Caucasus, on the W. by Colchis, on the E. by Albania, and on the S. by Armenia. It was surrounded on every side by mountains, and was famed for fertility. Its inhabitants, Iberes or Iberi, were more civilized than their neighbours in Colchis and Albania. The Romans first became acquainted with the country through the expedition of Pompey, in 65 B.C. No connection can be traced between the Iberians of Asia and those of Spain.

IBĒRUS (*Ebro*), the principal river in the N.E. of Spain.

IBŸCUS, Greek lyric poet of Rhegium, lived at Samos, at the court of Polycrates, about 540 B.C. It is related that, travelling through a desert place near Corinth, he was murdered by robbers, but before he died he called upon a flock of cranes that happened to fly over him to avenge his death. Afterwards, when the people of Corinth were assembled in the theatre, the cranes appeared; and one of the murderers cried out involuntarily, 'Behold the avengers of Ibycus': and thus were the authors of the crime detected. Ibycus has long been celebrated as the author of some passionate lyric peoms, still extant, and these have now been supplemented by a poem in honour of Polycrates, some 50 lines of which are contained in a papyrus found at Oxyrhynchus. See J. U. Powell, *New Chapters in the History of Greek Literature* (1933); also for a notice of his life with specimens of his work see the earlier *Greek Melic Poets*, by Smyth.

ĬCĂRĬUS. 1. An Athenian, who hospitably received Dionysus in Attica, and was taught in return the cultivation of the vine. Icarius was slain by peasants, who had become intoxicated by his wine and thought that they had been poisoned by him. His daughter Erigone, after a long search, found his grave, to which she was conducted by his faithful dog Maera. From grief she hung herself on the tree under which he was buried. 2. A Lacedaemonian, son of Oebalus of Sparta. He promised to give his daughter Penelope to the hero who should conquer in a foot-race; but when Ulysses won the prize, he tried to persuade her to remain with him. Ulysses allowed her to choose, whereupon she covered her face with her veil to hide her blushes, thus intimating that she would follow her husband.

ĬCĂRUS, son of Daedalus. [DAEDALUS.]

ĬCĂRUS or ĬCĂRĬA, an island of the Aegaean Sea. Its common name, and that of the surrounding sea, Icārium Mare, were derived from the myth of Icarus.

ICĒNI, a powerful people in Britain, dwelling N. of the Trinobantes, in the modern counties of Suffolk and Norfolk. Their chief town was Venta Icenorum (*Caister*), about 3 miles from Yarmouth. [BOADICEA.]

ICHTHYŎPHĂGI ('Fish-eaters') was a name given by the ancients to various peoples in Asia and Africa, of whom they knew little.

ICILĬUS, the name of a plebeian family, the most distinguished member of which was Sp Icilius, tribune of the plebs, 456 and 455 B.C. He was one of the leaders in the outbreak against the decemvirs, 449, Virginia having been betrothed to him. [VIRGINIA.]

ICŎNĬUM (*Koniyeh*), the capital of Lycaonia, in Asia Minor, was, when visited by St. Paul, a flourishing city.

ICTĪNUS, Greek architect (5th cent. B C.), contemporary of Phidias and Pericles; architect of the PARTHENON at Athens.

ĪDA. 1. A mountain range of Mysia, in Asia Minor, celebrated in mythology as the scene of the rape of Ganymede (hence called *Idaeus puer*), and of the judgment of Paris (hence called *Idaeus judex*). In Homer the summit of Ida is the place from which the gods watch the battles in the plain of Troy. It is an ancient seat of the worship of Cybele, who was given the name of *Idaea Mater*. 2. A mountain in the centre of Crete, connected with the worship of Zeus, who is said to have been brought up in a cave in this mountain.

ĪDAEI DACTŸLI. [DACTYLI.]

ĪDĂLĬUM, a town in Cyprus, sacred to Venus Idalia.

ĪDĀS, son of Aphareus and Arene, and brother of Lynceus. Apollo was in love with Marpessa, the daughter of Evenus, but Idas carried her off in a winged chariot which Poseidon had given him. The lovers fought for her possession, but Zeus separated them, and left the decision with Marpessa, who chose Idas, from fear lest Apollo should desert her if she grew old. The brothers Idas and Lynceus also took part in the Calydonian hunt, and in the expedition of the Argonauts. [DIOSCURI.]

IDMŌN, son of Apollo and Asteria, or Cyrene, was a soothsayer, and accompanied the Argonauts, although he knew beforehand that death awaited him.

ĪDŎMĔNEUS, son of the Cretan Deucalion, and grandson of Minos and Pasiphae, was king of Crete. He led the Cretans against Troy. He vowed to sacrifice to Poseidon whatever he should first meet on his landing, if the god would grant him a safe return. This was his own son, whom he sacrificed. As Crete was thereupon visited by a plague, the Cretans expelled Idomeneus, who went to Italy, where he settled in Calabria. Cf. Virg. *Aen.* iii. 122.

ĪDŪMAEA (O.T. Edom). In the O.T., Edom is the district of Mt. Seir, that is, the mountainous region extending from the Dead Sea to the E. head of the Red Sea. The decline of the kingdom of Judaea enabled the Edomites to extend their power over the S. part of Judaea as far as Hebron, while their original territory was taken

possession of by the Nabathaean Arabs. Thus the Idumaea of the later Jewish and of the Roman history is the S. part of Judaea, and a small portion of the N. of Arabia Petraea, extending from the Mediterranean to the W. side of Mt. Seir. Antipater, the father of Herod the Great, was an Idumaean. The Roman writers of the Augustan and of later ages use Idumaea and Judaea as equivalent terms.

IDUS (Ides), the 13th or 15th day of the Roman month.

IDŸIA, wife of Aeetes, king of Colchis, and mother of Medea.

IGNATĬUS, one of the Apostolic Fathers, became bishop of Antioch in A D. 69. He was condemned by Trajan and martyred at Rome. He wrote several epistles in Greek to various churches. There are extant 15 epistles ascribed to him, but of these only 7 are considered genuine. Greek text published by Jacobson, *Patres Apostolici*; translated in Lightfoot, *Apostolic Fathers* (1908); also in the Loeb Library.

IGŬVĬUM (*Gubbio* or *Eugubio*), town in Umbria, on the S. slope of the Apennines. On a mountain near this town was a temple of Jupiter, in the ruins of which were discovered 7 brazen tables, covered with Umbrian inscriptions, and which are still preserved at Gubbio. These tables, frequently called the Eugubian Tables, are of great importance for a knowledge of the ancient languages of Italy.

ILAĬRA, daughter of Leucippus and Philodice, and sister of Phoebe. The 2 sisters are frequently mentioned by the poets under the name of Leucippidae. Both were carried off by the Dioscuri, and Ilaira became the wife of Castor.

ĬLERDA, town of the Ilergētes in Hispania Tarraconensis, situated above the river Sicoris (*Segre*). It was here that Afranius and Petreius, the legates of Pompey, were defeated by Caesar (49 B.C).

ĬLĬA or RHĔA SILVĬA. [ROMULUS.]

ĬLĬŎNA, daughter of Priam and Hecuba. [POLYDORUS.]

ILĬŎNEUS, a son of Niobe, whom Apollo would have liked to save, because he was praying; but could not stop the arrow.

ĬLISSUS, small river in Attica, rising on the N. slope of Mt. Hymettus, flowing through the E. side of Athens.

ILĬTHŸIA, the goddess of the Greeks who aided women in childbirth. In the *Iliad* the Ilithyiae (in the plural) are called the daughters of Hera; but in the *Odyssey* and in the later poets there is only one goddess of this name.

ĬLĬUM. [TROAS.]

ILLĬBĔRIS. 1. (*Tech*), called Tichis or Techum by the Romans, river in Gallia Narbonensis, rising in the Pyrenees and falling into the Mare Gallicum. 2. (*Elne*), town of the Santones, on the abovementioned river, at the foot of the Pyrenees. Constantine changed its name into Helena, whence the modern *Elne*

ILLŸRĬCUM was, in its widest signification, all the land W. of

Macedonia and E. of Italy and Rhaetia, extending S. as far as Epirus, and N. as far as the valleys of the Savus and Dravus, and the junction of these rivers with the Danube. The country was divided into two parts: I. ILLYRIS BARBARA or ROMANA, the Roman province of Illyricum, extended along the Adriatic Sea from Italy (Istria), from which it was separated by the Arsia, to the river Drilo, and was bounded on the E. by Macedonia and Moesia Superior, from which it was separated by the Drinus, and on the N. by Pannonia, from which it was separated by the Dravus. It thus comprehended a part of the modern *Croatia*, the whole of *Dalmatia*, almost the whole of *Bosnia*, and a part of *Albania*. It was divided in ancient times into 3 districts: IAPYDIA; LIBURNIA; DALMATIA. The Liburnians submitted at an early time to the Romans, but it was not till after the conquest of the Dalmatians in the reign of Augustus that the entire country was organized as a Roman province. II. ILLYRIS GRAECA, or Illyria proper, also called Epirus Nova, extended from the Drilo, along the Adriatic, to the Ceraunian mountains, which separated it from Epirus proper; it was bounded on the E. by Macedonia. It thus embraced the greater part of the modern *Albania*. Its inhabitants were subdued by Philip, the father of Alexander the Great; but after the death of the latter they recovered their independence. At a later time their queen Teuta was defeated by the Romans, and compelled to pay an annual tribute, 229 B.C. The Illyrians were again conquered by the consul Aemilius Paulus, 219. Their king Gentius formed an alliance with Perseus, king of Macedonia, against Rome; but he was conquered by the praetor L. Anicius, in the same year as Perseus, 168; whereupon Illyria, as well as Macedonia, became subject to Rome. The Illyrian tribes were probably of the same origin as the Thracians, but some Celts were mingled with them.

ĬLUS, son of Tros and Callirrhoë, great-grandson of Dardanus; whence he is called Dardanides. He was the father of Laomedon and the grandfather of Priam. He was believed to be the founder of Ilion, which was also called Troy, after his father.

IMAGĬNES, wax portrait-masks of deceased ancestors.

IMĂUS, mountain range of Asia, a name which the ancient geographers appear to have used indefinitely, for want of exact knowledge. In its most definite application it appears to mean the W. part of the *Himalaya*; but when it is applied to some great chain, extending much farther to the N. and dividing Scythia into 2 parts, Scythia intra Imaum and Scythia extra Imaum, it must either be understood to mean the *Moussour* or *Altai* mountains, or else some imaginary range.

IMPERATOR=commander-in-chief. A title of the Roman emperors.

ĬNĂCHIS, a surname of Io, the daughter of Inachus. The goddess Isis is also called Inachis, because she was identified with Io: and sometimes Inachis means an Argive or Greek woman. Inachides was used as a name of Epaphus, a grandson of Inachus, and also of Perseus, because he was born at Argos, the city of Inachus.

INĂCHUS, son of Oceanus and Tethys, was the first king of Argos, and said to have given his name to the river Inachus.

INĂROS, son of Psammitichus, a Libyan, the leader of a revolt of the Egyptians against the Persians, 461 B.C. He was at first successful, but was defeated by the Persians and crucified, 455.

INDĬA was a name used by the Greeks and Romans to describe the whole of the S.E. part of Asia. The direct acquaintance of the western nations with India dates from the reign of Darius, the son of Hystaspes. The expedition of ALEXANDER into India first brought the Greeks into contact with the country; but the conquests of Alexander only extended as far as the river Hyphasis, a tributary of the Hydaspes, down which he sailed into the Indus, and down the Indus to the sea. Seleucus Nicator crossed the Hyphasis, and made war with the Prasii, a people dwelling on the banks of the upper Ganges, to whom he afterwards sent ambassadors, who had the opportunity of obtaining information respecting the parts of India about the Ganges.

INDIGĔTES, the name of those indigenous gods and heroes at Rome who once lived on earth as mortals. Thus Aeneas, after his disappearance on the banks of the Numicus, became a *deus Indiges*, *pater Indiges*, or *Jupiter Indiges*; and in like manner Romulus became *Quirinus*, and Latinus *Jupiter Latiaris*.

INDUS. 1. River of India, rising in the table-land of *Tibet*, and flowing through the great plain of the *Punjab*, into the Erythraeum Mare (*Indian Ocean*), which it enters by several mouths. The ancient name of India was derived from the native name of the Indus (*Sind*). 2. River of Asia Minor, rising in Phrygia, and flowing through Caria into the Mediterranean, opposite to Rhodes.

INDUTIOMĂRUS, one of the leading chiefs of the Treviri in Gaul, defeated and slain by Labienus, 54 B.C.

INFAMĬA = loss of political rights (Roman term).

INFĔRI, the gods of the nether world, in contradistinction from the *Superi*, or the gods of heaven. But the word *inferi* is also frequently used to designate the dead.

INŌ, daughter of Cadmus and wife of ATHAMAS.

INSŬBRES, a Gallic people, who settled in the N. of Italy. Their chief town was MEDIOLANUM. They were conquered by the Romans shortly before the second Punic war.

INTERAMNA, the name of several towns in Italy, so called from their lying between 2 streams. 1. (*Terni*), in Umbria, situated on the Nar, and surrounded by it, whence its inhabitants were called *Interamnates Nartes*. It was the birthplace of the historian Tacitus. 2. In Latium, at the junction of the Casinus with the Liris, whence its inhabitants are called *Interamnates Lirinates*.

INTERNUM MARE (*Mediterranean Sea*), extending on the W. from the Straits of Hercules to the coasts of Syria and Asia Minor on the E. It was called by the Romans *Mare Internum* or *Intestinum*; by the Greeks ἡ ἔσω θάλαττα or ἡ ἐντὸς θάλαττα, or, more fully, ἡ

ἐντὸς Ἡρακλείων στηλῶν θάλαττα, and by Herodotus, ἥδε ἡ θάλαττα; and from its washing the coasts both of Greece and Italy, it was also called, both by Greeks and Romans, 'Our Sea.' The term *Mare Mediterraneum* occurs first in Solinus. The ebb and flow of the tide are perceptible in only a few parts of the Mediterranean.

Īō, daughter of Inachus, first king of Argos, beloved by Zeus, and metamorphosed, through fear of Hera, into a heifer. The goddess, who was aware of the change, placed her under the care of hundred-eyed Argus, who was, however, slain by Hermes, at the command of Zeus. Hera then tormented Io with a gad-fly, and drove her in a state of frenzy from land to land, until at length she found rest on the banks of the Nile. Here she recovered her original form, and bore a son to Zeus, called Epaphus. The wanderings of Io were very celebrated in antiquity, and the Bosporus (i.e. *Ox-ford*) is said to have derived its name from her swimming across it.

IŎBĂTES, king of Lycia. [BELLEROPHON.]

IŎLĀUS, son of Iphicles and Automedusa. Iphicles was the half-brother of Hercules, and Iolaus was the companion and charioteer of the hero. Hercules sent him to Sardinia at the head of his sons by the daughters of Thespius; but he returned to the hero shortly before his death, and was the first who offered sacrifices to him as a demigod. Iolaus after his death obtained permission from the gods of the nether world to come to the assistance of the children of Hercules. He slew Eurystheus, and then returned to the shades.

IOLCUS, ancient town in Magnesia in Thessaly. It was celebrated as the residence of Pelias and Jason, and as the place from which the Argonauts sailed in quest of the golden fleece.

IŎLĒ, daughter of Eurytus of Oechalia, beloved by HERCULES. After the death of Hercules, she married his son Hyllus.

IŌN, the son of Apollo and Creüsa, grandson of Helen.

IŌNĬA, district on the W. coast of Asia Minor, colonized by the Ionian Greeks at a time earlier than any distinct historical records. The mythical account of 'the great Ionic migration' relates that in consequence of the disputes between the sons of Codrus, king of Athens, about the succession to his government, his younger sons, Neleus and Androclus, crossed the Aegaean Sea in search of a new home, 140 years after the Trojan war, or 1044 B.C. In the historical times we find 12 great cities on the coast claiming to be of Ionic origin, and united into one confederacy. The district formed a narrow strip of coast, extending between the mouths of the rivers Meander on the S., and Hermus on the N. The names of the 12 cities, going from S. to N., were Miletus, Myus, Priene, Samos (city and island), Ephesus, Colophon, Lebedus, Teos, Erythrae, Chios (city and island), Clazomenae, and Phocaea; the city of Smyrna, which lay within this district, but was of Aeolic origin, was afterwards (about 700 B.C.) added to the Ionian confederacy. The common sanctuary of the league was the Panionium, a sanctuary of the god Poseidon, on the promontory of Mycale, opposite to Samos; and here was held the great national assembly of the

confederacy, called Panionia. At an early period these cities attained prosperity. They were first conquered by Croesus, king of Lydia; a second time by Harpagus, the general of Cyrus, 545 B.C.; and having revolted from the Persians, they were reconquered by the latter, 496. In no country inhabited by the Hellenic race, except at Athens, were the refinements of civilization, the arts, and literature more highly cultivated than in Ionia. Out of the long list of the authors and artists of Ionia, we may mention the poets, Mimnermus of Colophon, and Anacreon of Teos; the philosophers, Thales of Miletus, and Anaxagoras of Clazomenae; the early annalists, Cadmus and Hecataeus of Miletus; and the painters, Zeuxis, Apelles, and Parrhasius. The importance of the chief cities of Ionia in the early history of Christianity is attested by the Acts of the Apostles, and by the epistles of St. Paul to the Ephesians and of St. John to the 7 churches of Asia.

Ĭŏnĭum Mare, the sea between Italy and Greece S. of the Adriatic, beginning on the W. at Hydruntum in Calabria, and on the E. at Oricus in Epirus, or at the Ceraunian mountains. In more ancient times the Adriatic was called the Ionian Gulf; while at a later time the Ionium Mare itself was included in the Adriatic. In its widest signification the Ionium Mare included the Mare Siculum, Creticum, and Icarium. Its name was derived by the ancients from the wanderings of Io, but it was more probably so called from the Ionian colonies which settled in the islands off the W. coasts of Greece.

Ĭŏphōn, son of Sophocles, a distinguished tragic poet. For the story of his charge against his father, see Sophocles.

Iphĭas, a name for Evadne, daughter of Iphis.

Iphĭclēs, or Iphĭclus. 1. Son of Amphitryon and Alcmene of Thebes, was one night younger than his half-brother Hercules. He was first married to Automedusa, the daughter of Alcathous, by whom he became the father of Iolaus, and afterwards to the youngest daughter of Creon. 2. Son of Phylacus, or Cephalus, one of the Argonauts, and celebrated for his swiftness in running.

Iphicrates, Athenian general, son of a shoemaker, introduced into the Athenian army the *peltastae*, or targeteers, a body of troops possessing the advantages of heavy and light-armed forces. He substituted a small target for the heavy shield, adopted a longer sword and spear, and replaced the old coat of mail by a linen corslet. At the head of his targeteers he defeated and nearly destroyed a Spartan Mora,[1] in 302 B.C. He married the daughter of Cotys, king of Thrace, and died shortly before 348.

Iphĭgĕnia, daughter of Agamemnon and Clytemnestra, according to the common tradition; but daughter of Theseus and Helena, according to others. Agamemnon once killed a hart in the grove of Artemis, and the goddess in anger produced a calm, which prevented the Greek fleet in Aulis from sailing against Troy. Upon

[1] Greek μόρα, a military division into which all Spartans of military age were enrolled.

the advice of the seer Calchas, Agamemnon proceeded to sacrifice Iphigenia, in order to appease the goddess; but Artemis put a hart in her place, and carried her to Tauris, where she became the priestess of the goddess. Here she afterwards saved her brother Orestes, and fled with him to Greece. [ORESTES.] Iphigenia was worshipped both in Athens and Sparta. Consult Verrall, *Euripides the Rationalist*, pp. 166–216.

IPHIMĔDĬA or IPHĬMĔDĒ, wife of Aloeus. [ALOEUS.]

ĬPHIS. 1. A youth in love with Anaxarete (Ovid, *Met.* xiv. 748). 2. A Cretan girl, metamorphosed by Isis into a youth.

ĬPHĬTUS, son of Eurytus, one of the Argonauts. [HERCULES.]

IPSUS, in Phrygia, the scene of that battle (301 B.C.) which ended the struggle between ANTIGONUS and his rivals.

ĬRA, mountain fortress in Messenia. Aristomenes defended himself here for 11 years against the Spartans. Its capture by the Spartans in 668 B.C. put an end to the second Messenian war.

IRĒNAEUS, one of the early Christian fathers, probably born at Smyrna between A.D. 120 and 140. In 177 he became bishop of Lugdunum (*Lyons*) in Gaul. He wrote a refutation of the Gnostics, which has come down to us only in a Latin version. See F. R. M. Hitchcock, *Irenaeus of Lugdunum* (1914).

ĬRĒNE, called Pax by the Romans, the goddess of peace, was, according to Hesiod, a daughter of Zeus and Themis, and one of the Horae. [HORAE.] She was worshipped at Athens and Rome. In Rome a magnificent temple was built to her by Vespasian. Nothing now remains of this building. Pax is represented on coins as a girl, holding in her left arm a cornucopia, and in her right hand an olive branch or the staff of Mercury. (See Fig. 36.)

ĬRIS, daughter of Thaumas (whence she is called Thaumantias) and of Electra, and sister of the Harpies. In the *Iliad* she appears as the messenger of the gods; but is never mentioned in the *Odyssey*. Iris was the personification of the rainbow, which was regarded as the messenger of the gods. In the earlier poets, Iris appears as a virgin goddess; but in the later, she is the wife of Zephyrus, and the mother of Eros. Iris is represented dressed in a long tunic, over which hangs a light upper garment, with wings attached to her shoulders, carrying the herald's staff in her left hand.

ĬRIS (*Yeshil Irmak*), river of Asia Minor, rising on the N. side of the Anti-Taurus, and flowing through Pontus into the Sinus Amisenus in the Euxine.

IRUS, a beggar in the house of Ulysses, became proverbial.

IS (*Hit*), city in the S. of Mesopotamia, 8 days' journey from Babylon, on the W. bank of the Euphrates, and upon the river Is. In its neighbourhood were the springs of asphaltus whence came the bitumen used in the walls of Babylon.

ĬSAEUS, one of the 10 Attic orators, was born at Chalcis. He wrote judicial orations for others, and established a rhetorical school at Athens, in which Demosthenes may have been his pupil.

He lived between 420 and 348 B.C. Eleven of his orations are extant, all relating to questions of inheritance. See Jebb's *Attic Orators*, vol. ii, pp. 263 *sqq*. The orations have been edited by Wyse. See also text, with translation by E. S. Forster, in Loeb Library.

ISAGORAS, leader of the oligarchical party in Athens, opposed to CLISTHENES.

ĪSĂRA (*Isère*), river in Gallia Narbonensis, descending from the Graian Alps, and flowing into the Rhone N. of Valentia.

ĪSAURĪA, district of Asia Minor, on the N. side of the Taurus, between Pisidia and Cilicia, whose inhabitants, the Isauri, were daring robbers. They were defeated in 75 B.C. by the Roman consul, L. Servilius, who received the surname of Isauricus.

ĪSIS, Egyptian deity, wife of Osiris and mother of Horus. She was originally the goddess of the earth, and afterwards of the moon. The Greeks identified her both with Demeter and with Io. Her worship was introduced into Rome towards the end of the republic, and became very popular among the Romans under the empire. The most important temple of Isis at Rome stood in the Campus Martius, whence she was called Isis Campensis. The priests and servants of the goddess wore linen garments, whence she herself is called *linigera*. Cf. Frazer, *Adonis, Attis, Osiris*, pp. 271 *sqq*., 348 *sqq*., where she is represented as a corn goddess. See the same writer's *Golden Bough* (2nd ed.), vol. ii, pp. 137 *sqq*. For the worship of Isis in Rome, see Dill, *Roman Society*, chap. v; Reinach, *Orpheus*, chap. iii; Mommsen's *Rome*, vol. v, p. 446.

ISMĂRUS or ISMĂRA, town in Thrace, near Maronēa, situated on a mountain of the same name, which produced excellent wine. It is mentioned in the *Odyssey* as a town of the Cicones. The poets use the adjective Ismarius as equivalent to Thracian.

ISMĒNĒ, daughter of Oedipus and Jocasta

ISMĒNUS, a small river in Boeotia.

ĪSŎCRĂTĒS, one of the 10 Attic orators, was born at Athens, 436 B.C. Among his teachers were Gorgias, Prodicus, and Socrates. He first taught rhetoric in Chios, and afterwards at Athens. He had 100 pupils, every one of whom paid him 1,000 drachmae. He also derived a large income from the orations which he wrote for others; but he did not come forward as a public speaker himself. He was an ardent lover of his country; and, accordingly, when the battle of Chaeronea had destroyed the last hopes of freedom, he put an end to his life, 338 B.C., at the age of 98. Twenty-one of his orations have come down to us: of these the most celebrated is the *Panegyric* oration, in which he shows what services Athens had rendered to Greece in every period of her history. Isocrates had distinct merits as a popular educator; his views were large, his moral tone elevated, and his methods thorough. See Jebb, *Attic Orators*, vol. ii, pp. 1–258. See also text, with translation by G. B. Norlin, in Loeb Library.

ISSA (*Lissa*), small island in the Adriatic Sea, with a town of

Issa, off the coast of Dalmatia, said to have derived its name from Issa, daughter of Macareus of Lesbos, beloved by Apollo.

Issus, city in the S.E. extremity of Cilicia; memorable for the battle in which Alexander defeated Darius Codomannus (333 B.C.).

Isthmian Games, one of the 4 festivals of the Greeks, held, on the Isthmus of Corinth, in the 2nd and 4th years of each Olympiad.

Istrĭa or Histrĭa, peninsula at the N. extremity of the Adriatic, separated from Venetia by the river Timavus, and from Illyricum by the river Arsia. Its inhabitants, the Istri or Histri, were a warlike Illyrian race, finally subdued by the consul C. Claudius Pulcher, 177 B.C. Their chief towns were Tergeste and Pola.

Ĭtălĭa and Ĭtălĭa, signified, from the time of Augustus, the country S. of the Alps, which we call *Italy*. The name Italia was originally used to indicate a much more limited extent of country Most of the ancients derived the name from an ancient king, Italus; but there can be no doubt that Italia, or Vitalia, as it was also called, was the land of the Itali, Vitali, Vitelli, or Vituli, an ancient race who are better known under the name of Siculi. This race was widely spread over the S. half of the peninsula. The Greeks were ignorant of this wide extent of the name. According to them Italia was originally only the S.-most part of what was afterwards called Bruttium. They afterwards extended the name to signify the whole country S. of Posidonia on the W and Tarentum on the E. After the Romans had conquered Tarentum and the S. part of the peninsula, about 272 B.C., the name Italia then signified the whole country subject to the Romans, from the Sicilian straits as far N as the Arnus and the Rubico. The country N of these rivers continued to be called Gallia Cisalpina and Liguria down to the end of the republic. Augustus was the first who extended the name of Italia so as to comprehend the country from the Maritime Alps to Pola in Istria, both inclusive. Besides Italia, the country was called by various other names, especially by the poets. These were Hesperia, a name which the Greeks gave to it because it lay to the W. of Greece, or Hesperia Magna, to distinguish it from Spain, and Saturnia, because Saturn was said to have once reigned in Latium. The names of separate parts of Italy were also applied by the poets to the whole country. Thus it was called Oenotria, originally the land of the Oenotri, in the country afterwards called Bruttium and Lucania: Ausonia, or Opica, or Opicia, originally the land of the Ausones or Ausonii, Opici, or Osci, on the W. coast in the country afterwards called Campania; Tyrrhenia, properly the land of the Tyrrheni, also on the W. coast, N. of Ausonia or Opica, and more especially in the country afterwards called Etruria [Etruria]; Iapygia, properly the land of the Iapyges on the E. coast, in the country afterwards called Calabria: and Ombrica, the land of the Umbri on the E. coast, alongside of Etruria. Italy contained a great number of different races, who had migrated into the country at a very early period. The most ancient inhabitants were Pelasgians or Oenotrians, a branch of the race who original y inhabited Greece and the coasts of Asia Minor. They were also called

Aborigines and Siculi. At the time when Roman history begins, Italy was inhabited by the following races. From the mouth of the Tiber, between its right bank and the sea, dwelt the Etruscans, who extended as far N. as the Alps. Alongside of these, between the left bank of the Tiber and the Adriatic, dwelt the Umbrians. To the S. of the Etruscans were the Sacrani, Casci, or Prisci, Oscan tribes, who had been driven out of the mountains by the Sabines, had overcome the Pelasgian tribes of the Siculi, Aborigines, or Latins, and, uniting with these conquered people, had formed the people called Prisci Latini, subsequently simply Latini. S. of these again, as far as the river Laus, were the Opici, who were also called Ausones or Aurunci, and to whom the Volsci, Sidicini, Saticuli, and Aequi also belonged. The S. of the peninsula was inhabited by the Oenotrians, who were subsequently driven into the interior by the numerous Greek colonies founded along the coasts. S. of the Umbrians, extending as far as Mt. Garganus, dwelt the various Sabellian or Sabine tribes, the Sabines proper, the Peligni, Marsi, Marrucini, Vestini, and Hernici, from which tribes the Samnites subsequently spring. From Mt. Garganus to the S.E. extremity of the peninsula, the country was inhabited by the Daunians or Apulians, Peucetii, Messapii, and Sallentini. An account of these peoples is given in separate articles. They were all eventually subdued by the Romans, who became the masters of the whole of the peninsula. At the time of Augustus the following were the chief divisions of Italy, an account of which is also given in separate articles: I. *Upper Italy*, which extended from the Alps to the rivers Macra on the W. and Rubico on the E. It comprehended (1) LIGURIA; (2) GALLIA CISALPINA; (3) VENETIA, including Carnia; (4) ISTRIA. II. *Central Italy* or *Italia Propria* (a term not used by the ancients), to distinguish it from Gallia Cisalpina or Upper Italy, and Magna Graecia or Lower Italy, extended from the rivers Macra on the W. and Rubico on the E., to the rivers Silarus on the W., and Frento on the E. It comprehended (1) ETRURIA; (2) UMBRIA; (3) PICENUM; (4) SAMNIUM, including the country of the Sabini, Vestini, Marrucini, Marsi, Peligni, etc.; (5) LATIUM; (6) CAMPANIA. III. *Lower Italy* or *Magna Graecia*, included the remaining part of the peninsula, S. of the rivers Silarus and Frento. It comprehended (1) APULIA, including Calabria; (2) LUCANIA; (3) BRUTTIUM. Augustus divided Italy into the following 11 Regiones: (1) Latium and Campania. (2) The land of the Hirpini, Apulia and Calabria. (3) Lucania and Bruttium (4) The land of the Frentani, Marrucini, Peligni, Marsi, Vestini, and Sabini, together with Samnium. (5) Picenum. (6) Umbria and the district of Ariminum, in what was formerly called Gallia Cisalpina. (7) Etruria. (8) Gallia Cispadana. (9) Liguria. (10) The E. part of Gallia Transpadana, Venetia, Carnia, and Istria. (11) The W. part of Gallia Transpadana.

ITĂLĬCA. 1. Town in Hispania Baetica, on the W. bank of the Baetis, N.W. of Hispalis, founded in the 2nd Punic war by Scipio Africanus, who settled here some of his veterans. It was the birthplace of the emperors Trajan and Hadrian. 2. [CORFINIUM.]

ITHĂCA (*Theaki*), a small island in the Ionian Sea, off the coast of Epirus, celebrated as the birthplace of Ulysses. It is about 12 miles long, and 4 in its greatest breadth, and is divided into 2 parts, which are connected by a narrow isthmus, not more than half a mile across. In each of these parts there is a mountain ridge of considerable height; the one in the N. called Neritum, and the one in the S. Nelum. The city of Ithaca, the residence of Ulysses, was situated on a precipitous, conical hill, now called *Aeto*, or 'eagle's cliff,' occupying the whole breadth of the isthmus mentioned above. According to a recent theory, propounded by Dörpfeld, but not altogether supported by excavation, the Homeric Ithaca is not to be identified with this island (*Theaki*) but with the island called by the Greeks Leucadia (*Santa Maura*). See the appendix to vol. v of H. L. Jones's Strabo (Loeb Library).

ĪTHŌMĒ, fortress in Messenia, situated on a mountain of the same name. [MESSENIA.]

ITĪUS PORTUS (probably *Wissant*), a harbour of the Morini, on the N. coast of Gaul, from which Caesar set sail for Britain.

ĪTŌNĪA, ĪTŌNĪAS, or ĪTŌNIS, surname of Athena, derived from the town of Iton, in the S. of Phthiotis in Thessaly. Here the goddess had a celebrated sanctuary, and hence is called *incola Itoni*.

ĪTŪRAEA, district on the N.E. borders of Palestine. Augustus gave Ituraea, which had been hitherto ruled by its native princes, to the family of Herod. During the ministry of our Saviour it was governed by Philip, the brother of Herod Antipas, as tetrarch

ITYLUS. [ARDON.]

ĪTYS. [TEREUS.]

ĪŪLUS. [ASCANIUS.]

IXĪŌN, king of the Lapithae, son of Phlegyas, and the father of Pirithous. He murdered his father-in-law, to avoid paying the bridal gifts he had promised. Zeus carried him up to heaven, and there purified him. But Ixion was ungrateful and attempted to win the love of Hera. Zeus thereupon created a phantom resembling Hera, and by it Ixion became the father of a Centaur [CENTAURI.] Ixion was fearfully punished for his impious ingratitude. His hands and feet were chained by Hermes to a wheel, which is said to have rolled perpetually in the air.

IXĬŌNĪDĒS, i.e. Pirithous, the son of Ixion. The Centaurs are also called Ixionidae.

JĀNĪCŬLUM, one of the hills of Rome.

JĀNUS, an old Italian deity, represented with two faces, looking different ways. The month of January was sacred to him, as indeed were all 'beginnings.' On earth also he was the guardian deity of gates, and hence is commonly represented with 2 heads, because every door looks 2 ways (*Janus bifrons*). He is sometimes represented with 4 heads (*Janus quadrifrons*), because he presided over the 4 seasons. At Rome, Numa is said to have dedicated to

Janus the covered passage bearing his name, which was opened in times of war, and closed in times of peace. This passage is commonly, but erroneously, called a temple. It stood close by the Forum. On New Year's Day, which was the principal festival of the god, people gave presents to one another, consisting of sweetmeats and copper coins, showing on one side the double head of Janus and on the other a ship.

JĀSŎN, son of Aeson, and the leader of the Argonauts. His father Aeson, who reigned at Iolcus in Thessaly, was deprived of the kingdom by his half-brother Pelias, who attempted to take the life of the infant Jason. He was saved by his friends, and entrusted to the care of the centaur Chiron. When he had grown up he came to Iolcus, and demanded the kingdom, which Pelias promised to surrender to him, provided he brought the golden fleece, which was in the possession of king Aeetes in Colchis, and was guarded by an ever-watchful dragon. Jason undertook the enterprise, and set sail in the ship *Argo*, accompanied by the chief heroes of Greece. He obtained the fleece with the assistance of Medea, whom he made his wife, and with whom he returned to Iolcus. [ARGONAUTAE.] In order to avenge the death of his father, who had been slain by Pelias during his absence, Medea, at the instigation of Jason, persuaded the daughters of Pelias to cut their father to pieces and boil him, in order to restore him to youth. [PELIAS.] Pelias thus perished; and his son Acastus expelled Jason and Medea from Iolcus. They went to Corinth, where they lived for several years, until Jason deserted Medea, in order to marry Glauce or Creusa, daughter of Creon, the king of the country. Medea in revenge sent Glauce a poisoned garment, which burnt her to death when she put it on. Creon also perished in the flames. Medea killed her children by Jason, and fled to Athens in a chariot drawn by winged dragons. According to some, Jason made away with himself from grief; according to others, he was crushed by the poop of the ship *Argo*, which fell upon him as he was lying under it.

JAXARTES (*Sir Darya*), river of Central Asia, flowing N.W. into the *Sea of Aral*: the ancients supposed it to fall into the N. side of the Caspian. It divided Sogdiana from Scythia. On its banks dwelt a Scythian tribe called Jaxartae.

JEROME, SAINT. [HIERONYMUS, 2.]

JĒRŪSĂLĒM or HIĔRŎSŎLŸMA, the capital of Palestine. The earliest historical notice of this fortified city appears in the Amarna Letters, *c.* 1400 B.C. It was then garrisoned by Egyptian troops Jerusalem was originally the chief city of the Jebusites, a Canaanitish tribe, but was taken by David in 1050 B.C., and was made by him the capital of the kingdom of Israel. After the division of the kingdom, under Rehoboam, it remained the capital of the kingdom of Judah, until it was destroyed, and its inhabitants were carried into captivity by Nebuchadnezzar, king of Babylon, 588 B.C. In 536 the Jewish exiles, having been permitted by Cyrus to return, began to rebuild the city and temple; and the work was completed in about 24 years. After the death of Alexander the Great, Jerusalem was subject first to the Greek kings of Egypt, and afterwards

to the Greek kings of Syria; but in consequence of the attempts made by Antiochus IV Epiphanes to root out the national religion, the Jews rose in rebellion under the Maccabees, and eventually succeeded in establishing their independence. Jerusalem now became the capital of a separate kingdom, governed by the Maccabees. In A.D. 70 the rebellion of the Jews against the Romans was put down, and Jerusalem was taken by Titus and was razed to the ground. In consequence of a new revolt of the Jews, Hadrian resolved to destroy all vestiges of their national and religious peculiarities; and he established a new Roman colony, on the ground where Jerusalem had stood, by the name of Aelia Capitolina, and built a temple of Jupiter Capitolinus, on the site of the temple of Jehovah, A.D. 135 The establishment of Christianity as the religion of the Roman empire restored to Jerusalem its sacred character.

JŎCASTĒ or JŎCASTA, called Ēpĭcastē in Homer, wife of Laius, and mother of Oedipus.

JOPPĒ, JOPPA (O.T. Japho: *Jaffa*), ancient maritime city of Palestine, lying S. of the boundary between Judaea and Samaria.

JORDĀNES (less correctly spelt Jornandes), Gothic historian who lived during the reign of Justinian. He wrote his *Getica* in A.D. 551, and a summary of Roman history, usually cited as *Romana*. The *Getica* has been translated by Mierow (Oxford Press, 1915). See Appendix 15 to Bury's Gibbon, vol. i.

JORDĀNĒS (*Jordan*), river of Palestine, rising at the S. foot of Mt. Hermon (the S.-most part of Anti-Libanus), flowing S. into the Sea of Galilee, and thence into the lake Asphaltites (*Dead Sea*).

JŌSĒPHUS, FLĀVĬUS, Jewish historian, born at Jerusalem, A.D. 37, was one of the generals of the Jews in their revolt against the Romans. He was taken prisoner by Vespasian, who spared his life through the intercession of Titus. Josephus predicted to Vespasian that the empire would one day be his and his son's. Josephus was present with Titus at the siege of Jerusalem, and afterwards accompanied him to Rome. He received the freedom of the city from Vespasian, and was treated with great favour by this emperor, and by his successors, Titus and Domitian. He assumed the name of Flavius, as a dependant of the Flavian family, and died about A.D. 100. The works of Josephus are written in Greek. The most important, entitled *Jewish Antiquities*, in 20 books, gives an account of Jewish history from the creation to A.D. 66, the commencement of the Jewish revolt. An account of this revolt is given by him in his *History of the Jewish War*, in 7 books. [Best edition (in English) by Whiston, 1737, revised by Margoliouth, also in Everyman's Library; see also text, with translation by Thackeray and Marcus, in Loeb Library.]

JŎVĬĀNUS, FLĀVĬUS CLAUDĬUS, elected emperor by the soldiers, in June, A.D. 363, after the death of Julian [JULIANUS], whom he had accompanied in his campaign against the Persians. He made peace with the Persians, and died in 364, after a reign of only 7 months. Jovian was a Christian; but he protected the heathen.

JŬBA. 1. King of Numidia, and son of Hiempsal, joined Pompey's party, and gained a victory over Curio, Caesar's legate, 49 B.C After the battle of Thapsus (46) he put an end to his own life. 2. Son of the preceding, was a child at the time of his father's death, and was carried by Caesar to Rome. He became one of the most learned men of his day, and wrote numerous works. In 30 B.C. Augustus reinstated him in his paternal kingdom of Numidia, and gave him in marriage Cleopatra, otherwise called Selene, the daughter of Antony and Cleopatra. Five years afterwards (25) Augustus gave him Mauretania in exchange for Numidia, which was reduced to a Roman province. He died in Mauretania, about A.D. 19.

JUDAEA. [PALAESTINA.]

JŬGURTHA, an illegitimate son of Mastanabal, and a grandson of Masinissa. He lost his father at an early age, but was brought up by Micipsa with his own sons, Hiempsal and Adherbal. Jugurtha distinguished himself greatly while serving under Scipio against Numantia, in 134 B.C. Micipsa, on his death in 118, bequeathed his kingdom to Jugurtha and his 2 sons, Hiempsal and Adherbal, in common. Jugurtha assassinated Hiempsal soon after his father's death, and shortly afterwards Jugurtha attacked Adherbal, took him prisoner, and put him to death (112). The Romans had previously commanded him to abstain from hostilities against Adherbal; and they now declared war against him. The consul, L. Calpurnius Bestia, was sent into Africa (111); but Jugurtha purchased from him a favourable peace. The peace was indignantly disowned at Rome; and the war renewed under the command of the consul, Sp. Postumius Albinus; but during the absence of the consul, his brother Aulus was defeated by Jugurtha (110). Next year (109) the consul, Q. Caecilius Metellus, was sent into Africa at the head of a new army. In the course of 2 years Metellus drove Jugurtha to take refuge among the Gaetulians. In 107 Metellus was succeeded in the command by Marius. The cause of Jugurtha was now supported by his father-in-law Bocchus; but Marius defeated their united forces. [BOCCHUS.] Jugurtha was carried a prisoner to Rome, and after adorning the triumph of Marius (1st Jan. 104), was starved to death in prison.

JŬLIA. 1. Aunt of Caesar the dictator, and wife of C. Marius the elder. 2. Mother of M. Antonius, the triumvir. 3. Sister of Caesar the dictator, and wife of M. Atius Balbus, by whom she had Atia, the mother of Augustus. 4. Daughter of Caesar the dictator, by Cornelia, was married to Cn. Pompey in 59, and died in childbed in 54. 5. Daughter of Augustus, by Scribonia, and his only child, born in 39, and thrice married: (1) To M. Marcellus, her first cousin, in 25. (2) After his death (23), without issue, to M. Agrippa, by whom she had 3 sons, C. and L. Caesar, and Agrippa Postumus, and 2 daughters, Julia and Agrippina. (3) After Agrippa's death, in 12, to Tiberius Nero, the future emperor. In consequence of her adulteries, Augustus banished her to Pandataria, an island off the coast of Campania, 2 B.C. She was afterwards removed to Rhegium. She died in A.D. 14, soon after the accession of Tiberius. 6. Daughter

of the preceding, and wife of L. Aemilius Paulus. She inherited her mother's licentiousness, and was, in consequence, banished by her grandfather Augustus to the little island Tremerus, on the coast of Apulia, A.D. 9. She died A.D. 28. 7. Youngest child of Germanicus and Agrippina, put to death by Claudius, at Messalina's instigation. 8. Daughter of Drusus and Livia, the sister of Germanicus, put to death by Claudius, at the instigation of Messalina, 59.

JŪLĬA GENS. [CAESAR.]

JULIAN CALENDAR, which, with one slight alteration, we now use, was introduced by Julius Caesar in 45 B.C. The Julian year of 365¼ days is 11 min. 12 sec. too long; by the year 1582 the error amounted to 10 days. Pope Gregory XIII rectified this error, but the Gregorian calendar was not adopted in England till 1752 Russia still keeps the Julian calendar, and is now 12 days behind.

JŪLĬĀNUS, FLĀVĬUS CLAUDĬUS, usually called Julian, and surnamed the Apostate, Roman emperor, A.D. 361–3. He was born at Constantinople, A.D. 331, and was the son of Julius Constantius, and the nephew of Constantine the Great. Julian and his elder brother, Gallus, were the only members of the imperial family whose lives were spared by the sons of Constantine the Great, on the death of the latter in 337. The 2 brothers were brought up in the principles of the Christian religion. Julian abandoned Christianity in his heart at an early period: but fear of the emperor Constantius prevented him from making an open declaration of his apostasy. He devoted himself with ardour to the study of Greek literature and philosophy; and among his fellow-students at Athens were Gregory of Nazianzus and Basil, both of whom afterwards became so celebrated in the Christian Church. Julian did not remain long at Athens. Having been sent by Constantius into Gaul to oppose the Germans, he carried on war against the latter for 5 years (356–60) with great success. In 360 he was proclaimed emperor by his soldiers in Paris; and the opportune death of Constantius in the following year left him the undisputed master of the empire. He now publicly avowed himself a pagan. His brief reign was chiefly occupied by his military preparations against the Persians. In 363 he crossed the Tigris, and marched into the interior of the country in search of the Persian king; but he was obliged to retreat. In his retreat he was attacked by the Persians, and slain in battle He was succeeded by Jovian. Julian wrote a large number of works, many of which are extant. [See text, with translation by W. C. Wright, in Loeb Library. See also Gibbon's *Decline and Fall* and T. R. Glover's *Life and Letters in the Fourth Century*.]

JULĬUS AFRICĀNUS (his full title is Sextus Julius Africanus), Christian writer of the 3rd cent. His *Chronographiae*, composed before the year 221, are the first of its kind in Christian literature. Julius was born in Libya, and died after 240.

JŪLĬUS CAESAR. [CAESAR.]

JŪNĬA GENS, ancient patrician house at Rome, to which belonged the celebrated M. Junius Brutus, who took part in expelling the

Tarquins. But afterwards the gens appears as only a plebeian one. The chief families were those of BRUTUS and SILANUS.

JŪNO, identified by the Romans with the Greek HERA. As Jupiter is the king of heaven and of the gods, so Juno is the queen of heaven, or the female Jupiter. She was worshipped at Rome as the queen of heaven, from early times, with the surname of Regina. Juno watched over the female sex. She was regarded as the Genius of womanhood. She bore the special surnames of Virginalis and Matrona, as well as the general ones of Opigena and Sospita. On their birthdays women offered sacrifices to Juno, surnamed Natalis but the great festival, celebrated by all the women in honour of Juno, was called Matronalia, and took place on the 1st of March. From her presiding over marriage, she was called Juga or Jugalis, and had a variety of other names, such as Pronuba, Lucina. The month of June, originally called Junonius, was considered to be the most favourable period for marrying. Women in childbed invoked Juno Lucina to help them, and newly-born children were likewise under her protection: hence she was sometimes confounded with the Greek Artemis or Ilithyia. Juno was further, like Saturn, the guardian of the finances, and under the name of Moneta she had a temple on the Capitoline hill, which contained the mint.

JŪPĪTER, identified by the Romans with the Greek ZEUS. The Roman Jupiter was originally an elemental divinity, and his name signifies the father or lord of heaven, being a contraction of *Diovis pater*, or *Diespiter* (Sanskrit *dyaus*—'the bright heaven'). He was worshipped as the god of rain, storms, thunder, and lightning, whence he had the epithets of *Pluvius*, *Fulgurator*, *Tonitrualis*, *Tonans*, and *Fulminator*. He was called the Best and Most High (*Optimus Maximus*). His temple at Rome stood on the lofty hill of the Capitol, whence he derived the surnames of *Capitolinus* and *Tarpeius*. (For a full description of this great temple, see Middleton, *Remains of Ancient Rome*, vol. i, pp. 357 sqq.) As the special protector of Rome he was worshipped by the consuls on entering upon their office; and the triumph of a victorious general was a solemn procession to his temple. He therefore bore the surnames of Imperator, Victor, Invictus, Stator, Opitulus, Feretrius, Praedator, Triumphator, and the like. Under all these surnames he had temples or statues at Rome. Under the name of Jupiter Capitolinus, he presided over the great Roman games; and under the name of Jupiter Latialis or Latiaris, over the Feriae Latinae. Jupiter, according to the belief of the Romans, determined the course of all human affairs. He foresaw the future; and the events happening in it were the results of his will. He revealed the future to man through signs in the heavens and the flight of birds, which are hence called the messengers of Jupiter, while the god himself is designated as *Prodigialis*, that is, the sender of prodigies. For the same reason the god was invoked at the beginning of every undertaking, whether sacred or profane, together with Janus, who blessed the beginning itself. Jupiter was further regarded as the guardian of law, and as the protector of justice and virtue. Hence Fides was his companion

on the Capitol, along with Victoria; and hence a traitor to his country, and persons guilty of perjury, were thrown down from the Tarpeian rock. As Jupiter was the lord of heaven, and consequently the prince of light, the white colour was sacred to him, white animals were sacrificed to him, his chariot was believed to be drawn by 4 white horses, his priests wore white caps, and the consuls were attired in white when they offered sacrifices in the Capitol the day they entered on their office.

JURA or JURASSUS MONS, a mountain range running N. of Lake Lemanus as far as Augusta Rauracorum (*Augst*, near *Basle*), on the Rhine, forming the boundary between the Sequani and Helvetii

JUSTĪNIĀNUS, surnamed the Great, emperor of Constantinople, A.D. 527–65 He appointed a commission of jurists to draw up a complete body of law They executed their task by compiling two great works—one called *Digesta* or *Pandectae*, in 50 books, being a collection of all that was valuable in the works of preceding jurists, and the other called the *Justinianeus Codex*, being a collection of the imperial constitutions. To these two works was subsequently added an elementary treatise, in 4 books, under the title of *Institutiones* Justinian subsequently published various new constitutions, to which he gave the name of *Novellae Constitutiones*. The 4 legislative works of Justinian, the *Institutiones*, *Digesta* (or *Pandectae*), *Codex*, and *Novellae*, are included under the general name of *Corpus Juris Civilis*, and form the Roman law, as received in Europe. [Best edition by Moyle, in 2 vols. Oxford Press.]

JUSTĪNUS. 1. Historian, *c.* 2nd cent. A.D., is the author of an extant work entitled *Historiarum Philippicarum Libri XLIV*. This work is taken from the *Historiae Philippicae* of Trogus Pompeius, who lived in the time of Augustus. The title *Philippicae* was given to it because its main object was to give the history of the Macedonian monarchy; but Trogus permitted himself so many excursions, that the work formed a kind of universal history from the rise of the Assyrian monarchy to the conquest of the East by Rome. The original work of Trogus is lost. The work of Justin is not so much an abridgment of that of Trogus, as a selection. 2. Surnamed The Martyr, Christian writer of the 2nd century, author of 2 Apologies and of the *Dialogue with Trypho, the Jew*. He was martyred during the reign of Antoninus Pius. His Apologies have been edited by A. W. Blunt, 1911. The *Epistle to Diognetus*, a Christian document of the 2nd century (translated in the Loeb Library), has been ascribed to Justin; but it is certainly not his work.

JŪTURNA (=Diuturna), nymph of a fountain in Latium, famous for its healing qualities. A pond in the Forum, between the temples of Castor and Vesta, was called Lacus Juturnae. The nymph is said to have been beloved by Jupiter. Virgil calls her the sister of Turnus.

JŪVĔNĀLIS, DĔCĬMUS JŪNIUS, Roman satirist, of whose life we have but few authentic particulars. His ancient biographers relate that he was either the son or the *alumnus* of a rich freedman; that he occupied himself, until he had nearly reached the term of middle

life, in declaiming; that, having subsequently composed some clever lines upon Paris the pantomime, he was induced to cultivate satirical composition; and that the poet, although now an old man of 80, was appointed to the command of a body of troops, in a remote district of Egypt, where he died. We can only be certain, however, that Juvenal flourished towards the close of the first century, that Aquinum, if not the place of his nativity, was at least his residence, and that he is in all probability the friend whom Martial addresses in 3 epigrams. Each of his satires is a finished rhetorical essay, energetic, glowing, and sonorous. He denounces vice in indignant although exaggerated terms The extant works of Juvenal consist of 16 satires, all composed in heroic hexameters. The best edition for ordinary readers is that of Lewis (2nd ed., 1882), which has text, translation, and notes. Scholars will always have recourse to J. E B Mayor's great work. Gifford's verse rendering is vigorous; and Dryden's translation of five satires is certainly worth consulting

JŪVENTĀS [HEBE]

LABĂRUM, Constantine the Great's imperial standard, with Christian added to Roman military symbols. It commemorated the miraculous vision of the Cross in the sky, which is said to have appeared to the emperor when on his way to attack Maxentius, and to have been the cause of his conversion to Christianity.

LABDĂCUS, son of the Theban king, Polydorus, by Nycteis, daughter of Nycteus. Labdacus lost his father at an early age, and was placed under the guardianship of Nycteus, and afterwards under that of Lycus, a brother of Nycteus. When Labdacus had grown up, Lycus surrendered the government; and on the death of Labdacus Lycus undertook the guardianship of his son Laius, the father of Oedipus. The name Labdacīdae is given to the descendants of Labdacus—Oedipus, Polynices, Eteocles, and Antigone.

LĂBĚO, ANTISTĪUS. 1. Roman jurist, one of the murderers of Julius Caesar, put an end to his life after the battle of Philippi, 42 B C. 2. Son of the preceding, also a jurist. His republican opinions were disliked by Augustus. The *Labeone insanior* of Horace was a stroke levelled against the jurist, in order to please the emperor. Labeo wrote a large number of works, which are cited in the *Digest* He was founder of a legal school. [CAPITO.]

LĂBĚRĪUS, DĚCĪMUS, Roman eques, and a writer of mimes, was born about 107 B C , and died in 43 at Puteoli, in Campania. He was compelled by Caesar to appear on the stage in 45 in order to contend with Syrus, a professional mimus, although the profession of a mimus was infamous; but he took his revenge by pointing his wit at Caesar. Only a few fragments of his work survive.

LĂBĪĒNUS. 1. T., tribune of the plebs 63 B.C., was a friend of Caesar, and his legatus in his wars against the Gauls; but on the breaking out of the civil war in 49 B.C. he went over to Pompey. He was slain at the battle of Munda, in Spain, 45 2. Q., son of the

preceding, invaded Syria at the head of a Parthian army in 40; but the Parthians having been defeated in 39 by P. Ventidius, Antony's legate, he fled into Cilicia, where he was put to death.

LABRANDA, town in Caria, celebrated for a temple of Zeus.

LABYNĒTUS, a name common to several of the Babylonian monarchs, seems to have been a title. The Labynetus mentioned by Herodotus as mediating a peace between Cyaxares and Alyattes is the same as Nebuchadnezzar. The Labynetus mentioned by Herodotus as a contemporary of Cyrus and Croesus is the same as the Belshazzar of the prophet Daniel. By other writers he is called Nabonadias or Nabonidus. He was the last king of Babylon

LĂCĔDAEMŌN. [SPARTA.]

LĂCHĔSIS, one of the Fates. [MOIRAE.]

LĂCINIUM, promontory on the coast of Bruttium, a few miles S. of Croton, and forming the W. boundary of the Tarentine Gulf It possessed a temple of Juno Lacinia. The ruins have given the modern name to the promontory, *Capo delle Colonne.*

LĂCŌNĪCA, sometimes called Lăcōnĭa by the Romans, a country of Peloponnesus. Laconica was a long valley running S.-wards to the sea, and enclosed by mountains on every side except the S This valley is drained by the river Eurotas, which falls into the Laconian Gulf. In the upper part the valley is narrow. Homer calls the vale of Sparta the 'hollow Lacedaemon,' as the mountains close round it. Below Sparta the mountains recede, and the valley opens out into a plain of considerable extent. Off the coast shell-fish were caught, which produced a purple dye inferior only to the Tyrian Sparta was the only town of importance in the country. [SPARTA.]

LĂCŌNĪCUS SINUS, a gulf in the S. of the Peloponnesus, into which the Eurotas falls.

LACTANTĪUS (or in full: Lucius Caelius Firmianus Lactantius), called 'the Christian Cicero' on account of his classical style, wrote several works in favour of the Christian religion. The most important is *Divinarum Institutionum Libri VII.* Lactantius was born in N. Africa. His works were much read by the humanists A celebrated poem on the *Phoenix*, containing pagan and Christian sentiments, has been ascribed to Lactantius (see text and translation in *Minor Latin Poets*, in Loeb Library).

LACYDĒS, a native of Cyrene, succeeded Arcesilaus as president of the Academy at Athens, and died about 215.

LĀDAS, a swift runner of Alexander the Great.

LADĒ, island off the W. coast of Caria, opposite to Miletus.

LĀDŌN, the dragon. [HESPERIDES.]

LAELAPS, the storm wind, personified as the swift dog, which Procris had received from Artemis, and gave to her husband Cephalus. When the Teumessian fox was sent to punish the Thebans, Cephalus sent the dog Laelaps against the fox. The dog overtook the fox, but Zeus changed both animals into a stone.

LAELĪUS, C. 1. The friend of Scipio Africanus the Elder, under whom he fought in almost all his campaigns. He was consul 190 B.C. 2. Surnamed Sapiens, son of the preceding. His intimacy with Scipio Africanus the younger was as remarkable as his father's friendship with the elder. He was born about 186; was tribune of the plebs 151; praetor 145; and consul 140. He was celebrated for his love of literature and philosophy. Laelius is the principal interlocutor in Cicero's dialogue, *De Amicitia*, and is one of the speakers in the *De Senectute*, and in the *De Republica*.

LAENĀS, the name of a family of the Popilia gens, noted for its sternness, cruelty, and haughtiness of character. The chief members of the family were: 1. C. POPILIUS LAENAS, consul 172 B.C., and afterwards ambassador to Antiochus, king of Syria, whom the senate wished to abstain from hostilities against Egypt. Antiochus was just marching upon Alexandria, when Popilius gave him the letter of the senate. Popilius described with his cane a circle in the sand round the king, and ordered him not to stir out of it before he had given a decisive answer. This boldness so frightened Antiochus that he at once yielded to the demand of Rome. 2. P. POPILIUS LAENAS, consul 132, the year after the murder of Tib. Gracchus. He was charged by the victorious aristocratical party with the prosecution of the accomplices of Gracchus. He subsequently withdrew himself, by voluntary exile, from the vengeance of C. Gracchus, and did not return to Rome till after his death.

LĀERTĒS, king of Ithaca, son of Acrisius, husband of Anticlēa, and father of Ulysses—who is hence called Laertiades. Laertes took part in the Calydonian hunt, and in the expedition of the Argonauts. He was still alive when Ulysses returned to Ithaca.

LAERTĪUS, DIOGĒNES. [DIOGENES.]

LAESTRŸGŎNES, a savage race of cannibals, whom Ulysses encountered in his wanderings. See the 10th book of the *Odyssey*.

LAEVĪNUS, VĂLĔRĬUS. 1. P., consul 280 B.C., defeated by Pyrrhus on the banks of the Siris. 2. M., praetor 215, when he carried on war against Philip, in Greece; and consul 210, when he carried on the war in Sicily, and took Agrigentum.

LĀGUS. [PTOLEMAEUS.]

LĀIS, the name of two Grecian courtesans. 1. The elder, a native probably of Corinth, lived in the time of the Peloponnesian war, and was celebrated as the most beautiful woman of her age. 2. The younger, daughter of Timandra, probably born at Hyccara, in Sicily.

LĀĬUS, king of Thebes, son of Labdacus, husband of Jocasta, and father of Oedipus, by whom he was slain. [OEDIPUS.]

LĂLĂGĒ, a common name of courtesans, from the Greek λαλαγή, prattling, used as a term of endearment, 'little prattler.'

LAMĂCHUS, an Athenian, the colleague of Alcibiades and Nicias, in the great and disastrous Sicilian expedition, 415 B.C.

LĂMĬA, a female phantom.

LĂMĬA, AELĬUS, a Roman family which claimed descent from the mythical hero Lamus. L. Aelius Lamia, the friend of Horace, was consul A.D. 3, and the son of the Lamia who supported Cicero in the suppression of the Catilinarian conspiracy.

LĂMIA, a town in Phthiotis, in Thessaly, situated on the small river Achelous, 50 stadia inland from the Maliac Gulf. It has given its name to the war which was carried on by the confederate Greeks against Antipater. [ANTIPATER.]

LAMPSĂCUS, city of Asia Minor, celebrated for its wine; and the chief seat of the worship of Priapus.

LĂMUS, a river and town of Cilicia.

LANGOBARDI or LONGOBARDI, corrupted into Lombards, a German tribe of the Suevic race, dwelt originally on the banks of the Elbe, and after many migrations crossed the Alps (A.D. 568), and settled in the N. of Italy. The kingdom of the Lombards existed for upwards of 2 centuries, till its overthrow by Charlemagne.

LĂNŬVĬUM (*Cività Lavinia*), ancient city in Latium, the birthplace of the emperor Antoninus Pius.

LĂŌCŌŌN, Trojan priest of the Thymbraean Apollo. He tried in vain to dissuade his countrymen from drawing into the city the wooden horse of the Greeks. As he was preparing to sacrifice a bull to Poseidon, 2 fearful serpents swam out of the sea, coiled round Laocoön and his two sons, and destroyed them. His death forms the subject of a magnificent work of ancient art found in 1506, and now preserved in the Vatican. This group of statuary is generally assigned to the 1st century B.C. (See Fig. 37.) See H. B. Walters, *The Art of the Greeks*, pl. 5A, and p. 133.

LĂŎDĂMĬA, daughter of Acastus and wife of Protesilaus. When her husband was slain before Troy, she begged the gods to be allowed to converse with him for only 3 hours. The request was granted. Hermes led Protesilaus back to the upper world; and when Protesilaus died a second time, Laodamia died with him.

LAODĬCĒ. 1. Daughter of Priam and Hecuba, and wife of Helicaon. 2. The name given by Homer to the daughter of Agamemnon and Clytemnestra, who is called Electra by the tragic poets 3. [ANTIOCHUS II.]

LĂŎDĬCĒA, the name of 6 Greek cities in Asia, called after the mother of Seleucus I, and other Syrian princesses named Laodice.

LĂŎMĔDŌN, king of Troy, son of Ilus, and father of Priam, Hesione, and other children. Poseidon and Apollo, who had displeased Zeus, were doomed to serve Laomedon for wages. Accordingly, Poseidon built the walls of Troy, while Apollo tended the king's flocks on Mt Ida. When the two gods had done their work, Laomedon refused them their wages. Thereupon Poseidon sent a marine monster to ravage the country, to which the Trojans were obliged, from time to time, to sacrifice a maiden. On one occasion it was decided by lot that Hesione, the daughter of Laomedon, should be the victim. [HESIONE.] Laomedon was killed by Hercules.

LĂPĬTHAE, a mythical people inhabiting the mountains of Thessaly They were governed by Pirithous, who, being a son of Ixion, was a half-brother of the Centaurs. The latter demanded their share in their father's kingdom; and, as their claims were not satisfied, a war arose between the Lapithae and Centaurs, which was terminated by a peace. But when Pirithous married Hippodamia, and invited the Centaurs to the marriage feast, the latter attempted to carry off the bride and the other women. A bloody conflict ensued, in which the Centaurs were defeated by the Lapithae. This fight was the subject of some of the metopes of the Parthenon. The battle itself is described by Ovid, *Metam.* xii. 210 *sqq.* (See Fig. 20)

LĂR or LARS, an Etruscan praenomen, signifying king or hero, borne, for instance, by Porsena and Tolumnius. It was adopted by the Romans, whence we read of Lar Herminius, who was consul 448 B.C.

LARENTĬA. [ACCA LAURENTIA.]

LĂRES, the spirits of dead ancestors who watched over a household. Further, there were the *lares praestites*, who belonged to the whole city. [LEMURES.]

LARISSA, the name of several Pelasgian places, whence Larissa is called in mythology the daughter of Pelasgus. 1. Town of Thessaly, in Pelasgiotis, situated on the Peneus, in an extensive plain, and once the capital of the Pelasgi. 2. L. CREMASTE, town of Thessaly, in Phthiotis, distant 20 stadia from the Maliac Gulf. 3. Ancient city on the coast of the Troad. 4. L. PHRICONIS, a city on the coast of Mysia, near Cyme, of Pelasgian origin, but colonized by the Aeolians It was also called the Egyptian Larissa, because Cyrus the Great settled in it a body of his Egyptian mercenary soldiers. 5. L. EPHESIA, a city of Lydia, in the plain of the Caÿster. 6. In Assyria, an ancient city on the E bank of the Tigris.

LĂRĬUS LACUS (*Lake of Como*), lake in Gallia Transpadana (N. Italy), running from N. to S. Pliny the Younger had villas on the banks of the lake.

LARTĬA GENS, patrician, distinguished through two of its members, T. Lartius, the first dictator, and Sp. Lartius. [COCLES.]

LĂRUNDA or LĂRA, daughter of Almon, the nymph who informed Juno of the connection between Jupiter and Juturna. Jupiter deprived her of her tongue, and ordered Mercury to conduct her into the lower world. On the way thither Mercury fell in love with her.

LARVAE. [LEMURES.]

LASUS, of Hermione, in Argolis, poet, and the teacher of Pindar.

LĂTĬĂLIS or LĂTĬĂRIS, a surname of Jupiter as the protecting divinity of Latium. [JUPITER.]

LĂTĬNUS, king of Latium, and father of Lavinia, whom he gave in marriage to Aeneas. See Virgil, *Aeneid*, vii–xii.

LĂTĬUM, a country in Italy, originally the name of a small district; afterwards signified the country bounded by Etruria on the N., by Campania on the S., by the Tyrrhene Sea on the W., and by the

Sabine and Samnite tribes on the E. The Latini were some of the most ancient inhabitants of Italy. These ancient Latins, who were called *Prisci Latini* (to distinguish them from the later Latins, the subjects of Rome), formed a league or confederation consisting of 30 states. The town of ALBA LONGA subsequently became the head of the league. This town, which founded several colonies, and among others Rome, boasted of a Trojan origin; but the whole story of a Trojan settlement in Italy is probably an invention of later times. Rome became powerful enough in the reign of her 3rd king, Tullus Hostilius, to take Alba and raze it to the ground. Under Servius Tullius Rome was admitted into the Latin League; and his successor, Tarquinius Superbus, compelled the other Latin towns to acknowledge Rome as the head of the league. But upon the expulsion of the kings the Latins asserted their independence, and commenced a struggle with Rome, which was not brought to a final close till 340 B.C., when the Latins were defeated by the Romans at the battle of Mt. Vesuvius. [DECIUS.] The Latin League was now dissolved. Several of the towns, such as Lanuvium, Aricia, Nomentum, Pedum, and Tusculum, received the Roman franchise; and the others became Roman Socii, and are mentioned in history under the general name of *Nomen Latinum* or *Latini*.

LATMĪCUS SINUS, a gulf on the coast of Ionia, in Asia Minor, into which the river Maeander fell, named from Mt. Latmus.

LATMUS, a mountain in Caria. [ENDYMION.]

LĀTŌNA. [LETO.]

LAURENTUM, ancient town of Latium, the residence of the mythical Latinus, situated on a height between Ostia and Ardea, not far from the sea, and surrounded by a grove of laurels.

LAURĪUM, mountain in the S. of Attica, celebrated for its silver mines. Athens owed much of her commercial (and political) power to these mines. See note in Frazer's *Pausanias*, vol. II, p. 4.

LAUS POMPEII (*Lodi Vecchio*), town in Gallia Cisalpina, made a municipium by the father of Pompey, whence its name.

LAUSUS. 1. Son of Mezentius, king of the Etruscans, slain by Aeneas. 2. Son of Numitor and brother of Ilia, killed by Amulius.

LĂVERNA, the Roman goddess of thieves and impostors, from whom the Porta Lavernalis derived its name.

LĂVĪNĬA and LĂVĪNIA, daughter of Latinus and Amata, betrothed to Turnus, but married to Aeneas. [TURNUS.]

LĂVĪNĬUM, town of Latium, on the Via Appia, founded by Aeneas, and called Lavinium, in honour of his wife Lavinia.

LĒANDER, the famous youth of Abydos, who swam every night across the Hellespont to visit Hero, the priestess of Aphrodite, in Sestus. One night he perished in the waves; and Hero threw herself into the sea.

LĒBADĒA, town in Boeotia, at the foot of a rock, in a cave of which was the celebrated oracle of Trophonius.

LEBANON. [LIBANUS.]

LECTISTERNIUM, a feast of the gods.

LĒDA, daughter of Thestius, whence she is called Thestias, wife of Tyndareus, king of Sparta, and mother, either by Zeus or by Tyndareus, of Castor and Pollux, Clytemnestra and Helena Zeus visited Leda in the form of a swan. [TYNDAREUS.]

LĔGĬO, originally consisting of 3 lines, each containing 10 maniples, each maniple possessing its own *signum* (or standard). Later, the legion was divided into 10 cohorts, and the standard consisted of an 'eagle' (*aquila*). At full strength a Roman legion consisted of 6,000 men.

LĔGĬO (*Leon*), town in Hispania Tarraconensis, originally the headquarters of a Roman LEGIO.

LEITOURGIA (*liturgy*), state-imposed duty at Athens. The chief were: (1) the annual 'liturgies,' viz. office of choregus (or trainer of a choir), of gymnasiarch, and of public entertainer; (2) the periodic, e.g. the sacred mission to Delos; (3) the extraordinary, e.g. missions to the oracle at Delphi. The duty of the trierarchy fell under this head, and consisted in maintaining, for one year, a trireme found, rigged, and manned by the state.

LĔCŸTHŬS, (λήκυθος), tall vase or urn, with a handle, made for putting in tombs. They were frequently adorned and painted.

LĔLĔGES, an ancient race, mentioned along with the Pelasgians as the most ancient inhabitants of Greece. The Leleges were a warlike and migratory race, who took possession of the coasts and the islands of Greece, and afterwards penetrated into the interior.

LĔMANNUS or LĔMĀNUS LACUS (*Lake of Geneva*), large lake formed by the river Rhodanus, the boundary between the old Roman province in Gaul and the land of the Helvetii.

LEMNOS, one of the largest islands in the Aegaean Sea. It was sacred to Hephaestus. [HEPHAESTUS.] Its earliest inhabitants, according to Homer, were the Thracian Sinties. When the Argonauts landed at Lemnos, they found it inhabited only by women, who had murdered all their husbands. [HYPSIPYLE.] By the Lemnian women the Argonauts became the fathers of the Minyae, who inhabited the island till they were expelled by the Pelasgians. Lemnos was conquered by one of the generals of Darius; but Miltiades delivered it from the Persians, and made it subject to Athens.

LĔMŪRES, ghosts of the dead. Some writers describe Lemures as the common name for all the spirits of the dead, and divide them into 2 classes: the Lares, or the souls of good men, and the Larvae, or the souls of wicked men. But the common idea was that the Lemures and Larvae were the same. In order to propitiate them the Romans celebrated the festival of the Lemuralia or Lemuria.

LĒNAEUS, a surname of Dionysus, derived from *lenus* (ληνός), the wine-press or the vintage.

LENTŬLUS, patrician family of the Cornelia gens, of which the most important persons were: 1. P. CORNELIUS LENTULUS SURA, the man of chief note in Catiline's conspiracy. He was quaestor

to Sulla, 81 B.C.; praetor in 75; consul in 71. In the next year he was ejected from the senate, with 63 others, for his infamous life. It was this that led him to join Catiline and his crew. From his high rank, he calculated on becoming chief of the conspiracy; and a prophecy of the Sibylline books was applied by flattering haruspices to him. To gain power, and recover his place in the senate, he became praetor again in 63. When Catiline quitted the city for Etruria, Lentulus was left as chief of the home conspirators, and his irresolution probably saved the city from being fired. For it was by his over-caution that the negotiation with the ambassadors of the Allobroges was entered into: these unstable allies revealed the secret to the consul Cicero. [CATILINE.] Lentulus was deposed from the praetorship, and was strangled in the Capitoline prison on the 5th of December. 2. P. CORNELIUS LENTULUS SPINTHER, curule aedile in 63; praetor in 60: and consul in 57. In his consulship he moved for the immediate recall of Cicero, and afterwards received Cilicia as his province. On the breaking out of the Civil war in 49, he joined the Pompeian party. 3. L. CORNELIUS LENTULUS CRUS, praetor in 58, and consul in 49, when he took part against Caesar. After the battle of Pharsalia he fled to Egypt, and was put to death by young Ptolemy's ministers.

LEO THE GREAT, pope from 440 to 461; the Latinity of his sermons compares favourably with the best Latin classics.

LEOCHĂRES, Greek sculptor, of the 4th cent. B.C. One of his most famous works was a bronze group depicting Ganymede rapt by the eagle. He also worked on the Mausoleum. [ARTEMISIA, 2.]

LĔŌNĬDĀS. 1. King of Sparta, 491–480 B.C., son of Anaxandrides, and successor of his half-brother Cleomenes. When Greece was invaded by Xerxes, 480, Leonidas was sent to make a stand against the enemy at the pass of Thermopylae. His forces amounted to about 5,000 men, of whom only 300 were Spartans. The Persians in vain attempted to force their way through the pass of Thermopylae. At length the Malian Ephialtes betrayed the mountain path of the Anopaea to the Persians, who were thus able to fall upon the rear of the Greeks. When it became known to Leonidas that the Persians were crossing the mountain, he dismissed all the other Greeks, except the Thespian and Theban forces, declaring that he and the Spartans under his command must needs remain in the post they had been sent to guard. Then he advanced from the narrow pass and charged the myriads of the enemy with his handful of troops. In the desperate battle which ensued, Leonidas himself fell soon. The story is told in Herodotus, book vii. 2. King of Sparta, son of Cleonymus, ascended the throne about 256. Being opposed to the projected reforms of his contemporary, Agis IV, he was deposed and the throne was transferred to his son-in-law, Cleombrotus; but he was soon afterwards recalled, and caused Agis to be put to death, 240. He died about 236, and was succeeded by his son, Cleomenes III. 3. Of Tarentum, the author of some 100 epigrams in the Doric dialect. His epigrams formed a part of the *Garland* of Meleager. He probably lived in the time of Pyrrhus.

Further fragments have come to light on a papyrus from Oxyrhynchus. See a translation of the poems by E. Bevan (1931).

LĔONNĀTUS, a Macedonian of Pella, one of Alexander's generals He crossed over into Europe in 322 B.C., to assist Antipater against the Greeks; but he was defeated and killed by the Athenians.

LĔONTĪNI (*Lentini*), town in the E. of Sicily, about 5 miles from the sea, N.W. of Syracuse, founded by Chalcidians from Naxos, 730 B.C., but never attained political importance, in consequence of its proximity to Syracuse. The plains N. of the city, called Leontini Campi, were very fertile. It was the birthplace of Gorgias.

LEOPREPĪDES, i.e. the poet Simonides, son of Leoprepes.

LĔŌTYCHĪDĒS. 1. King of Sparta, 491–469 B.C. He commanded the Greek fleet in 479, and defeated the Persians at the battle of Mycale. 2. The reputed son of Agis II, excluded from the throne in consequence of his being suspected to be the son of Alcibiades by Timaea, the queen of Agis. His uncle, Agesilaus II, became king in his place.

LĔPĪDUS, M. ARMĪLĪUS, the triumvir, son of M. Lepidus, consul 78 B.C., who took up arms to rescind the laws of Sulla, but was defeated by Pompey and Catulus. His son was praetor in 49, and supported Caesar in the civil war. In 46 he was consul with Caesar, and in 44 he received from the latter the government of Narbonese Gaul and Nearer Spain. He was in the neighbourhood of Rome at the time of the dictator's death, and having an army, he was able to assist M. Antony. Lepidus was now chosen pontifex maximus, and then repaired to his provinces of Gaul and Spain. Antony after his defeat at Mutina (43) fled to Lepidus. Together they crossed the Alps with a powerful army, and were joined in the N. of Italy by Octavian (afterwards Augustus). In the month of October the triumvirate was formed by which the Roman world was divided between Augustus, Antony, and Lepidus. In the fresh division of the provinces after the battle of Philippi (42), Lepidus received Africa, where he remained till 36. In this year Augustus summoned him to Sicily to assist him in the war against Sex. Pompey. Lepidus obeyed, but, tired of being treated as a subordinate, he attempted to acquire Sicily for himself. He was easily subdued by Augustus, who spared his life, but deprived him of his triumvirate, his army, and his provinces, and commanded that he should live at Circeii, under strict surveillance. He allowed him, however, to retain his dignity of pontifex maximus. He was not privy to the conspiracy which his son formed to assassinate Augustus in 30. He died in 13.

LEPTĪNĒS, an Athenian, known only as the proposer of a law taking away all special exemptions from the burden of public charges against which the oration of Demosthenes is directed, usually known as the *Oration against Leptines*, 355 B.C.

LERNA or LERNĒ, district in Argolis, not far from Argos, in which was a marsh and a small river of the same name. It was celebrated as the place where Hercules killed the Lernean Hydra.

LESBOS, island in the Aegaean, off the coast of Mysia in Asia

Minor. The island is important in the early history of Greece as the native region of the Aeolian School of lyric poetry. It was the birthplace of the poets Terpander, Alcaeus, Sappho, of the sage Pittacus, of the historian Hellanicus, and of the philosopher Theophrastus.

LĒTHĒ, river in the lower world, from which the shades drank, and thus obtained forgetfulness (λήθη) of the past.

LĒTŌ, called Lātōna by the Romans, daughter of the Titan Coeus and Phoebe, and mother of Apollo and Artemis, by Zeus. The love of Zeus procured for Leto the enmity of Hera. Persecuted by this goddess, Leto wandered from place to place, till she came to Delos, which was then a floating island, and bore the name of Ortygia. [DELOS.] Here she gave birth to Apollo and Artemis. Leto was worshipped in conjunction with her children. Delos was the chief seat of her worship. Consult Dyer, *The Gods of Greece*.

LEUCAS or LEUCĂDĬA (*Santa Maura*), island in the Ionian Sea. At the S. extremity of the island, opposite Cephallenia, was the celebrated promontory, variously called Leucas, Leucātas, Leucātes, or Leucāte, on which was a temple of Apollo Leucadius. At the annual festival of the god it was the custom to cast down a criminal from this promontory into the sea: birds were attached to him, in order to break his fall; and if he reached the sea uninjured, boats were ready to pick him up. This appears to have been an expiatory rite; and it gave rise to the story that lovers leaped from this rock in order to seek relief from the pangs of love. [SAPPHO.] For the identification of Leucadia with the Homeric Ithaca, see ITHACA.

LEUCIPPUS. 1. Son of Oenomaus, the lover of Daphne. 2. Son of Perieres, prince of the Messenians, and father of Phoebe and Hilaīra. 3. Greek philosopher, the founder of the atomic theory of philosophy, which was developed by Democritus. His date is uncertain.

LEUCŎPHRYS, city of Caria, close to a curious lake of warm water, and having a renowned temple of Artemis Leucophryna.

LEUCŎSŸRI ('White Syrians'), the Greek name for the inhabitants of Cappadocia, who were of the Syrian race, in contradistinction to the Syrian tribes of a darker colour beyond the Taurus.

LEUCŎTHĔA or LEUCOTHŎE. 1. A marine goddess, was previously Ino, the wife of Athamas. 2. Daughter of the Babylonian king Orchamus and Eurynome, beloved by Apollo, was buried alive by her father. Apollo metamorphosed her into an incense shrub.

LEUCTRA, small town in Boeotia, on the road from Plataea to Thespiae. [EPAMINONDAS.]

LEX DUODECIM TABULARUM. The legal history of the Roman republic begins with the Twelve Tables. It was, strictly, the first and only Roman code; and its importance lies in this, that it substituted a public, written body of laws, easily accessible and binding on all citizens of Rome, for an unwritten usage, the knowledge of which was confined to a few. Till the close of the republican period these laws were looked upon as a great legal charter, and in early times

were learned by heart in schools as a 'text-book inspired by fate. This celebrated code, published about the year 450 B.C., was engraved on bronze tablets and fixed on the rostra which stood in front of the curia (or senate house). We do not possess any part of the text in its original form: probably this important witness of the national progress was destroyed in the Gallic invasion (390 B.C.) Only detached fragments of this code have survived, but they suffice to indicate its character. One or two specimens will illustrate their laconic brevity: (1) One who has confessed a debt, or against whom judgment has been given, shall be allowed 30 days in which to pay it; (2) Whenever a contract or conveyance is made, as it is specified so let it be binding; (3) If a patron defrauds his client let him be accursed. Among the few offences visited with death, Cicero tells us, was 'libel' (*occentatio* or *malum carmen*). Ancient law among the Romans was a matter rather of religious and ancestral custom than a definite expression of the national conscience on questions of abstract right or wrong. Law, as we understand it, was but the consolidation of custom. Of Roman commentators upon the Law of the Twelve Tables there is a fairly long list; the most important of these writers is the famous jurist Gaius, who wrote in the times of Hadrian and the Antonines. For the Latin text of the fragments of the xii Tables the student is referred to Wordsworth, *Fragments and Specimens of Early Latin*. See H. F. Jolowicz, *Historical Introduction to the Study of Roman Law* (1932).

LIBĂNĬUS, Greek sophist and rhetorician, was the teacher of St. Basil and St. Chrysostom, and the friend of the emperor Julian. He was born at Antioch, on the Orontes, about A.D. 314, and died about 395. His life of Demosthenes and his 'arguments' to that orator's speeches have a permanent interest. He has justly been called 'the last of the Hellenists.'

LĪBĂNUS, a range of mountains on the confines of Syria and Palestine, dividing Phoenice from Coele-Syria. Its highest summits are covered with perpetual snow, and its sides were in ancient times clothed with forests of cedars. It is considerably lower than the opposite range of Antilibanus, the highest point of which is Mt. Hermon. In the Scriptures the word Lebanon is used for both ranges, and for either of them; but in classical authors the names Libanus and Antilibanus are distinctive terms.

LĪBENTĪNA, a surname of Venus among the Romans, by which she is described as the goddess of sensual pleasure.

LIBĔR or LIBER PĂTĔR, a name frequently given by the Roman poets to the Greek Bacchus or Dionysus. But the god Liber, and the goddess Libera, were ancient Italian divinities, presiding over the cultivation of the vine and the fertility of the fields.

LĪBERTĀS, the goddess of Liberty, to whom several temples were erected at Rome. These temples must be distinguished from the Atrium Libertatis, which was used as an office of the censors. Libertas is represented in works of art as a matron, with the *pileus* (a brimless felt cap), the symbol of liberty, or a wreath of laurel.

LĪBĒTHRUM or LĪBĒTHRA, ancient Thracian town in Pieria in Macedonia, on the slope of Olympus, where Orpheus is said to have lived. It was sacred to the Muses, hence called Lībēthrīdes.

LĪBĪTĪNA, ancient Italian divinity, originally a deity of voluptuous delights, but identified by the later Romans with Persephŏne, on account of her connection with the dead and their burial. At her temple at Rome everything necessary for funerals was kept, and persons might there either buy or hire such things. Hence a person undertaking the burial of a person (an undertaker) was called *libitinarius*, and his business *libitina*; hence the expression *libitina funeribus non sufficiebat*, i.e. they could not all be buried. Roman poets frequently employ her name in the sense of death itself.

LĪBŸPHOENĪCES, the inhabitants of the cities founded by the Phoenicians on the coast of the Carthaginian territory. They were a mixed race of the Libyan natives with the Phoenician settlers.

LĪBURNĪA, district of Illyricum, along the coast of the Adriatic Sea. Its inhabitants, the Liburni, supported themselves by commerce and navigation. Their ships were remarkable for their swift sailing; and vessels built after the same model were called *Liburnicae* or *Liburnae naves*. It was to these light vessels that Augustus was indebted for his victory at Actium.

LĪBŸA, the Greek name for the continent of Africa. [AFRICA.]

LĪCHĀS, an attendant of Hercules, brought his master the poisoned garment, and was hurled by him into the sea.

LĪCINIUS. 1. C. LICINIUS CALVUS, surnamed Stolo, a name said to be derived from the care with which he dug up the shoots springing from the roots of his vines. He brought the contest between the patricians and plebeians to a happy termination. He was tribune of the plebs from 376 to 367 B.C., and was supported in his exertions by his colleague, L. Sextius. The laws which he proposed were: (1) That in future no more consular tribunes should be appointed, but that consuls should be elected, one of whom should always be a plebeian. (2) That no one should possess more than 500 jugera of the public land, or keep upon it more than 100 head of large and 500 of small cattle. (3) A law regulating the affairs between debtor and creditor. (4) That the Sibylline books should be entrusted to a college of ten men (decemviri), half of whom should be plebeians. These rogations were passed after a vehement opposition on the part of the patricians, and L. Sextius was the first plebeian who obtained the consulship, 366. Licinius was elected twice to the consulship, 364 and 361. 2. C. LICINIUS MACER, Roman annalist and orator, was impeached of extortion by Cicero, and committed suicide, 66 B.C. 3. C. LICINIUS MACER CALVUS, son of the last, orator and poet, was born 82 B.C., and died about 47 or 46, in his 35th or 36th year. His most celebrated oration was delivered against Vatinius, who was defended by Cicero. All his works, including his elegies, are lost.

LĪCĪNIUS, Roman emperor A.D. 307–24, was a Dacian peasant by birth, and was raised to the rank of Augustus by the emperor

Galerius. He had the dominion of the East. He defeated Maximinus II, A.D. 314, and was himself defeated by Constantine, 315 A second war broke out between Licinius and Constantine in 323, in which Licinius was deprived of his throne. In the following year he was put to death by Constantine.—Gibbon, *Decline and Fall*, vol. i.

LICTORS, attendants who carried the FASCES.

LĪGŪRIA, district of Italy, bounded on the W. by the river Varus, and the Maritime Alps, which separated it from Transalpine Gaul, on the S E. by the river Macra, which separated it from Etruria, on the N. by the river Po, and on the S. by the Mare Ligusticum. The Maritime Alps and the Apennines run through the greater part of the country. The inhabitants were called by the Greeks Ligyes and Ligystini, and by the Romans Ligures (sing. Ligus, more rarely Ligur). In early times they inhabited the coasts of Gaul and Italy, from the mouth of the Rhône to Pisae in Etruria. They were divided by the Romans into Ligures Transalpini and Cisalpini. The names of the principal tribes were: on the W. side of the Alps, the Salyes or Salluvii, Oxybii, and Deciates; on the E. side of the Alps, the Intemelii, Ingauni, and Apuani near the coast, the Vagienni, Salassi, and Taurini on the upper course of the Po, and the Laevi and Marisci N. of the Po. The Ligurians were small of stature, but strong. In early times they served as mercenaries in the Carthaginian armies, and they were subdued by the Romans only after a long struggle.

LILŸBAEUM (*Marsala*), town in the W. of Sicily, with an excellent harbour, situated on a promontory of the same name. The town was founded by the Carthaginians about 397 B.C., and was the principal Carthaginian fortress in Sicily.

LIMITES RŌMĀNI, the name of a continuous series of fortifications which the Romans erected along the Rhine and the Danube, to protect their possessions from the attacks of the Germans.

LINDUM (*Lincoln*), town of the Coritani, in Britain, and a Roman colony. The modern name *Lincoln* derives from Lindum Colonia.

LINGŎNES. 1. People in Transalpine Gaul, bounded by the Treviri on the N. and the Sequani on the S. Their chief town was Andematunnum, afterwards Lingones (*Langres*). 2. A branch of the above-mentioned people, who migrated into Cisalpine Gaul along with the Boii, and dwelt in the neighbourhood of Ravenna.

LINUS, the personification of a dirge or lamentation, and therefore described as a son of Apollo by the princess Psamathe. Both Argos and Thebes claimed the honour of his birth. Argive tradition related that Linus was exposed by his mother after his birth, and was brought up by shepherds, but was afterwards torn to pieces by dogs. Psamathe's grief betrayed her misfortune to her father, who condemned her to death. Apollo, indignant at this cruelty, visited Argos with a plague; and the Argives endeavoured to propitiate Psamathe and Linus by means of sacrifices and dirges which were called *lini* (λίνοι). According to Boeotian tradition Linus was

killed by Apollo, because he ventured upon a musical contest with the god. The Thebans distinguished between an earlier and later Linus; the latter is said to have instructed Hercules in music, but to have been killed by the hero. The *linus*-song was one of the ancient dirges which were perhaps laments for the departing summer: see Frazer, *Golden Bough*, vol. ii, p. 252 (2nd ed.). In any case 'Linus' represents an old Greek nature-god.

LIRIS (*Garigliano*), more anciently called Clanis or Glānis, river in central Italy, rising in the Apennines W. of Lake Fucinus, flowing into the Sinus Caietanus near Minturnae, and forming the boundary between Latium and Campania. Its stream was sluggish, whence the *Liris quieta aqua* of Horace.

LISSUS, town in the S. of Dalmatia, at the mouth of the river Drilon, founded by Dionysius of Syracuse, 385 B.C., and possessing an impregnable acropolis called Acrolissus.

LITĀNA SILVA, forest on the Apennines, in Cisalpine Gaul.

LĪTERNUM or LINTERNUM (*Patria*), town on the coast of Campania, at the mouth of the river Liris. It was to this place that the elder Scipio Africanus retired when the tribunes attempted to bring him to trial, and here he is said to have died.

LIVĬA. 1. Sister of M. Livius Drusus, the tribune, 91 B.C., married first to M. Porcius Cato, by whom she had Cato Uticensis, and subsequently to Q. Servilius Caepio, by whom she had a daughter, Servilia, the mother of M. Brutus, who killed Caesar. 2. LIVIA DRUSILLA, daughter of Livius Drusus Claudianus, married first to Tib. Claudius Nero; and afterwards to Augustus, who compelled her husband to divorce her, 38 B.C. She had already borne her husband one son, the future emperor Tiberius, and at the time of her marriage with Augustus was pregnant with another, who received the name of Drusus. She never had any children by Augustus, but she retained his affections till his death. On the accession of her son Tiberius to the throne, she attempted to obtain an equal share in the government; but this Tiberius would not allow. She died in A.D. 29, at the age of 82 or 86. 3. Or LIVILLA, daughter of Drusus senior and Antonia, and the wife of Drusus junior, the son of the emperor Tiberius. She was seduced by Sejanus, who persuaded her to poison her husband, A.D. 23. 4. JULIA LIVILLA, daughter of Germanicus and Agrippina.

LĪVĬUS, T., Roman historian, was born at Patavium (*Padua*), in the N. of Italy, 59 B.C. The greater part of his life was spent in Rome, but he returned to his native town before his death, which happened at the age of 76, in the fourth year of Tiberius, A.D. 17. His literary talents secured the patronage of Augustus. The great work of Livy is a history of Rome, extending from the foundation of the city to the death of Drusus, 9 B.C., and comprised in 142 books. Of these, 35 have descended to us; but of the whole, with the exception of 2, we possess epitomes. The work has been divided into decades, containing 10 books each. The 1st decade (bks. i–x) is entire, and embraces the period from the foundation of the city

to the year 294 B.C. The 2nd decade (bks. xi–xx) is lost, and embraced the period from 294 to 219. The 3rd decade (bks. xxi–xxx) is entire. It embraces the period from 219 to 201, comprehending the whole of the second Punic war. The 4th decade (bks. xxxi–xl) is entire, and also one-half of the 5th (bks. xli–xlv). These 15 books embrace the period from 201 to 167, and develop the progress of the Roman arms in Cisalpine Gaul, in Macedonia, Greece, and Asia, ending with the triumph of Aemilius Paulus. Of the remaining books nothing remains except fragments. The style of Livy is clear and eloquent; but he did not take much pains in ascertaining the truth of events. His aim was to offer to his countrymen a narrative which, while it gratified their vanity, should contain no startling improbabilities nor gross perversion of facts. His works are translated in Everyman's Library; also text and translation in Loeb Library. The Oxford text is by Conway and Walters (1914–29).

LĬVĬUS ANDRŎNĬCUS, earliest Roman poet, was a Greek, and the slave of M. Livius Salinator. He wrote both tragedies and comedies in Latin, and his first drama was acted 240 B.C. He also translated the *Odyssey* into Saturnian verse.

LŎCRI, sometimes called Lŏcrenses by the Romans, the inhabitants of two districts in Greece called Lŏcris. (1) *Eastern Locris*, extending from Thessaly and the pass of Thermopylae along the coast to the frontiers of Boeotia, and bounded by Doris and Phocis on the W. It was a fertile and well-cultivated country. The N. part was inhabited by the Locri Epicnemidii, who derived their name from Mt. Cnemis. The S. part was inhabited by the Locri Opuntii, who derived their name from their principal town, Opus. The 2 tribes were separated by Daphnus, a small slip of land, which at one time belonged to Phocis. (2) *Western Locris*, or the country of the Locri Ozolae, was bounded on the N. by Doris, on the W. by Aetolia, on the E. by Phocis, and on the S. by the Corinthian Gulf. The country is mountainous, and for the most part unproductive. Mt. Corax from Aetolia, and Mt. Parnassus from Phocis, occupy the greater part of it. The Locri Ozolae were a colony of the Western Locrians, and were more uncivilized. They resembled their neighbours, the Aetolians, both in their predatory habits and in their mode of warfare. Their chief town was AMPHISSA.

LŎCRI ĔPĬZĔPHŸRĬI, ancient Greek city in Lower Italy, situated in the S.E. of Bruttium, N. of the promontory of Zephyrium, from which it was said to have derived its surname Epizephyrii, though others suppose this name given to the place simply because it lay to the W. of Greece. It was founded by the Locrians from Greece, 683 B.C. The inhabitants regarded themselves as descendants of Ajax Oileus; and as he resided at the town of Naryx among the Opuntii, the poets gave the name of Narycia to Locris, and called the founders of the town the Narycii Locri. For the same reason the pitch of Bruttium is frequently called Narycia. Locri was celebrated for its laws. [ZALEUCUS.] Near the town was a temple of Proserpina.

LŎCUSTA or LŪCUSTA, female poisoner, employed by Agrippina

in poisoning the emperor Claudius, and by Nero for dispatching Britannicus. She was put to death in the reign of Galba.

LOLLĬUS, M., consul, 21 B.C., and governor of Gaul, 10 B.C., was appointed by Augustus as tutor to his grandson, C. Caesar. Horace addressed an Ode (iv. 9) to Lollius.

LONDĪNĬUM or LONDĪNUM (*London*), capital of the Cantii in Britain, was originally situated on the S. bank of the Thames in the modern *Southwark*. It afterwards spread over the N. side of the river, and was hence called a town of the Trinobantes. It is first mentioned in the reign of Nero as a flourishing town, frequented by Roman merchants. It was taken and its inhabitants massacred by the Britons, when they revolted under Boadicea, A.D. 62. The quarter on the N. side of the river was surrounded with a wall and ditch by Constantine the Great or Theodosius, the Roman governor of Britain. This wall probably commenced at a fort near the present site of the Tower, and continued along the Minories to Cripplegate, Newgate, and Ludgate. London was the central point, from which all the Roman roads in Britain diverged. It possessed a *Milliarium Aureum*, from which the miles on the roads were numbered; and a fragment of this Milliarium, the London Stone, may be seen affixed to the wall of St. Swithin's Church in Cannon Street. This is almost the only monument of the Roman Londinium still extant, with the exception of coins, tessellated pavements, etc

LONGĪNUS, Greek philosopher and grammarian of the 3rd century of our era. He taught philosophy and rhetoric at Athens, and Porphyry was among his pupils. He afterwards went to the East, where he became acquainted with Zenobia, of Palmyra, who made him her teacher of Greek literature. It was mainly through his advice that she threw off her allegiance to the Roman empire. On her capture by Aurelian in 273, Longinus was put to death by the emperor. The treatise *On the Sublime* (attributed to him), a great part of which is still extant, is a work of great merit. The best edition of the treatise *On the Sublime* is by Professor Roberts, who adds an English rendering. There is also a translation by A. O. Prickard in the Oxford Translation Series.

LONGUS, a Greek sophist, of uncertain date in the 4th or 5th century A.D., the author of an extant erotic work, *Daphis and Chloë*. Thornley's translation, revised, is published with text in Loeb Library.

LORĬUM or LORII, small place in Etruria, on the Via Aurelia, where Antoninus Pius was brought up and died.

LŌTIS, nymph, who, to escape the embraces of Priapus, was metamorphosed into a tree, called after her Lotus.

LŌTŎPHĂGI ('lotus-eaters'), mentioned by Homer (*Od.* ix).

LŬA, also called Lŭa Māter or Lŭa Saturni, early Italian divinity, to whom were dedicated the arms taken in battle.

LŬCĀNĬA, district in Lower Italy, bounded on the N. by Campania and Samnium, on the E. by Apulia and the Gulf of Tarentum, on

the S. by Bruttium, and on the W. by the Tyrrhene Sea. It was separated from Campania by the river Silarus, and from Bruttium by the river Laus. Lucania was celebrated for its oxen. Hence the elephant was at first called by the Romans a Lucanian ox (*Lucas bos*). The interior was originally inhabited by the Chones and Oenotrians. The Lucanians proper were Samnites, who settled both in Lucania and Bruttium. They not only expelled or subdued the Oenotrians, but they gradually acquired possession of most of the Greek cities which flourished on the coast. They were subdued by the Romans after Pyrrhus had left Italy.

LŪCĀNUS, M. ANNAEUS, usually called Lucan, Roman poet, born at Corduba in Spain, A.D. 39. His father was L. Annaeus Mella, a brother of M. Seneca, the philosopher. Lucan was brought up at Rome. He embarked in the conspiracy of Piso against Nero; and upon discovery was compelled to put an end to his life. He died A.D. 65, in the 26th year of his age. There is extant a heroic poem by Lucan, in 10 books, entitled *Pharsalia*, which relates the struggle between Caesar and Pompey. The 10th book is imperfect. Best ed. by A. E. Housman (1926). The poem has been rendered into English verse by Ridley (2nd ed. 1919).

LUCCEIUS, L., friend of Cicero, was an unsuccessful candidate for the consulship, along with Julius Caesar, in 60 B.C. He wrote a history of Rome, commencing with the Social War.

LŪCĪĀNUS, usually called Lucian, Greek writer and greatest of second-century Sophists, born at Samosata, the capital of Commagene, in Syria, flourished in the reign of M. Aurelius. He practised as an advocate at Antioch, and afterwards travelled through Greece, giving instruction in rhetoric. Late in life he obtained the office of procurator of part of Egypt. Lucian's *Dialogues* are treated in a variety of styles, from seriousness down to humour and buffoonery. Some are employed in attacking the heathen philosophy and religion, others are mere pictures of manners without any polemic drift. The best version of his works in English is that published in the Oxford Translation Series by H. W. and F. G. Fowler (4 vols., 1905).

LŪCĪFER, or Phosphŏrus ('bringer of light'), is the name of the planet Venus, when seen in the morning before sunrise. The same planet was called Hesperus, Vesperugo, Vesper, Noctifer, or Nocturnus, when it appeared in the heavens after sunset. Lucifer as a personification is called a son of Astraeus and Aurora or Eos, of Cephalus and Aurora, or of Atlas. He is called the father of Ceyx, Daedalion, and of the Hesperides. Lucifer is also a surname of several goddesses of light, as Artemis, Aurora, and Hecate.

LŪCĪLĪUS, C., Roman satirist, was born at Suessa of the Aurunci, 148 B.C., and died at Naples, 103, in the 46th year of his age. He was the first to mould Roman satire into that form which was developed by Horace, Persius, and Juvenal.

LŪCĪNA, the goddess of light, or rather the goddess that brings to light, and hence presides over the birth of children.

LUCRĒTĬA, the wife of L. Tarquinius Collatinus, who was raped by Sex. Tarquinius. [TARQUINIUS.]

LUCRĒTĬUS CARUS, T., Roman poet, born 95 B.C., is said to have been driven mad by a love potion, and to have perished by his own hand, 52 or 51 B.C. It is, however, probable that this story was an invention of an enemy of the Epicureans. Lucretius is the author of a philosophical poem, in hexameters, divided into 6 books, addressed to C. Memmius Gemellus, who was praetor in 58, and entitled *De Rerum Natura*. It contains an exposition of the doctrines of Epicurus. This poem is admitted to be the greatest of didactic poems. The best edition of the *De Rerum Natura* is Munro's (4th ed., 1886), with English prose rendering. The Oxford text is by C. Bailey, whose translation is in the Oxford Translations Series. A verse translation is also in Everyman's Library. See W. Y. Sellar, *Roman Poets of the Republic* (1905), and G. D. Hadzsits, *Lucretius and his Influence* (1934). Sellar's *Roman Poets of the Republic*, chaps. xi-xiv, is full of fine criticism.

LUCRĬNUS LĂCUS, was the inner part of the Sinus Cumanus or Puteolanus, a bay on the coast of Campania, between the promontory, Misenum, and Puteoli. At a very early period the Lucrine lake was separated from the remainder of the bay by a dike 8 stadia in length, and thus became an inland lake. Its waters remained salt, and were celebrated for their oyster beds. Behind the Lucrine lake was another lake called Avernus. [AVERNUS LACUS.] The Lucrine lake was filled up by a volcanic eruption in 1538, when a conical mountain rose in its place (*Monte Nuovo*).

LŪCULLUS, L. LĬCĬNĬUS, celebrated as the conqueror of Mithridates, fought on the side of Sulla in the civil wars with the Marian party, was praetor 77 B.C., and consul 74. In 74 he received the conduct of the war against Mithridates, which he carried on for 8 years with great success. [MITHRIDATES.] But being unable to end the war in consequence of mutiny, he was superseded in the command by Acilius Glabrio, 67 B.C. On his return to Rome Lucullus devoted himself to a life of luxury. He died in 57 or 56 He was the first to introduce cherries into Italy, which he had brought with him from Cerasus in Pontus. He was a patron of literature. He also composed a history of the Marsic war in Greek. See Mommsen, *History of Rome*, vol. iv, for an estimate of this remarkable man.

LUGDŪNUM (*Lyons*), town of Gallia Lugdunensis, at the confluence of the Arar (*Saône*) and the Rhodanus (*Rhône*), was made a Roman colony, 43 B.C., and became under Augustus the capital of the province, and the residence of the Roman governor.

LŪNA, goddess of the moon. [SELENE.]

LŪNA (*Luni*), Etruscan town, situated on the left bank of the Macra, about 4 miles from the coast, originally formed part of Liguria. It possessed a harbour at the mouth of the river, called Lunae Portus (*Gulf of Spezia*). In 177 B.C. Luna was made a Roman colony.

is divided into 2 unequal valleys by the chain of Mt. Tmolus; of which the S. and smaller is watered by the river CAYSTER, and the N. forms the great plain of the Hermus. To Homer the country was known as Maeōnia. Lydia was an early seat of Asiatic civilization, and exerted a very important influence on the Greeks. The Lydian monarchy, which was founded at Sardis, grew up into an empire. Lydia passed, by the bequest of Attalus III, to the Romans.

LYNCESTIS, district in S.W. Macedonia, on the frontier of Illyria, inhabited by the Lyncestae, an Illyrian people. The capital was Lyncus, though later Heraclea became the chief town. Near Lyncus was a river, said to have been intoxicating.

LYNCEUS. 1. One of the 50 sons of Aegyptus, who was saved by his wife Hypermnestra, when his brothers were murdered by the daughters of Danaus. Lynceus succeeded Danaus as king of Argos. 2. Son of Aphareus and Arene, and brother of Idas, was one of the Argonauts, the most keen-sighted. He was slain by Pollux.

LYNCUS, king of Scythia, endeavoured to murder Triptolemus, but he was metamorphosed by Ceres into a lynx.

LYRNESSUS, town in the Troad, the birthplace of Brisēis.

LYSANDER, Spartan general and diplomat. Having been appointed to the command of the Spartan fleet, off the coast of Asia Minor, he gained the favour of Cyrus, who supplied him with large sums of money to pay his sailors. In 405 B.C. he brought the Peloponnesian war to a conclusion, by the defeat of the Athenian fleet off Aegospotami, and in the following year he entered Athens in triumph. It was through his influence that Agesilaus, the brother of Agis, obtained the Spartan throne in opposition to Leotychides, the reputed son of the latter. Lysander accompanied Agesilaus to Asia; but the king purposely thwarted all his designs. On his return to Sparta, Lysander resolved to bring about a change in the Spartan constitution, by abolishing hereditary royalty, and making the throne elective. But before he could carry his enterprise into effect, he fell in battle under the walls of Haliartus, 395 B.C.

LŸSĬAS, Attic orator, was born at Athens, 458 B.C., the son of Cephalus, a native of Syracuse. At the age of 15 Lysias joined the Athenians who went as colonists to Thurii, in Italy, 443; but he returned to Athens after the defeat of the Athenians in Sicily, 411. During the rule of the 30 Tyrants (404) he was thrown into prison; but he escaped, and joined Thrasybulus, to whom he rendered important assistance. He died in 378. Lysias wrote orations for others, of which several are extant. Some portions of various speeches were discovered at Oxyrhynchus in 1905. The speeches, with a translation by W. R. Lamb, are published in the Loeb Library. See also Jebb's *Attic Orators*.

LŸSĬMĂCHĬA, or -ĒA, town of Thrace, on the Gulf of Melas, and on the isthmus connecting the Thracian Chersonesus with the mainland, founded 309 B.C. by Lysimachus.

LŸSĬMĂCHUS, one of Alexander's generals, obtained Thrace in the division of the provinces, after Alexander's death (323 B.C.), and

assumed the title of king in 306. He joined the other generals of Alexander in opposing Antigonus, and it was he and Seleucus who gained the decisive victory at Ipsus over Antigonus (301). In 287 Lysimachus and Pyrrhus expelled Demetrius from Macedonia. Pyrrhus, for a time, obtained possession of the Macedonian throne; but in the following year he was driven out of the country by Lysimachus, who now became king of Macedonia. Towards the end of his reign the aged Lysimachus put to death his son Agathocles. This deed alienated the minds of his subjects; and Seleucus invaded the dominions of Lysimachus. The two monarchs met in the plain of Corus (Corupedion); and Lysimachus fell in the battle that ensued, 281 B.C.

LŸSIPPUS, of Sicyon, Greek sculptor, was a contemporary of Alexander the Great, who is reported to have said that no one should paint him but Apelles, and no one make his statue but Lysippus. Of extant statues by him, the most famous are the 'Agias' (probably a contemporary copy of the original) and the 'Apoxyomenos' (probably a marble copy, now in the Vatican). In Lysippus' work the ideal athlete is more perfectly portrayed than anywhere else. His statue of 'Opportunity' gave rise to the proverb 'Take time by the forelock.' See *Lysippus*, by F. P. Johnson, 1927.

LŸSIS, Pythagorean philosopher, teacher of Epaminondas.

LYSTRA, city of Lycaonia, on the confines of Isauria, celebrated as one chief scene of the preaching of Paul and Barnabas.

MĂCĂREUS, son of Aeolus, who committed incest with his sister Canace. Issa, daughter of Macareus, is called Macarēĭs.

MACCĂBAEI, the descendants of the family of the heroic Judas Maccabi or Maccabaeus, a surname which he obtained from his glorious victories. (From the Hebrew *makkab*, 'a hammer.') They were also called Asamonaei, from Asamonaeus, or Chasmon, the ancestor of Mattathias, and his five sons, John, Simon, Judas, Eleazar, and Jonathan; or, in a shorter form, Asmonaei or Hasmonaei. The family first obtained distinction by their resisting the attempts of Antiochus IV Epiphanes, king of Syria, to root out the worship of Jehovah. They succeeded in delivering their country from the Syrian yoke, and became the rulers of Judaea. The revolt, which became a war of national independence, was begun by Mattathias. After his death it was carried on by his 3rd son, Judas, who took the name of Maccabaeus. In 160 B.C. he was killed in battle, and later, 144, his brother Jonathan, who succeeded him, was murdered. Under Simon, however, the country became virtually independent of Syria. He was succeeded by his son, Joannes. [HYRCANUS.] See 1 Maccabees (in the Apocrypha); Josephus, *Antiquities*, xii.

MĂCĔDŎNĬA, country in Europe, N. of Greece, originally named Emathia. Its boundaries were enlarged by the conquests of Philip. Very little is known of the history of Macedonia till the reign of Amyntas I, a contemporary of Darius Hystaspis; but from that

time their history is connected with that of Greece, till at length Philip, the father of Alexander the Great, became the virtual master of the whole of Greece. The conquests of Alexander extended the Macedonian supremacy over a great part of Asia; and the Macedonian kings continued to exercise their sovereignty over Greece till the conquest of Perseus by the Romans, 168, brought the Macedonian monarchy to a close. Macedonia was then divided into 4 districts.

MĂCER, AEMĬLĬUS. 1. Roman poet, native of Verona. He died in Asia, 16 B.C. He wrote a poem on birds, snakes, and medicinal plants. 2. We must distinguish from Aemilius Macer of Verona a poet Macer, who wrote on the Trojan war. He was alive in A.D. 12, since he is addressed by Ovid in that year (*Ex Pont.* ii. 10, 2).

MĂCER, LĬCĬNĬUS. [LICINIUS, 2.]

MĂCĔTAE, another name of the Macedonians.

MĂCHĂŌN, son of Aesculapius, the surgeon of the Greeks in the Trojan war, led the Thessalian troops with his brother Podalirius. He was killed by Eurypylus, the son of Telephus.

MACRĪNUS, M. OPĬLĬUS SĔVĒRUS, Roman emperor, April, A.D. 217—June 218, and successor of Caracalla, whom he had caused to be assassinated. He was put to death by the generals of Elagabalus.

MACRŎBĬUS, Roman grammarian, who lived about A.D. 400, wrote several works, of which the most important are: (1) A treatise in 7 books, entitled *Saturnalia Convivia*, consisting of dissertations on history, mythology, criticism, and various points of antiquarian research. (2) A commentary on Cicero's *Somnium Scipionis*.

MAEANDER, river in Asia Minor, proverbial for its wanderings, rising in the S. of Phrygia, flowing between Lydia and Caria, of which it forms the boundary, and at last falling into the Icarian Sea between Myus and Priene. As a god Maeander is described as the father of the nymph Cyane, who was the mother of Caunus. Hence the latter is called by Ovid *Maeandrius juvenis*.

MAECĒNAS, C. CILNĬUS, Roman eques, but descended both on his father's and mother's side from the Lucumones of Etruria. His paternal ancestors were the Cilnii, a powerful family at Arretium, and his maternal ancestors the Maecenates, at Arretium. Maecenas was the friend and minister of Augustus. But towards the latter years of his life a coolness sprang up between them, and Maecenas retired from public life. He died 8 B.C. The fame of Maecenas rests on his patronage of Virgil and Horace. [HORATIUS FLACCUS; VIRGILIUS.]

MAEDĪCA, country of the Maedi in the W. of Thrace.

MAELĬUS, SP., the richest of the plebeian knights, bought up corn in Etruria in the great famine at Rome in 440 B.C. This corn he sold to the poor at a small price, or distributed it gratuitously. The patricians accused him of aiming to be king, and appointed Cincinnatus dictator. C. Servilius Ahala, the master of the horse,

summoned Maelius to appear before the tribunal of the dictator; but as he refused to go, Ahala slew him. His property was confiscated, and his house pulled down; its vacant site, which was called the Aequimaelium, continued a memorial of his fate.

MAENĂDES. [BACCHAE.]

MAENĂLUS, mountain in Arcadia, extending from Megalopolis to Tegea, celebrated as the haunt of Pan. Roman poets use the adjectives *Maenalius* and *Maenalis* as equivalent to Arcadian.

MAENĬUS, C., consul, 338 B.C., with L. Furius Camillus. The 2 consuls completed the subjugation of Latium; they were rewarded with a triumph, and equestrian statues were erected to their honour in the Forum. Maenius, in his censorship (318 B.C.), allowed balconies to be added to the buildings surrounding the forum, that the spectators might behold the games exhibited in the forum: these balconies were called after him *Maeniana* (*sc. aedificia*).

MAEŎNĬA, ancient name of Lydia.

MAEŌTIS PALUS (*Sea of Azov*), inland sea on the borders of Europe and Asia, N. of the Pontus Euxinus (*Black Sea*), with which it communicates by the BOSPORUS CIMMERIUS. The Scythian tribes on its banks were called by the name of Maeōtae or Maeōtĭci. The sea had also the names of Cimmerium or Bosporicum Mare.

MĂGI, the order of Persian priests. [ZOROASTER.]

MAGNA MATER. [RHEA.]

MAGNENTĬUS, Roman emperor in the West, A.D. 350–3, obtained the throne by the murder of Constans, but was defeated by Constantius, and put an end to his own life.

MĀGO, the name of several Carthaginians, of whom the most celebrated were: 1. Son of Hamilcar Barca, and youngest brother of the famous Hannibal. He carried on the war for many years in Spain; and after the Carthaginians had been driven out of that country by Scipio, he landed in Liguria, where he remained 2 years (205–203 B.C.). 2. The author of a work upon agriculture in the Punic language, in 28 books, which was translated into Latin.

MĀĬA, daughter of Atlas and Pleĭŏnē, was the eldest of the Pleiades, and the most beautiful of the 7 sisters. In a grotto of Mt. Cyllēnē, in Arcadia, she became by Zeus the mother of Hermes. The Romans identified her with an old Italian goddess of the spring.

MĀJŌRĬĀNUS, JŪLĬUS VĂLĔRĬUS, emperor of the West, A.D. 457–61, was raised to the empire by Ricimer. He prepared to invade the Vandals in Africa but his fleet was destroyed by them, whereupon he made peace with Genseric. His popularity excited the jealousy of Ricimer, who compelled him to abdicate and then commit suicide.

MĂLĂCA (*Malaga*), important town on the coast of Hispania Baetica, founded by the Phoenicians.

MĂLĔA, or -EA, promontory on the S.E. of Laconia.

MĂLIS, district in the S. of Thessaly, on the Maliacus Sinus, and

opposite the N.W. point of the island of Euboea. It extended as far as the pass of Thermopylae. Its inhabitants, the Malienses, were Dorians, and belonged to the Amphictyonic League.

MĀMERCUS, the name of a distinguished family of the Aemilia gens in the early times of the republic.

MĀMERS, the Oscan name of the god MARS.

MĀMERTĪNI. [MESSANA.]

MĂMĪLĬUS, a distinguished family in Tusculum. It was to a member of this family, Octavius Mamilius, that Tarquinius betrothed his daughter; and on his expulsion from Rome, his son-in-law roused the Latin people against the republic, and perished in the battle at Lake Regillus. The Mamilii afterwards removed to Rome.

MĀMURRA, Roman eques, born at Formiae, was the commander of the engineers (*praefectus fabrum*) in Julius Caesar's army in Gaul, and amassed great riches. Horace calls Formiae, in ridicule, *Mamurrarum urbs*, from which we may infer that the name of Mamurra had become a byword of contempt.

MANCĬNUS, C. HOSTĬLĬUS, consul 137 B.C., was defeated by the Numantines, and purchased his safety by making peace. The senate refused to recognize it, and went through the hypocritical ceremony of delivering him over to the enemy, who refused to accept him.

MĀNES ('the good'), name which the Romans gave to the souls of the departed, who were worshipped as gods. Hence on sepulchres we find D. M. S., that is, *Dis Manibus Sacrum*.

MĂNĔTHO, Egyptian priest of Serapis, in the reign of the first Ptolemy, who wrote in Greek (3rd cent. B.C.) an account of the religion and history of Egypt. His history contained an account of the dynasties of kings. The work itself is lost; but a list of the dynasties is preserved in Julius Africanus and Eusebius.

MĀNĬLĬUS. 1. C., tribune of the plebs, 66 B.C., proposed the law (Manilia Lex), granting to Pompey the command of the war against Mithridates, and which Cicero supported in an extant oration. 2 Roman poet, who lived in the time of Augustus, and the author of an extant astrological poem in 5 books, entitled *Astronomica*. Cf. Mackail, *Latin Literature*, pp. 153–60, and Housman's *editio minor* (1932).

MANLĬUS, M., consul 392 B.C., took refuge in the Capitol when Rome was taken by the Gauls in 390. One night, when the Gauls endeavoured to ascend the Capitol, Manlius was roused from his sleep by the cackling of the geese; collecting his men, he succeeded in driving back the enemy, who had reached the summit of the hill From this heroic deed he received the surname of Capitolinus. In 385 he defended the cause of the plebeians, who were suffering from the treatment of their patrician creditors. In 384 he was charged with high treason by the patricians; and being condemned to death by the people, he was hurled down the Tarpeian rock. The members of the Manlia gens accordingly resolved that none of them should ever bear in future the praenomen of Marcus.

MANTĬNĒA, ancient town in Arcadia. It is celebrated for the battle fought under its walls between the Spartans and Thebans. [EPAMINONDAS.] In consequence of its treachery to the Achaeans, Aratus put to death its leading citizens, sold the rest as slaves, and changed its name into Antigonĭa, in honour of Antigonus Doson. The emperor Hadrian restored to the place its ancient name.

MANTŌ, prophetess, daughter of Tiresias, and mother of Mopsus.

MANTŬA, town in Gallia Transpadana, on an island in the river Mincius, is celebrated because Virgil, who was born at the neighbouring village of Andes, regarded Mantua as his birthplace.

MĂRĂTHŌN, village of Attica, situated near a bay on the E. coast, 22 miles from Athens by one road, and 26 miles by another. It stood in a plain, extending along the seashore, about 6 miles in length, and from 3 to 1½ miles in breadth, and surrounded on the other 3 sides by rocky hills. Two marshes bound the extremity of the plain. Here was fought the celebrated battle between the Persians and Athenians, 490 B.C. The Persians were drawn up on the plain, and the Athenians on some portion of the high ground above. The tumulus raised over the Athenians who fell in the battle is still to be seen.

MARCELLUS, the name of a plebeian family of the Claudia gens. 1. M. CLAUDIUS MARCELLUS, celebrated as 5 times consul, and the conqueror of Syracuse. In his first consulship, 222 B.C., Marcellus distinguished himself by slaying in battle with his own hand Britomartus or Viridomarus, king of the Insubrian Gauls, whose spoils he afterwards dedicated as *spolia opima* in the temple of Jupiter Feretrius. This was the 3rd and last instance in Roman history in which such an offering was made. Marcellus was one of the chief Roman generals in the second Punic war. He took Syracuse in 212 B.C., after a siege of 2 years. [ARCHIMEDES.] Marcellus fell in battle against Hannibal in 208. 2. M. CLAUDIUS MARCELLUS, consul 51 B.C., and a bitter enemy of Caesar. In 46 B.C. he was pardoned by Caesar; whereupon Cicero returned thanks to Caesar in the extant oration *Pro Marcello*. Marcellus, who was then living at Mytilēnē, set out on his return; but he was murdered at the Piraeus by his own attendant, P. Magius Chilo. 3. C. CLAUDIUS MARCELLUS, brother of No. 2, and also an enemy of Caesar, was consul in 49, when the civil war broke out. 4. C. CLAUDIUS MARCELLUS, first cousin of the two preceding, and, like them, an enemy of Caesar. He was consul in 50, but he did not join Pompey in Greece, and was pardoned by Caesar. 5. M. CLAUDIUS MARCELLUS, son of the preceding and of Octavia, the daughter of C. Octavius and sister of Augustus, was born in 43. Augustus, who had probably destined him for his successor, adopted him as his son, and gave him his daughter Julia in marriage (25 B.C.). In 23 he was curule aedile, but died in the same year, to the great grief of Augustus. Marcellus is commemorated by Virgil in a passage (*Aen.* vi. 860–86) recited by the poet to Augustus and Octavia.

MARCĬUS, the name of a Roman gens, which claimed descent from

Ancus Marcius, the 4th king of Rome. Coriolanus belonged to this gens; and at a later time it was divided into the families of Philippus, Rex, and Rutilus. [PHILIPPUS, II.]

MARCĬUS, Italian seer, whose prophetic verses (*Carmina Marciana*) were discovered in 213 B.C., and preserved in the Capitol with the Sibylline books.

MARCŎMANNI, that is, 'men of the mark or border,' German people, of the Suevic race, originally dwelt between the Rhine and the Danube; but under their chieftain, Maroboduus, they migrated into Bohemia and part of Bavaria. Here they settled after subduing the Boii, and founded a kingdom which extended S. as far as the Danube. Later the Marcomanni, with the Quadi and other German tribes, carried on war with the emperor M. Aurelius, which lasted during his reign, and was only ended by his son Commodus purchasing peace when he ascended the throne, A.D. 180.

MARDŎNĬUS, Persian general, son of Gobryas, and son-in-law of Darius Hystaspis. In 492 B.C. Darius sent him to punish Eretria and Athens for the aid they had given to the Ionians; but his fleet was destroyed by a storm off Mt. Athos, and his land forces were partly destroyed on his passage through Macedonia by the Brygians, a Thracian tribe. On the accession of Xerxes he instigated the expedition against Greece. After the defeat of the Persians at Salamis (480) he was left by Xerxes to conquer Greece; but he was defeated in 479, near Plataea, by Pausanias, and was slain in the battle.

MĂREA, town of Lower Egypt, which gave its name to the district and lake of Mareōtis. The lake was separated from the Mediterranean by the neck of land on which Alexandria stood, and supplied with water by the Canopic branch of the Nile, and by canals.

MARGĬĀNA, province of the Persian empire, bounded on the E. by Bactriana, on the N.E. and N. by the river Oxus, and on the W. by Hyrcania. It received its name from the river Margus. On this river stood the capital, Antiochia Margiana, founded by Alexander the Great, and rebuilt by Antiochus I.

MĂRĬCA, Latin nymph, mother of Latinus by Faunus, was worshipped by the inhabitants of Minturnae, in a grove on the river Liris. The country round Minturnae is called by Horace *Maricae litora*.

MĂRIUS, C. 1. The celebrated Roman, who was 7 times consul, was born in 157 B.C., near Arpinum. He rose to distinction by his military abilities. He served under Scipio Africanus the Younger, at the siege of Numantia, in Spain (134 B.C.), but he was not elected tribune of the Plebs till 119 B.C., when he was 38 years of age. He afterwards married Julia, the sister of C. Julius Caesar, the father of the dictator. Marius was now one of the leaders of the popular party at Rome. In 109 Marius served in Africa as legate of the consul Q. Metellus, in the war against Jugurtha. In 107 he was elected consul, and received the province of Numidia, and the conduct of the war against Jugurtha (107). In the following year

(106) Jugurtha was surrendered to him. [JUGURTHA.] Marius sent his quaestor Sulla to receive the Numidian king from his betrayer, Bocchus. This circumstance began the hatred which afterwards existed between Marius and Sulla, since the enemies of Marius claimed for Sulla the merit of bringing the war to a close. Meantime Italy was threatened by barbarians, mostly Cimbri and Teutoni, who had migrated from the N. of Germany. It was felt that Marius was the only man capable of saving the state. Accordingly he was elected consul a second time (104); but the barbarians, instead of crossing the Alps, marched into Spain, which they ravaged for the next 2 or 3 years. Marius was elected consul a third time in 103, and a fourth time in 102. In the latter of these years the barbarians returned into Gaul, and divided their forces. The Cimbri crossed the Tyrolese Alps. The Teutoni and Ambrones marched against Marius. The battle was fought near Aquae Sextiae (*Aix*), in which the whole nation was annihilated by Marius. The Cimbri, meantime, had forced their way into Italy. Marius was elected consul a fifth time (101), and joined Catulus in the N. of Italy. The 2 generals defeated the Cimbri on a plain called the Campi Raudii, near Vercellae (*Vercelli*). Marius was received at Rome with unprecedented honours. In order to secure the consulship a 6th time, he connected himself with the 2 demagogues, Saturninus and Glaucia. He gained his object, and was consul a sixth time in 100. In this year he drove into exile his old enemy Metellus. When Saturninus and Glaucia took up arms against the state, he was compelled by the senate to put down the insurrection. [SATURNINUS.] But although old, and full of honours, he was anxious to command the war against Mithridates (88 B.C.). He obtained a vote of the people, conferring upon him the command which the senate had bestowed on Sulla; but Sulla marched on Rome with his army, and compelled Marius to flee. After wandering along the coast of Latium, he was at length taken prisoner in the marshes formed by the river Liris, near Minturnae; but when a Cimbrian soldier entered his prison to put him to death, Marius in a terrible voice exclaimed: 'Man, darest thou murder C. Marius?' Whereupon the barbarian threw down his sword and rushed out of the prison. The inhabitants of Minturnae now took compassion on Marius, and placed him on board a ship. He reached Africa in safety, and landed at Carthage; but he had scarcely put his foot on shore before the Roman governor sent an officer to bid him leave the country. His reply was: 'Tell the praetor that you have seen C. Marius a fugitive, sitting on the ruins of Carthage.' Soon afterwards Marius returned to Italy, where the consul Cinna (87 B.C.) had taken up arms against Sulla's party. Cinna had been driven out of Rome, but he now entered it with Marius. The guards of Marius stabbed every one whom he did not salute, and the streets ran with the blood of the noblest of the Roman aristocracy. Without an election, Marius and Cinna named themselves consuls for the following year (86). But on the 18th day of his consulship Marius died of pleurisy, in his 71st year. 2. Son of the preceding by adoption; was consul in 82 B.C., when he was 27 years of age. In this year he was defeated by Sulla, near Sacriportus,

on the frontiers of Latium, whereupon he took refuge in the town of Praeneste. Here he was besieged; but after Sulla's victory at the Colline gate of Rome over Pontius Telesinus, Marius put an end to his own life. 3. The false Marius, put to death by Antony, 44 B.C.

MĂRO, VIRGĬLĬUS. [VIRGILIUS.]

MARŎBODŬUS, king of the Marcomanni, was a Suevian by birth, and was brought up at the court of Augustus. After his return to his native country, he succeeded in establishing a kingdom in Germany [MARCOMANNI]; but the other German tribes being suspicious, he was expelled from his dominions about A.D. 19, and took refuge in Italy, where Tiberius allowed him to remain.

MARPESSA, daughter of Evenus, and wife of IDAS.

MARPESSA, mountain in Paros, from which the Parian marble was obtained. Hence Virgil speaks of *Marpēsia cautes* (i.e. Parian).

MARRŪCĬNI, a brave and warlike people in Italy of the Sabellian race, occupying a narrow country along the right bank of the river Aternus, and bounded on the N. by the Vestini, on the W. by the Peligni and Marsi, on the S. by the Frentani, and on the E. by the Adriatic Sea. Their chief town was Teate. They submitted to the Romans in 304 B.C.

MARS, Roman god, identified by the Romans with the Greek ARES. The name of the Sabine and Oscan god was Mamers; and Mars itself is a contraction of Mavers or Mavors. Next to Jupiter, Mars enjoyed the highest honours at Rome. He was considered the father of Romulus. Jupiter, Mars, and Quirinus were the 3 tutelary divinities of Rome, to each of whom king Numa appointed a *flamen*. He was worshipped at Rome as the god of war with the surname of Gradivus, and war itself was designated by the name of Mars. His priests, the Salii, danced in full armour, and the place dedicated to warlike exercises was called after his name (Campus Martius). Mars was also the protector of agriculture; and with the surname of Silvanus, he was worshipped as the guardian of cattle. As the god who watched over the Romans in their civil capacity, Mars was given the surname of Quirinus. The wolf and the woodpecker (*picus*) were sacred to Mars. The most important temples of Mars at Rome were that outside the Porta Capena, on the Appian road, and that of Mars Ultor, built by Augustus in the Forum. This temple is described by Ovid, *Fasti*, v. 550 sqq.

MARSI. 1. People of the Sabellian race, dwelt in the centre of Italy. Their bravery was proverbial; and they were the movers of the war waged against Rome by the Socii or Italian allies in order to obtain the Roman franchise, and which is known by the name of the Marsic or Social war. Their chief town was Marruvium. The Marsi appear to have been acquainted with the medicinal properties of plants. Hence they were regarded as magicians, and were said to be descended from a son of Circe. 2. A people in the N.W. of Germany. They joined the Cherusci in the war against the Romans which terminated in the defeat of Varus.

MARSŸAS, satyr of Phrygia, who, having found the flute which

Athēna had thrown away in disgust on account of its distorting her features, discovered that it emitted the most beautiful strains. Marsyas was rash enough to challenge Apollo to a musical contest, the conditions of which were that the victor should do what he pleased with the vanquished. Apollo played upon the cithara, and Marsyas upon the flute. The Muses, who were the umpires, decided in favour of Apollo. As a punishment for his presumption, Apollo bound Marsyas to a tree, and flayed him alive. His blood was the source of the river Marsyas. The statue of Marsyas in the forum of Rome is well known by the allusions of the Roman poets. See Ovid, *Metam.* vi. 382–400. Frazer deals exhaustively with the Marsyas legend in *Adonis, Attis, and Osiris*, chap. vi.

MARTĪĀLIS, M. VĀLĔRĪUS, epigrammatic poet, born at Bilbilis in Spain, about A.D. 40. He came to Rome in 66; and after residing there 35 years, he returned to the place of his birth in 100. His death cannot have taken place before 104. His fame was wide, and he secured the patronage of Titus and Domitian. His extant works consist of a collection of short poems, included under the general appellation *Epigrammata*, divided into 14 books. Martial throws a valuable light on the social life of Rome in the first century of our era. One of the best editions (in selections) is that of Bridge and Lake (1906), also text and translation in the Loeb Library.

MĀSĪNISSA, king of the Numidians, son of Gala, king of the Massylians, the easternmost of the 2 great tribes into which the Numidians were divided. In the second Punic war he at first fought on the side of the Carthaginians in Spain (212 B.C.), but he afterwards joined the Romans. On his return to Africa, he was attacked by the Carthaginians and his neighbour Syphax, but maintained his ground till the arrival of Scipio in Africa (204 B.C.). He served Scipio, and reduced Cirta, the capital of Syphax. Among his captives was Sophonisba, wife of Syphax, who had been formerly promised in marriage to Masinissa. [SOPHONISBA.] In the battle of Zama (202) Masinissa commanded the cavalry of the right wing. On the conclusion of the war he was rewarded with the greater part of the territories which had belonged to Syphax. For the next 50 years Masinissa reigned in peace. He died in the second year of the third Punic war, 148 B.C., at the advanced age of 90. He left 3 sons, Micipsa, Mastanabal, and Gulussa, among whom Scipio Africanus the Younger divided his kingdom.

MASSA, BAEBĪUS, or BĒBĪUS, was accused by Pliny the Younger and Herennius Senecio of plundering Baetica, of which he had been governor, A.D. 93. He escaped punishment by the favour of Domitian; and he became an informer and court favourite.

MASSĀGĔTAE, people of Central Asia, N. of the Jaxartes (*Volga*) and the *Sea of Aral*, and on the peninsula between this lake and the Caspian. Herodotus includes under the name all the nomad tribes E. of the Caspian. Cyrus the Great was defeated and slain by them. [CYRUS.]

MASSĪCUS, mountain in Campania, celebrated for its wine. The famous Falernian wine came from the eastern slope.

MASSĪLĬA, called by the Greeks Massălĭa (*Marseilles*), Greek city in Gallia Narbonensis, on the coast of the Mediterranean, in the country of the Salyes, founded by the Phocaeans of Asia Minor about 600 B.C. Massilia was one of the most important commercial cities in the ancient world. In the civil war between Caesar and Pompey (49 B.C.) it espoused the cause of the latter, but it was obliged to submit to Caesar. Under the early emperors it became one of the seats of learning, to which many Romans resorted.

MASSĪVA. 1. Numidian grandson of Gala, king of the Massylians, and nephew of Masinissa. 2. Son of Gulussa, and grandson of Masinissa, assassinated at Rome by order of Jugurtha, because he had claimed the kingdom of Numidia.

MASIANĀBAL or MANASTĀBAL, youngest of the 3 legitimate sons of Masinissa.

MĀTHO, pompous advocate, ridiculed by Juvenal and Martial.

MĀTĪNUS, mountain in Apulia, running out into the sea, mentioned by Horace in consequence of his being a native of Apulia.

MATRONALIA, festival held by Roman matrons on 1st March.

MĀTŪTA, commonly called Māter Mātūta, the goddess of the dawn, identified by the Romans with Leucothea. The round shrine of M M , commonly called the Temple of Hercules, is still standing.

MAURĒTĀNĬA, country in the N. of Africa. The Romans first became acquainted with the country during the war with Jugurtha, 106 B C. It was made a Roman province by Claudius.

MAUSŎLUS, king of Caria, eldest son of Hecatomnus, reigned 377–353 B.C. He was succeeded by his wife and sister Artemisia, who erected to his memory the costly monument called from him the Mausoleum. [ARTEMISIA.]

MĀVORS. [MARS.]

MAXENTĬUS, Roman emperor, A.D. 306–12. He was passed over in the division of the empire which followed the abdication of his father Maximianus and Diocletian in A.D. 305; but he seized Rome, where he was proclaimed emperor, in 306. He was rapacious and cruel. He reigned till 312, when he was defeated by Constantine at Saxa Rubra near Rome. He tried to escape over the Milvian bridge into Rome, but he perished in the river.

MAXĬMĬĀNUS. 1. Roman emperor, A.D. 286–305, a Pannonian soldier, was made by Diocletian his colleague in the empire, but was compelled to abdicate with the latter. When his son Maxentius assumed the imperial title in the following year (306), he resided some time at Rome; but being expelled from the city by Maxentius, he took refuge in Gaul with Constantine, who had married his daughter Fausta. Here he was compelled by Constantine to commit suicide in 310. 2. GALERIUS MAXIMIANUS, usually called Galerius, Roman emperor, A.D. 305–11. He was first made Caesar by Diocletian, whose daughter he had married; and upon the abdication of Diocletian and Maximianus (305) he became Augustus or emperor. He died in 311. He persecuted the Christians.

MAXĬMĬNUS. 1. Roman emperor, A.D. 235–38, was born in Thrace, of barbarian parentage. He succeeded Alexander Severus. His government was cruel, and he was slain by his soldiers. 2. Roman emperor, 308–14, nephew of Galerius, by a sister, was raised to the empire by the latter. On the death of Galerius, in 311, Maximinus and Licinius divided the East between them; but having attacked Licinius, he was defeated, and died shortly afterwards. He persecuted the Christians.

MAXĬMUS, MAGNUS CLEMENS, Roman emperor, A.D. 383–8, in Gaul, Britain, and Spain, obtained the throne by putting Gratian to death, but was afterwards slain by Theodosius.

MAXĬMUS TŸRIUS, native of Tyre, Greek rhetorician and Platonic philosopher, lived during the reigns of the Antonines, and is the author of 41 extant dissertations on philosophical subjects.

MĔDAURA, flourishing city of N. Africa, on the borders of Numidia and Byzacena; the birthplace of Appuleius.

MĒDĒA, daughter of Aeëtes, king of Colchis, celebrated for her skill in magic. When Jason came to Colchis to fetch the golden fleece, she assisted him in accomplishing his object [ARGONAUTAE; JASON], afterwards fled with him as his wife to Greece, and prevented her father, who was in pursuit, from overtaking them, by killing her brother Absyrtus. [ABSYRTUS.] Having been deserted by Jason for the daughter of Creon, king of Corinth, she revenged herself by murdering the two children which she had had by Jason, and by destroying his wife with a poisoned garment; and she then fled to Athens in a chariot drawn by winged dragons. At Athens she is said to have married king Aegeus.

MĒDĬA, country of Asia, above Persis, and bounded on the N. by the Araxes, on the W. and S.W. by the range of mountains called Zagros and Parachoatras (*Mts. of Kurdistan and Luristan*), which divided it from the Tigris and Euphrates valley, on the E. by the desert, and on the N.E. by the Caspii Montes (*Elburz Mts.*). The earliest history of Media is involved in much obscurity. Herodotus reckons only 4 kings of Media, namely: DEIOCES, PHRAORTES, CYAXARES, and ASTYAGES. The last king was dethroned by a revolution, which transferred the supremacy to the Persians. [CYRUS.] The Medes made more than one attempt to regain their supremacy; the usurpation of the Magian Pseudo-Smerdis was no doubt such an attempt [SMERDIS]; and another occurred in the reign of Darius II (408 B.C.). With the rest of the Persian empire, Media fell under the power of Alexander and was divided into 2 parts, Great Media and ATROPATENE. It next formed a part of the kingdom of but Seleucidae, from whom it was conquered by the Parthians, in the 2nd century B.C., from which time it belonged to the Parthian, and then to the later Persian empire. The names Medus and Medi were used by the Roman poets for the nations of Asia E. of the Tigris, and for the Parthians in particular.

MĒDĬAE MŪRUS, a wall which ran from the Euphrates to the Tigris at the point where they approach nearest, and divided

Mesopotamia from Babylonia. It is described by Xenophon (*Anab.* ii. 4) as being 20 parasangs long, 100 feet high, and 20 thick.

MĔDĬŎLĀNUM (*Milan*), was taken by the Romans 222 B.C., and became both a municipium and a colony. From the time of Diocletian till its capture by Attila it was the residence of the emperors of the West. It was afterwards celebrated as the see of St. Ambrose.

MĔDŌN, son of Codrus, the first Athenian archon.

MĔDŪSA. [GORGONES.]

MĔGĂCLES. [ALCMAEONIDAE.]

MĔGAERA. [EUMENIDES.]

MĔGĀLĬA or MĔGĀRĬA, island in the Mare Tyrrhenum, opposite Neapolis.

MĔGĂLŎPŎLIS, city of Arcadia, founded on the advice of Epaminondas, after the battle of Leuctra, 371 B.C., and was formed out of the inhabitants of 38 villages. It was situated in the district Maenalia, near the frontiers of Messenia. The river Helisson flowed through the city. It became one of the chief cities of the Achaean League. Philopoemen and Polybius were natives.

MĔGĂRA, the capital of Megaris, district in Greece between the Corinthian and Saronic Gulfs. In ancient times Megara formed one of the 4 divisions of Attica. It was conquered by the Dorians, and was subject to Corinth; but it finally asserted its independence, and became a powerful city. After the Persian wars, Megara was at war with Corinth, and was thus led to form an alliance with Athens, and to receive an Athenian garrison into the city, 461; but the Athenians were expelled, 441. Megara is celebrated as the seat of a philosophical school, usually called the Megarian, founded by Euclid, a native of the city.

MELA, ANNAEUS, youngest son of M. Annaeus Seneca, the rhetorician, brother of L. Seneca, the philosopher, and father of Lucan.

MĔLA, POMPŌNĬUS, native of Spain, under Claudius, and author of an extant Latin work on geography, *De Situ Orbis*.

MĔLAMPŪS, son of Amythaon, prophet and physician, and introduced the worship of Dionysus into Greece. [PROETUS.]

MĔLANIPPĒ, daughter of Chiron, also called Evippe. Being with child by Aeolus, she fled to Mt. Pelion, and was there metamorphosed by Artemis into a mare.

MĔLĂNIPPĬDES, of Melos, dithyrambic poet, about 440 B.C.

MĔLANTHĬUS, goat-herd of Ulysses.

MĔLAS, name of several rivers, whose waters were dark. 1. River in Boeotia, flowing between Orchomenus and Aspledon. 2. River of Thessaly, in the district Malis, falling into the Malic Gulf. 3. River of Thessaly in Phthiotis, falling into the Apidanus. 4. River of Thrace, falling into the Melas Sinus. 5. River in the N.E. of Sicily, flowing into the sea between Mylae and Naulochus, through

meadows in which the oxen of the sun were fed. 6. River in Asia Minor, boundary between Pamphylia and Cilicia.

MĔLĔAGER. 1. Son of the Calydonian king Oeneus, one of the Argonauts, and was afterwards the leader of the heroes who slew the monstrous boar which laid waste Calydon. He gave the hide of the animal to Atalanta, with whom he was in love; but his mother's brothers, the sons of Thestius, took it from her, whereupon Meleager in a rage slew them. This, however, was the cause of his own death. When he was 7 days old the Moerae (or Fates) declared that the boy would die as soon as the piece of wood burning on the hearth should be consumed. Althaea, his mother, extinguished the firebrand, and concealed it in a chest; but now, to revenge the death of her brothers, she threw the wood into the fire, whereupon Meleager expired. Althaea, repenting what she had done, put an end to her life. The sisters of Meleager wept unceasingly after his death, until Artemis changed them into guinea-hens (μελεαγρίδες), which were transferred to the island of Leros off Caria. 2. Greek writer, son of Eucrates, was born at Gadara in Palestine and educated at Tyre. His later life was spent at Cos, where he died at a great age. The date of his famous *Anthology* was rather later than 93 B.C. He wrote miscellaneous essays, which have been lost; but his title to fame rests on the 134 epigrams of his own which he included in his collection. About fifty of these exquisite pieces appear in Mackail's *Select Epigrams from the Greek Anthology* (3rd ed. 1911); also the *Complete Poems*, translated by F. A. Wright (1924). *Cf.* J. A. Symonds's *Greek Poets*, vol. ii, chap. xxii.

MĔLĔTUS, tragic poet, notorious as an accuser of Socrates.

MĔLĬA, or MĔLĬĔ, nymph, daughter of Oceanus, became by Inachus the mother of Phoroneus.

MĔLĬBŒA, town on the coast of Thessaly in Magnesia, between Mt. Ossa and Mt. Pelion, where Philoctetes reigned, who is hence called by Virgil *dux Meliboeus*.

MĔLĬCERTES. [PALAEMON.]

MĔLISSA, nymph, said to have discovered honey, and from whom bees were believed to have received their name (μέλισσαι).

MĔLĬTA (*Malta*), island in the Mediterranean Sea, colonized by the Phoenicians, and belonged to the Carthaginians. It was taken by the Romans in the 2nd Punic war. It was the island on which the Apostle Paul was shipwrecked; though some writers suppose that the apostle was shipwrecked on the island of Melita off the Dalmatian coast. The inhabitants manufactured fine cloth (*Melitensia, sc. vestimenta*). 2. (*Meleda*), island in the Adriatic Sea off the coast of Dalmatia, N.W. of Epidaurus.

MĔLĬTĔ, a Nereid, a daughter of Nereus and Doris.

MĔLOS, island in the Aegaean Sea, the most westerly of the Cyclades. In the Peloponnesian war it sided with the Spartans. In 416 B.C. it was taken by the Athenians, who killed all the adult males, sold the women and children as slaves, and peopled the island with an Athenian colony.

MELPŎMĔNĒ. [MUSAE.]

MEMMĬUS, the name of a Roman gens, which claimed descent from the Trojan Mnestheus. 1. C. MEMMIUS, tribune of the plebs, 111 B.C., opposed the oligarchical party at Rome during the Jugurthine war. He was slain by the mob of Saturninus and Glaucia. [SATURNINUS.] 2. C. GEMELLUS, tribune of the plebs 66, curule aedile 60, and praetor 58, was impeached for bribery, and withdrew from Rome. Memmius married Fausta, daughter of Sulla, by whom he had a son. He was eminent in literature and eloquence. Lucretius dedicated to him his poem, *De Rerum Natura*.

MEMNŌN, the beautiful son of Tithonus and Eos, was king of the Ethiopians, and aided Priam towards the end of the Trojan war He slew Antilochus, the son of Nestor, but was himself slain by Achilles. While the two heroes were fighting, Zeus weighed their fates, and the scale containing Memnon's sank. To soothe the grief of his mother, Zeus conferred immortality upon Memnon, and caused a number of birds to issue out of the funeral pile, which fought over the ashes of the hero. These birds were called Memnŏnĭdes, and were said to have visited every year the tomb of the hero on the Hellespont. The Greeks gave the name of Memnŏnĭum and Memnŏnĭa to certain very ancient buildings and monuments in Europe and Asia, which they supposed to have been erected by, or in honour of, Memnon. See Frazer's note on Pausanias, i. 42, § 3; Mayor on Juvenal, xv. 5.

MEMPHIS, city of Egypt. After the fall of Thebes it became the capital of Egypt. It stood on the left (W.) bank of the Nile, about 10 miles above the Pyramids.

MĔNANDER, Athenian poet of the New Comedy, was born 342 B.C., and was drowned in 291, while swimming in the harbour of Piraeus. He was a pupil of Theophrastus, and an intimate friend of Epicurus. He wrote over 100 comedies, and the best part of what has survived was discovered as recently as 1906 by Lefèbvre and subsequently. Portions of 7 plays are now extant, and of 3 of these the plot can be understood in some detail, while of one we have as much as 700 lines. A text and translation of all existing fragments is published in the Loeb Library; see also *Selections from Menander*, edited by W. G. Waddell, 1927; also Barber and Powell, *New Chapters in Greek Literature*, 1st and 2nd Series.

MĔNĂPII, people in the N. of Gallia Belgica, originally dwelt on both banks of the Rhine near its mouth, but were afterwards driven from the right bank by the Usipetes and Tenchtheri.

MENDĒ or MENDAE, town on the W. coast of the Macedonian peninsula Pellene, a colony of the Eretrians, celebrated for wine.

MENDĒS, city of the Delta of Egypt, on the bank of one of the lesser arms of the Nile, named after it the Mendesian mouth.

MĔNĔDĒMUS, Greek philosopher, of Eretria, where he established a school of philosophy, called the Eretrian. He afterwards went to Antigonus in Asia, where he starved himself to death in the 74th year of his age, probably about 277 B.C.

MĔNĔLĂI PORTUS, ancient city on the coast of Marmarica in N. Africa, founded by Menelaus, where Agesilaus died.

MĔNĔLĂĬUM, mountain in Laconia, S.E. of Sparta near Therapne, on which the heroum of Menelaus was situated.

MĔNĔLĂUS, son of Plisthenes or Atreus, and younger brother of Agamemnon, was king of Lacedaemon, and married to Helen, by whom he became the father of Hermione. The rape of his wife by Paris caused the Trojan war. [AGAMEMNON.] In the Trojan war Menelaus would have slain Paris in single combat, had not the latter been carried off by Aphroditē, in a cloud. As soon as Troy was taken Menelaus and Ulysses hastened to the house of Deiphobus, who had married Helen after the death of Paris, and put him to death. Menelaus is said to have been secretly introduced into the chamber of Deiphobus by Helen, who thus became reconciled to her former husband. He was among the first that sailed away from Troy, accompanied by his wife Helen and Nestor; but he was 8 years wandering about the shores of the Mediterranean, before he reached home. Henceforward he lived with Helen at Sparta in peace. When Telemachus visited Sparta to inquire after his father, Menelaus was solemnizing the marriage of his daughter Hermione with Neoptolemus, and of his son Megapenthes with a daughter of Alector. According to the prophecy of Proteus in the *Odyssey*, Menelaus and Helen were not to die, but the gods were to conduct them to Elysium.

MĔNĒNĬUS LANĂTUS, AGRIPPA, consul 503 B.C. Owing to his mediation the first rupture between the patricians and plebeians, when the latter seceded to the Sacred Mount, was brought to a peaceful termination in 493. It was on this occasion he related to the plebeians his fable of the belly and the members.

MĔNĒS, first king of Egypt, by Egyptian tradition.

MĔNESTHEUS. 1. Son of Peteus, Athenian king, who led the Athenians against Troy. He is said to have driven Theseus from his kingdom. 2. A charioteer of Diomedes.

MĔNIPPUS, Cynic philosopher, was a native of Gadara in Coele-Syria, and flourished about 60 B.C. Varro gave to his satires the name of *Saturae Menippeae*.

MĔNOECEUS. 1. A Theban, grandson of Pentheus, and father of Hipponomē, Jocasta, and Creon. 2. Grandson of the former, and son of Creon, put an end to his life because Tiresias had declared that his death would bring victory to his country, when the 7 Argive heroes marched against Thebes.

MĔNOETĬUS, son of Actor and Aegina, and father of Patroclus, who is hence called Mĕnoetĭādēs.

MĔNŌN, a Thessalian adventurer, general of the Greek mercenaries in the army of Cyrus the Younger, when the latter marched into Upper Asia against his brother Artaxerxes, 401 B.C. After the death of Cyrus he was apprehended along with the other Greek generals by Tissaphernes, and was put to death. His character is

drawn unfavourably by Xenophon. He is the same as the Menon introduced in the dialogue of Plato which bears his name.

MENTOR. 1. Son of Alcimus and friend of Ulysses, mentioned in the *Odyssey*. His name is now proverbial for a faithful adviser. 2. Greek silver-chaser who flourished before 356 B.C. His vases and cups were highly prized by the Romans.

MERCŪRĬUS, Roman divinity of commerce and gain, identified by the Romans with the Greek HERMES. The Fetiales, however, never recognized the identity; and instead of the *caduceus*, they used a sacred branch as the emblem of peace. The resemblance between Mercurius and Hermes is very slight. The character of the Roman god is clear from his name, which is connected with *merx* and *mercari*. A temple was built to him as early as 495 B.C. near the Circus Maximus. His festival was celebrated on 25th May, and chiefly by members of merchant guilds (*mercuriales*), who visited the well near the Porta Capena, to which magic powers were ascribed.

MĔRĬŎNĒS, Cretan hero, son of Molus, fought in the Trojan war along with his friend Idomeneus.

MERMĔRUS, a Centaur present at the wedding of Pirithous.

MEROBAUDES, Roman rhetorician, general, poet; early part of 5th cent. A.D.

MEROĒ. [ASTABORAS.]

MĔRŎPĒ. 1. One of the HELIADES. 2. One of the PLEIADES, wife of Sisyphus of Corinth and mother of Glaucus. 3. Daughter of Cypselus, wife of Cresphontes, and mother of Aepytus.

MĔROPS, king of the Ethiopians, by whose wife, Clymene, Helios (the Sun) became the father of Phaethon.

MĔSEMBRĬA, town of Thrace on the Pontus Euxinus, at the foot of Mt. Haemus, founded by the inhabitants of Chalcedon and Byzantium in the time of Darius Hystaspis, and called a colony of Megara, since those 2 towns were founded by the Megarians.

MĔSŎPŎTĂMĬA, district of Asia, named from its position between the Euphrates and the Tigris. The name was first used by the Greeks in the time of the Seleucidae. In the division of the Persian empire it belonged to the satrapy of Babylonia. The name is sometimes applied to the whole country between the Euphrates and the Tigris.

MESPĬLA, city of Assyria, on the E. side of the Tigris, which Xenophon mentions as having been formerly a great city, inhabited by Medes, but in his time fallen to decay.

MESSA, town and harbour in Laconia, near C. Taenarum.

MESSĀLA or MESSALLA, the name of a distinguished family of the Valeria gens at Rome. The most celebrated were: 1. M. VALERIUS MAXIMUS CORVINUS MESSALA, consul 263 B.C., who carried on the war against the Carthaginians in Sicily, and received this cognomen in consequence of his relieving Messina. 2. M. VALERIUS CORVINUS. He fought on the republican side at the battle of Philippi (42 B.C.), but was pardoned by the triumvirs, and became a general and friend

of Augustus. He was consul 31 B.C., and proconsul of Aquitania 28, 27. He died about 3 B.C.–A.D. 3. Messala was historian, poet, and orator; but none of his works are extant. In the elegies of Tibullus the name of Messala is continually introduced. He was also a friend of Horace.

MESSĀLĪNA, VĀLĔRĬA, wife of the emperor Claudius, and mother of Britannicus, was notorious for her licentiousness. Narcissus, the freedman of Claudius, persuaded the emperor to put Messalina to death, because she had publicly married a Roman youth, C. Silius, during the absence of Claudius at Ostia, A.D. 48.

MESSĀNA (*Messina*), town of Sicily, on the straits separating Italy from this island. It was originally a town of the Siceli, and was called Zancle, or a sickle, on account of the shape of its harbour. It was colonized by Chalcidians, and was afterwards seized by Samians, who had come to Sicily after the capture of Miletus by the Persians (494 B.C.). The Samians were afterwards driven out of Zancle by Anaxilas, who changed the name into Messana or Messene, because he was himself a Messenian, and transferred a body of Messenians from Rhegium. In 396 B.C. it was taken and destroyed by the Carthaginians, but was rebuilt by Dionysius. It was afterwards taken by Agathocles. Among the mercenaries of this tyrant were a number of Mamertini, an Oscan people, from Campania, who had been sent from home under the protection of the god Mamers or Mars, to seek their fortune in other lands. These Mamertini were quartered in Messana; and after the death of Agathocles (282 B.C.), they killed the male inhabitants, and took possession of their wives, children, and property. The town was now called Mamertina, and the inhabitants Mamertini; but its name of Messana continued to be in more general use. The new inhabitants became involved in a war with Hieron of Syracuse, who would probably have conquered the town, had not the Carthaginians come in to the aid of the Mamertini, and taken possession of their citadel. The Mamertini had also applied to the Romans for help, who availed themselves of the opportunity to obtain a footing in Sicily. Thus Messana was the cause of the first Punic war, 264. The Mamertini expelled the Carthaginians, and received the Romans, in whose power Messana remained till the latest times.

MESSĀPĬA, the Greek name of CALABRIA.

MESSĒNĬA, a country in Peloponnesus. In Homeric times the W. part of the country belonged to the Neleid princes of Pylos, of whom Nestor was one; and the E. to the Lacedaemonian monarchy. On the conquest of Peloponnesus by the Dorians, Messenia fell to the share of Cresphontes, who became king of the whole country. Messenia was more fertile than Laconia; and the Spartans soon coveted the territory of their brother Dorians; and thus war broke out between the 2 people. The first Messenian war lasted 20 years, 743–724 B.C.; and notwithstanding the gallant resistance of the Messenian king, Aristodemus, the Messenians were obliged to submit after the capture of Ithome. After bearing the yoke 38 years, the Messenians again took up arms under their heroic leader

Aristomenes. The second Mèssenian war lasted 17 years, 685–668 B.C., and terminated with the subjugation of the country. Most of the Messenians emigrated, and those who remained were reduced to the condition of helots or serfs. In this state they remained till 464, when the Messenians and other helots took advantage of the devastation occasioned by the great earthquake at Sparta, to revolt. This 3rd Messenian war lasted 10 years, 464–455, and ended by the Messenians surrendering Ithome to the Spartans on condition of being allowed a free departure from Peloponnesus. When Sparta was overthrown by the battle of Leuctra, Epaminondas collected the Messenian exiles, and founded the town of Messēnē (369 B.C.), at the foot of Mt. Ithōmē. Messēnē was made the capital. Messenia was never again subdued by the Spartans, and it remained independent till the conquest of Greece by the Romans, 146.

MESTRA, daughter of Erysichthon; she was gifted with the power to change herself into any shape she wished (like Proteus).

MĔTĂBUS, chief of the Volsci, father of Camilla.

MĔTĂNĬRA, wife of CELEUS, and mother of Triptolemus.

MĔTĂPONTĬUM, called Mĕtăpontum by the Romans, Greek city in Lucania, on the Tarentine Gulf. It was founded by the Greeks at an early period, was afterwards destroyed by the Samnites, and was repeopled by a colony of Achaeans. It was taken by the Romans with other Greek cities in the S. of Italy in the war against Pyrrhus; but it revolted to Hannibal after the battle of Cannae.

MĔTAURUS, river in Umbria, flowing into the Adriatic Sea. Hasdrubal was defeated here, 207 B.C. [HASDRUBAL, 2.]

MĔTELLUS, plebeian family of the Caecilia gens at Rome. 1. L. CAECILIUS METELLUS, consul 251 B.C., when he defeated the Carthaginians in Sicily; consul a 2nd time in 249; and afterwards pontifex maximus. He rescued the Palladium when the temple of Vesta was on fire, and lost his sight. 2. Q. CAECILIUS METELLUS MACEDONICUS, was praetor 148, when he defeated the usurper Andriscus in Macedonia, and received the surname of Macedonicus. 3. Q. CAECILIUS METELLUS NUMIDICUS, consul 109 B.C., carried on the war against Jugurtha in Numidia with success, and received the surname of Numidicus. In 107 he was superseded by Marius. In 102 he was censor, and 2 years afterwards (100) he was banished from Rome through the intrigues of Marius. He was recalled in the following year (99). Metellus was a leader of the aristocratical party, and a man of unsullied character. 4. CAECILIUS METELLUS PIUS, son of the preceding, received the surname of Pius on account of his love for his father when he besought the people to recall him from banishment in 99. He was praetor 89 B.C., and a commander in the Marsic or Social War. He subsequently fought as one of Sulla's generals against the Marian party, and was consul with Sulla himself in 80 B.C. In the following year (79), he went as proconsul into Spain, where he carried on the war against Sertorius (79–72 B.C.). He died in 63 B.C., and was succeeded as pontifex maximus by Julius Caesar. 5. Q. CAECILIUS METELLUS PIUS SCIPIO, was the

son of P. Scipio Nasica, praetor 94. Pompey married Cornelia, the daughter of Metellus Scipio, in 52 B.C., and made his father-in-law his colleague in the consulship. Scipio fought for Pompey in the civil war, and after the battle of Pharsalia, crossed to Africa, where he commanded the Pompeian troops. He was defeated by Caesar at Thapsus in 46; and afterwards he committed suicide. 6. Q. CAECILIUS METELLUS CRETICUS, consul 69 B.C., carried on war against Crete, which he subdued in 3 years. 7. L. CAECILIUS METELLUS, brother of the last, praetor 71, and succeeded Verres as propraetor of Sicily. 8. M. CAECILIUS METELLUS, praetor 69, presided at the trial of Verres.

MĔTHŌNĒ. 1. Or Mothone, town at the S.W. corner of Messenia, with harbour, protected by a reef of rocks, of which the largest was called Mothon. 2. Town in Macedonia on the Thermaic Gulf, founded by the Eretrians. Philip lost an eye at the siege of this place. 3. Or Methana, ancient town in Argolis, situated on a peninsula of the same name, opposite Aegina.

MĔTHYMNA, second city of Lesbos, celebrated for the Lesbian wine, stood at the N. extremity of the island. It was the birthplace of the poet Arion, and of the historian Hellanicus. In the Peloponnesian war it remained faithful to Athens, even during the Lesbian revolt. [MYTILENE.] It was sacked by the Spartans (406 B.C.).

METIC (*μέτοικος*), a *foreigner* or *alien*. In Athens, as elsewhere, the foreigner possessed no rights of citizenship; he could not vote, nor hold office, nor claim the protection of the courts. Nor could he share in the national worship, nor acquire real property within the state; yet he had to pay the metic taxes. He was required by law to have a guardian, or patron, standing to him much as a Roman *patronus* stood to his client.

MĒTIS, the personification of Counsel, described as a daughter of Oceanus and Tethys, and the first wife of Zeus. Afraid lest she should give birth to a child wiser than himself, Zeus devoured her in the first month of her pregnancy. Afterwards he gave birth to Athēna, who sprang from his head, full-grown.

MĔTŌN, astronomer of Athens, who introduced the cycle of 19 years, by which he adjusted the course of the sun and moon. The commencement of this cycle has been placed 432 B.C.

METŎPES (Arch.), the spaces between triglyphs in the Doric frieze

MĒTRŎDŌRUS, a native of Lampsacus or Athens, an Epicurean philosopher, died 277 B.C.

MĒTRŌUM, the temple (especially at Athens) of Cybele.

METTĬUS or MĔTĬUS. 1. [CURTIUS.] 2. FUFFETIUS, dictator of Alba, was torn asunder by chariots, by order of Tullus Hostilius, 3rd king of Rome, on account of his treachery.

MĒVĀNĬA (*Bevagna*), ancient city in the interior of Umbria on the river Tinea, celebrated for its breed of white oxen. According to some Propertius was a native of this place.

MĒZENTĬUS, king of the Tyrrhenian Caere or Agylla, was expelled

by his subjects owing to his cruelty, and took refuge with Turnus, king of the Rutulians, whom he assisted against Aeneas and the Trojans. He was slain with his son Lausus by Aeneas.

MĪCIPSA, king of Numidia (148–118 B.C.), eldest of the sons of Masinissa. [JUGURTHA.]

MICON, Athenian painter and statuary, about 460 B.C. He was one of the painters of the 'Marathon' in the Stoa Poikilê.

MIDAS, son of Gordius and king of Phrygia, renowned for his riches. In consequence of his kind treatment of Silenus, the latter allowed Midas to ask a favour. Midas desired that all things which he touched should be changed into gold. The request was granted; but as even the food which he touched became gold, he implored the god to take his favour back. Dionysus accordingly ordered him to bathe in the sources of the Pactolus near Mt. Tmolus. This bath saved Midas, but the river from that time had an abundance of gold in its sand. Once when Pan and Apollo were engaged in a musical contest, Midas was chosen to decide between them. The king decided in favour of Pan, whereupon Apollo changed his ears into those of an ass. Midas contrived to conceal them under his Phrygian cap, but his servant discovered them. The secret so much harassed the man that he dug a hole in the earth, and whispered into it: 'King Midas has ass's ears.' He then filled up the hole, and his heart was relieved. But on the same spot a reed grew, which in its whispers betrayed the secret.

MIDEIA or MIDĔA, town in Argolis, said to have been originally called Persepolis, because it was fortified by Perseus. It is said to have been named after the wife of Electryon, who resided here. The city was destroyed by Argos, probably at the same time as Tiryns, soon after the Persian wars. The site of Midea has been identified at *Dendra*, a hill and village of the same name, 5½ miles N.E. of Argos on the road from Argos to Epidaurus. Remains of the Mycenaean city have been excavated here. See A. W. Pearson, *Royal Tombs at Dendra near Midea* (1931).

MILĂNIŌN, husband of Atalanta.

MILĒTUS. 1. Son of Apollo and Aria of Crete, fled from Minos to Asia, where he built the city of Miletus. Ovid calls him a son of Apollo and Deïone, and hence Deïonides. 2. One of the greatest cities of Asia Minor, belonged territorially to Caria and politically to Ionia, being the S.-most of the 12 cities of the Ionian confederacy. The city stood upon a headland, and possessed 4 distinct harbours. The city was celebrated for its woollen fabrics, the *Milesia vellera*. At an early period it became a maritime state, and founded colonies on the shores of the Euxine. It was the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus. It was the centre of the Ionian revolt against the Persians, after the suppression of which it was destroyed (494 B.C.). It recovered enough to resist Alexander the Great, and this brought upon it a second ruin. Under the Roman empire it still appears as a place of consequence. Its site is now deserted.

MILLEARIUM AUREUM, a column in the Forum at Rome, sheathed with gilt bronze, inscribed with the names and distances of the chief towns on the roads which radiated through the 37 gates of Rome. Erected by Augustus in 29 B.C. A fragment still remains.

MILO. 1. Of Crotona, 6 times victor in wrestling at the Olympic games, and as often at the Pythian. He was one of the followers of Pythagoras, and commanded the army which defeated the Sybarites, 511 B.C. Many stories are related of his strength. Passing through a forest in his old age, he saw the trunk of a tree which had been partially split open by woodcutters, and attempted to rend it further, but the wood closed upon his hands and held him fast, in which state he was devoured by wolves. 2. T. ANNIUS MILO PAPINIANUS, was born at Lanuvium, of which place he was in 53 B.C. dictator or chief magistrate. As tribune of the plebs, 57 B.C., Milo took an active part in obtaining Cicero's recall from exile. In 53 Milo was candidate for the consulship, and P. Clodius for the praetorship of the ensuing year. Each of the candidates kept a rival gang of gladiators, who fought each other in the streets of Rome. At length, on the 20th of January, 52, Milo and Clodius met apparently by accident at Bovillae on the Appian road. An affray ensued between their followers, in which Clodius was slain. At Rome such tumults followed upon the burial of Clodius, that Pompey was appointed sole consul in order to restore peace. Milo was brought to trial. He was defended by Cicero; but was condemned, and went into exile at Massilia. Milo returned to Italy in 48, in order to support the revolutionary schemes of the praetor, M. Caelius; but he was slain under the walls of a fort in the district of Thurii.

MILTĬĂDĒS. 1. Son of Cypselus, an Athenian, in the time of Pisistratus, founded a colony in the Thracian Chersonesus, of which he became tyrant. He died without children, and his sovereignty passed into the hands of Stesagoras, the son of his half-brother Cimon. 2. Son of Cimon, became tyrant of the Chersonesus, being sent out by Pisistratus from Athens to take possession of the vacant inheritance. He joined Darius Hystaspis on his expedition against the Scythians, and was left with the other Greeks in charge of the bridge over the Danube. When the appointed time had expired, and Darius had not returned, Miltiades recommended the Greeks to destroy the bridge, and leave Darius to his fate. After the suppression of the Ionian revolt, and the approach of the Phoenician fleet, Miltiades fled to Athens. When Attica was invaded by the Persians under Datis and Artaphernes, Miltiades was chosen one of the 10 generals. Miltiades by his arguments induced the polemarch Callimachus to give the casting vote in favour of a battle, the opinions of the 10 generals being equally divided. Miltiades waited till his turn came, and then drew his army up on the field of MARATHON. After the defeat of the Persians, Miltiades induced the Athenians to entrust to him an armament of 70 ships, without knowing the purpose for which they were designed. He proceeded to attack the island of Paros, for the purpose of gratifying a private enmity. After receiving a dangerous hurt in the leg, he was compelled

to raise the siege and return to Athens, where he was impeached by Xanthippus for having deceived the people. His wound had turned into a gangrene, and he was brought into court on a couch, his brother Tisagoras conducting his defence for him. He was condemned; but on the ground of his services to the state the penalty was commuted to a fine of 50 talents, the cost of the equipment of the armament. Being unable to pay this, he was thrown into prison, where he not long after died of his wound. The fine was subsequently paid by his son Cimon.

MILŸAS, ancient name given by Herodotus to LYCIA.

MĬMALLŎNĔS or MĬMALLŎNĬDĔS, the Macedonian name of the Bacchantes.

MĬMAS, one of the GIGANTES.

MIMAS, promontory in Ionia, opposite Chios.

MIMNERMUS, Greek elegiac poet, was a native of Smyrna, and was descended from those Colophonians who reconquered Smyrna from the Aeolians. He flourished from about 634 to 600 B.C., and was a contemporary of Solon. Mimnermus was the first who made the elegy the vehicle for mournful and erotic strains. Only a few fragments (about 80 lines in all) of his poems are extant.

MĬNA (Gk. μνᾶ), a weight (1¼ lb.) and a coin (about £3 6*s*. 8*d*.).

MĬNERVA, identified by the Romans with the Greek ATHENA Minerva was one of the great Roman divinities. Her name is believed by some to contain the same root as *mens*; and she is accordingly the thinking power personified. In the Capitol, Minerva had a chapel in common with Jupiter and Juno. She was worshipped as the goddess of wisdom and the patroness of all the arts and trades Hence the proverbs 'to do a thing *pingui Minerva*,' i.e. to do a thing in an awkward or clumsy manner; and *sus Minervam*, of a stupid person who presumed to set right an intelligent one. Minerva also guided men in the dangers of war. Hence she was represented with a helmet, shield, and a coat of mail; and the booty made in war was dedicated to her. She was believed to be the inventor of musical instruments, especially wind instruments, the use of which was very important in religious worship. The festival of Minerva lasted 5 days, from the 19th to the 23rd of March, and was called Quinquatrus. In art she is represented like the Greek goddess.

MĬNŎS. 1. Son of Zeus and Europa, brother of Rhadamanthus, king and legislator of Crete, and after death one of the judges of the shades in Hades (cf. *Od.*, xi). [CRETE.] 2. Son of Lycastus, and grandson of the former, was likewise a king and lawgiver of Crete. He was the husband of Pasiphaé, a daughter of Helios (the Sun), and the father of Deucalion, Androgeos, Ariadne, and Phaedra To avenge the wrong done to ANDROGEOS at Athens, he made war against the Athenians, and compelled them to send to Cretē every year, as a tribute, 7 youths and 7 maidens, to be devoured by the Minotaur. The Minotaur was a monster, half man and half bull, and the offspring of the intercourse of Pasiphaé with a bull. The labyrinth in which it was kept was constructed by Daedalus. This

monster was slain by Theseus. [THESEUS.] Daedalus having fled from Crete to escape the wrath of Minos, Minos followed him to Sicily, and was there slain. The story of Minos and his ring, and how Theseus answered the challenge of Minos, is told in the 16th Ode of Bacchylides (see Jebb's Introduction).

MINOTAUR. [CRETE; MINOS.]

MINTURNAE, town in Latium. Near by was a grove sacred to the nymph Marica, and also marshes (*Paludes Minturnenses*), formed by the overflowing of the river Liris, where Marius was taken prisoner.

MINUCIUS FELIX, the first Latin Christian author (3rd cent. A.D.); wrote the *Octavius*, a work in defence of Christianity. [There is a text and translation in the Loeb Library.]

MĪNŸAE, ancient Greek race, originally dwelling in Thessaly. Their ancestral hero, Minyas, migrated from Thessaly into the N. of Boeotia, and there established the empire of the Minyae, with the capital Orchomenus. [ORCHOMENUS.] As the Argonauts were mostly descended from the Minyae, they are called Minyae. The Minyae founded a colony in Lemnos, called Minyae, whence they proceeded to Elis Triphylia, and to the island of Thera. A daughter of Minyas was called Mīnŷēĭas or Mīnŷēis. His daughters were changed into bats, because they had slighted the festival of Dionysus.

MISĒNUM, promontory in Campania, S. of Cumae, said to have derived its name from Misenus, the companion and trumpeter of Aeneas, who was drowned and buried here.

MITHRĀS, god of light and wisdom among the Persians. Under the Roman emperors his worship was introduced at Rome. The god is represented as a handsome youth, wearing the Phrygian cap and attire, and kneeling on a bull, whose throat he is cutting. In the final struggle of Paganism with Christianity Mithraism exercised a powerful attraction. At first a sun-worship, it became modified by syncretism. Its most striking ceremony was the blood-baptism, called 'Taurobolium.'

MĪTHRĪDATĒS. 1. Kings of Pontus, of whom the best known is Mithridates VI, surnamed the Great, and celebrated on account of his wars with the Romans. He reigned 120–63 B.C. He was a man of great energy and ability. He is said to have learnt not less than 25 languages. Having greatly extended his empire, he at length ventured to measure his strength with Rome. The first Mithridatic war lasted from 88 to 84 B.C. He drove Ariobarzanes out of Cappadocia, and Nicomedes out of Bithynia, and he at last made himself master of the Roman province of Asia. During the winter he ordered all the Roman and Italian cities in Asia to be massacred; and on one day no fewer than 80,000 Romans and Italians are said to have perished. Meantime Sulla had received the command of the war against Mithridates, and crossed over into Greece in 87. Archelaus, the general of Mithridates, was twice defeated by Sulla in Boeotia (86); and about the same time the king himself was defeated in Asia by Fimbria. Mithridates now sued for peace, which was granted him by Sulla in 84. The second

Mithridatic war (83-82 B.C.) was caused by the unprovoked attacks of Murena, who had been left in command of Asia by Sulla. Murena invaded the dominions of Mithridates, but was defeated by the latter, and was ordered by Sulla to desist from hostilities. The third Mithridatic war lasted from 74 B.C. to the king's death in 63. It broke out in consequence of the king seizing Bithynia, which had been left by Nicomedes III to the Roman people. The consul Lucullus conducted the war with great success. In 73 B.C. he relieved Cyzicus, which was besieged by Mithridates, and in the next two years drove the king out of Pontus, and compelled him to flee to his son-in-law, Tigranes, the king of Armenia. The latter espoused the cause of his father-in-law; whereupon Lucullus marched into Armenia, and defeated Tigranes and Mithridates in two battles in 69 and 68 B.C. But in consequence of the mutiny of his soldiers Lucullus could not follow up his conquests; and Mithridates recovered Pontus. In 66 B.C. Lucullus was succeeded in the command by Pompey. Mithridates was defeated by Pompey; and as Tigranes now refused to admit him into his dominions, he marched into Colchis, and thence made his way to Panticapaeum, the capital of the Cimmerian Bosporus. Here he planned to march round the N. and W. coasts of the Euxine, through the wild tribes of the Sarmatians and Getae, and to invade Italy at the head of these nations. But meanwhile disaffection had made progress among his followers. His son, Pharnaces, at length rebelled against him, and was joined by the whole army, and the citizens of Panticapaeum, who proclaimed him king. Mithridates put an end to his own life, 63 B.C., at the age of 68 or 69, after a reign of 57 years. **2.** Kings of Parthia. [ARSACES, 6, 9, 13.]

MITRA, when an article of male attire, consisted of a brazen belt, stuffed with wool, lined with leather, and worn between the breastplate and kilt of a soldier; when of female dress, it meant a kerchief for the head. Supposed to have come from Phrygia.

MITYLĒNĒ. [MYTILENE.]

MNĒMŎSŸNĒ, i.e. Memory, daughter of Uranus (Heaven), and mother of the Muses by Zeus.

MNĒSĪCLES, Greek architect, builder of the PROPYLAEA.

MNĒSTHEUS, a Trojan, who accompanied Aeneas to Italy.

MOESĬA, country of Europe, was bounded on the S. by Thrace and Macedonia; on the W. by Illyricum and Pannonia; on the N. by the Danube, and on the E. by the Pontus Euxinus, thus corresponding to the present *Serbia* and *Bulgaria*. This country was subdued in the reign of Augustus, and was made a Roman province in the reign of Tiberius. It was afterwards formed into 2 provinces, called Moesia Superior on the W., and Moesia Inferior on the E. When Aurelian surrendered Dacia to the barbarians, and removed the inhabitants of that province to the S. of the Danube, the middle part of Moesia was called Dacia Aureliani.

MOIRAE (called Parcae by the Romans), the Fates, were 3 in number, viz CLOTHO, or the *spinning* fate; LACHĒSIS, or the one

who assigns to man his fate; and ATRŎPOS, or the fate that cannot be avoided. Sometimes they appear as divinities of fate in the strict sense of the term, and sometimes only as allegorical divinities of the duration of human life. These goddesses were represented by the earliest artists with staffs or sceptres, the symbol of dominion. The Moirae, as the divinities of the duration of human life, are conceived either as goddesses of birth or as goddesses of death. Cf. Hesiod, *Theog.* 219. Clotho, and sometimes the other fates, are represented with a spindle; and they are said to break or cut off the thread when life is to end. The poets sometimes describe them as aged and hideous women, and even as lame, to indicate the slow march of fate; but in works of art they are represented as grave maidens, with different attributes, viz. Clotho with a spindle or a roll (the book of fate); Lachesis pointing with a staff to the globe; and Atropos with a pair of scales, or a sundial, or a cutting instrument.

MŎLĬŎNĔS or MŎLĬŎNĬDAE, that is, Eurytus and Cteatus, so called after their mother Molionē. They are also called Actŏrĭdae or Actŏrĭōne (Ἀκτορίωνε) after their reputed father Actor, the husband of Molione. *Cf.* Homer, *Iliad*, xi. 750. They were conquerors of Nestor in the chariot race, and took part in the Calydonian hunt. They were slain by Hercules.

MŎLORCHUS, shepherd of Cleonae, who entertained Hercules and was rewarded. *Cf.* Statius, *Silv.* iii. 1; Virgil, *Georg.* iii. 19.

MŎLOSSI, a people in Epirus, inhabiting a narrow slip of country, called after them Molossia or Molossis, which extended along the W. bank of the Arachthus, as far as the Ambracian Gulf. They were the most powerful people in Epirus. The first of their kings who took the title of king of Epirus was Alexander, who perished in Italy, 326 B.C. Their capital was AMBRACIA. The Molossian hounds were celebrated in antiquity.

MŌMUS, god of mockery and censure, called by Hesiod the son of Night. Thus he is said to have censured, in the man formed by Hephaestus, that a little door had not been left in his breast, so as to enable one to look into his secret thoughts.

MŎNA, the isle of *Anglesey*.

MŎNAESES, Parthian general mentioned by Horace, probably the same as Surenas, who defeated Crassus.

MŎNĒTA, surname of Juno. [JUNO.]

MŎNOECI PORTUS, also Hercŭlis Mŏnoeci Portus (*Monaco*), port on the coast of Liguria, founded by the Massilians, was situated on a promontory (hence the *arx Monoeci* of Virgil), and possessed a temple of Hercules Monoecus, from whom the place was named.

MOPSĬA or MOPSŎPĬA, ancient name of Attica, whence *Mopsŏpĭus* is frequently used by the poets as equivalent to Attic Athenian.

MOPSŪESTĬA, city of Cilicia, of which the great exegete of the early church (4th cent.), Theodore, was bishop.

MOPSUS. 1. Son of Ampyx and the nymph Chloris, the prophet

and soothsayer of the Argonauts, died in Libya of the bite of a snake. 2. Son of Apollo and Manto, daughter of Tiresias, and also a seer. He contended in prophecy with Calchas at Colophon, and showed himself superior to the latter. He founded Mallos, in Cilicia, in conjunction with the seer Amphilochus. A dispute arose between the two seers respecting the possession of the town, and both fell in combat by each other's hand.

MŎRĬNI, the most northerly people in all Gaul, whence Virgil calls them *extremi hominum*. They dwelt on the coast.

MORPHEUS, son of Sleep, and god of dreams. The name signifies the fashioner or moulder, because he formed the dreams.

MORS, called Thănătos by the Greeks, god of death, is represented as a son of Night and a brother of Sleep.

MOSCHUS of Syracuse, bucolic poet, lived about 250 B.C. There are 4 of his idylls extant, translated by Andrew Lang into English prose, and by A. S. Way into verse (1913).

MŎSELLA (*Mosel, Moselle*), river in Gallia Belgica, rising in Mt. Vogesus, and falling into the Rhine at Confluentes (*Coblenz*).

MOUSEION (Lat. *musēum*), a temple of the Muses. The most famous was at Alexandria.

MULCĬBER, surname of Vulcan. [VULCANUS.]

MUMMĬUS, L., consul 146 B.C., won for himself the surname of Achaicus, by the conquest of Greece, and the establishment of the Roman province of Achaia. After defeating the army of the Achaean League at the isthmus of Corinth, he razed Corinth to the ground.

MUNDA, town in Hispania Baetica, celebrated on account of the victory of Julius Caesar over the sons of Pompey, 45 B.C.

MUNDUS (euphemistically for the lower world). The opening into this 'mundus' was at Rome, and covered with a slab of stone. This round pit was solemnly opened 3 times a year, and offerings cast into it in honour of the *di inferi*. In 1913 an Italian archaeologist announced the finding of this 'mundus,' the symbolical centre of the original city on the Palatine. Whether, however, the newly-found 'small chamber with a beehive roof' is really the central consecrated chamber is not certain.

MŪNŸCHĬA, the smallest and the most easterly of the 3 harbours of Athens. The poets use Munychian in the sense of Athenian.

MŪRĒNA, which signifies a 'lamprey,' was the name of a family in the Licinia gens, of whom the most important were: 1. L. LICINIUS MURENA, propraetor in Asia, 84 B.C. [MITHRIDATES.] 2. L. LICINIUS MURENA, son of the former, consul 63 B.C., was accused of bribery, and defended by Cicero in an extant oration.

MUREX, shell-fish, from which purple dye was extracted.

MUS, DĔCIUS. [DECIUS.]

MUSA, ANTŌNĬUS, physician at Rome, was brother to Euphorbus, the physician to king Juba, and was himself the physician to the emperor Augustus. He had been originally a slave.

MŪSAE, the Muses, were the inspiring goddesses of song, or according to later notions, divinities presiding over the different kinds of poetry, and over the arts and sciences. They are the daughters of Zeus and Mnemosynē, and born in Pieria, at the foot of Mt. Olympus. Their original number appears to have been 3; but afterwards they are always spoken of as 9 in number Their names and attributes were: (1) *Clĭō*, Muse of history, represented with an open roll of paper, or chest of books. (2) *Euterpē*, Muse of lyric poetry, with a flute. (3) *Thālīa*, Muse of comedy, and of merry or idyllic poetry, appears with a comic mask, a shepherd's staff, or a wreath of ivy. (4) *Melpŏmĕnē*, Muse of tragedy, with a tragic mask, the club of Hercules, or a sword; her head is surrounded with vine leaves, and she wears the cothurnus. (5) *Terpsĭchŏrē*, Muse of choral dance and song, appears with the lyre and the plectrum. (6) *Erātō*, Muse of erotic poetry and mimic imitation, sometimes also has the lyre. (7) *Pŏlymnĭa* or *Pŏlŷhymnĭa*, Muse of the sublime hymn, usually appears in a pensive or meditating attitude. (8) *Ūrānĭa*, Muse of astronomy, with a staff pointing to a globe. (9) *Callĭŏpē* or *Callĭŏpēa*, Muse of epic poetry, represented in works of art with a tablet and stylus. The worship of the Muses was introduced from Thrace and Pieria into Boeotia; and their favourite haunt in Boeotia was Mt. Helicon. Mt. Parnassus was likewise sacred to them, with the Castalian spring. The sacrifices offered to the Muses consisted of libations of water or milk, and of honey.

MŪSAEUS, a semi-mythological personage, is represented as one of the earliest Greek poets. The extant poem on the loves of Hero and Leander, bearing the name of Musaeus, is a late production.

MUSAGĒTES (=leader of the Muses), Apollo, god of poets.

MŬTĬNA (*Modena*), town in Gallia Cispadana, originally a town of the Boii, and afterwards a Roman colony. It is celebrated in the history of the civil war after Caesar's death.

MŸCĂLĒ, mountain in the S. of Ionia in Asia Minor. Here a victory was gained by the Greeks over the Persian fleet, 479 B.C.

MŸCĒNAE, ancient town in Argolis, about 9 miles from Tiryns, of which it was a daughter city. Traditionally it was founded by Perseus. It was probably built in early times to secure the trade routes to the Corinthian Gulf. The original settlers were probably Cretans with, possibly, an influx of invaders from the Balkans. The early Mycenaean civilization, however, was influenced by the Minoan. [CRETE.] Mycenae grew in power, spread her influence over the Aegaean and, by a system of bridges and roads, over the mainland also. It is uncertain whether the Mycenaeans sacked Cnossus, but the highest period of Mycenaean civilization (1400–1000 B.C.) was after the downfall of Crete. Works of art, gold and silver, belonging to this period have been discovered at Mycenae, thanks to the excavations begun by Schliemann in 1876. The remains of the ancient city, the 'Lion Gate,' the massive Cyclopean walls, and the 'beehive' tombs (frequently called 'treasuries,' the largest being the Treasury of Atreus, as it is incorrectly named) testify to the former power of Mycenae. A royal palace crowned

the citadel of Mycenae, and the ground plan of this palace resembled that of Tiryns. In the Homeric age is was the city of Agamemnon; but after the Dorian invasion it lost its pre-eminence. In the fifth century B.C. it was attacked by Argos and starved into surrender. Mycenaean art reaches its highest level in painting, gem-engraving, and metal-work; sculpture and architecture appear to have been rudimentary. See vol. iii of Frazer's *Pausanias*; also P. Gardner's *New Chapters in Greek History*. (See Fig. 39.)

MYCERĪNUS, king of Egypt (4th dynasty: ? 3500 B.C.); the Men-ka-ré of the monuments. Builder of one of the pyramids See Herod. ii. 129–134.

MŸCŎNUS, island in the Aegaean Sea, celebrated as one of the places where the giants were defeated by Hercules.

MYGDŎNIA. 1. District in the E. of Macedonia. 2. District in the N of Asia Minor 3. N.E. district of Mesopotamia.

MŸLAE, town on the N. coast of Sicily, situated on a promontory. Agrippa defeated the fleet of Sex. Pompeius off Mylae, 36 B.C.

MŸLĀSA or MŸLASSA, inland city of Caria.

MŸŎS HORMŎS (ὁ Μυὸς ὅρμος, i.e. *Musselport*), town on the Red Sea, built by Ptolemy II Philadelphus.

MYRĪNA, fortified city on W. coast of Asia Minor.

MYRMĪDŎNĒS, an Achaean race in Phthiotis in Thessaly, whom Achilles ruled over and who accompanied this hero to Troy.

MŸRŌN, Greek sculptor, born at Eleutherae, in Boeotia, about 480 B.C. He was the disciple of Ageladas, the fellow-disciple of Polycletus, and a younger contemporary of Phidias. He practised his art at Athens, about the beginning of the Peloponnesian war (431 B.C.). The most celebrated of his works was the 'Discobolus' (copy at Rome), and the statue of Marsyas (also at Rome). See E. A. Gardner's *Six Greek Sculptors* (1910). (See Fig. 40.)

MYRRHA. [CINYRAS.]

MYRTĪLUS, son of Hermes and charioteer of Oenomaus, king of Pisa, thrown into the sea by Pelops. After his death, Myrtilus was placed among the stars as Auriga.

MYRTŌUM MARE, the part of the Aegaean Sea S. of Euboea, Attica, and Argolis, which derived its name from the small island Myrtus, though others suppose it to come from MYRTILUS.

MYRTUS. [MYRTOUM MARE.]

MYS, Greek engraver, who engraved the battle of the Lapithae and the Centaurs on the shield of Phidias's statue of Athena Promachos, in the Acropolis of Athens.

MŸSĪA, district in the N W. corner of Asia Minor, between the Hellespont on the N.W.; the Propontis on the N.; Bithynia and Phrygia on the E.; Lydia on the S.; and the Aegaean Sea on the W. It was subdivided into 5 parts: (1) MYSIA MINOR, along the N. coast; (2) MYSIA MAJOR, the S E. inland region, with a small portion of the coast; (3) TROAS, the N.W. angle, between the Aegaean and Hellespont and the S. coast along the foot of Ida; (4) AEOLIS or AEOLIA,

the S. part of the W. coast, around the Elaïtic Gulf; (5) TEUTHRANIA, the S.W. angle, between Temnus and the borders of Lydia, where, in very early times, Teuthras was said to have established a Mysian kingdom. This account applies to the time of the early Roman empire; the extent of Mysia, and its subdivisions, varied greatly at other times. The Mysi were a Thracian people, who crossed over from Europe into Asia at an early period. In the heroic ages we find the great Teucrian monarchy of Troy in the N.W. of the country, and the Phrygians along the Hellespont: as to the Mysians, who appear as allies of the Trojans, it is not clear whether they are Europeans or Asiatics. The Mysia of the legends respecting TELEPHUS is the Teuthranian kingdom in the S., only with a wider extent than the later Teuthrania. Under the Persian empire, the N.W. portion, which was still occupied in part by Phrygians, but chiefly by Aeolian settlements, was called Phrygia Minor, and by the Greeks HELLESPONTUS. Mysia was the region S. of the chain of Ida. Mysia afterwards formed a part of the kingdom of Pergamum (280 B.C.) and with this kingdom passed to the Romans in 133 B.C. [PERGAMUM.]

MYSTERIA, the Mysteries were secret cults practised by initiates (μύσται), in honour of the gods. Of these the most important were the Eleusinian mysteries, held at Eleusis in honour of Demeter and Dionysus. The Great Eleusinia took place in September, and the chief feature of this celebration was the procession along the Sacred Road from Athens to Eleusis. The 'mysteries' themselves consisted less in formulated teachings than in a solemn ritual of purification. See Cheetham, *The Mysteries, Pagan and Christian* (1897). The Mysteries were the stronghold in Greece of the doctrine of immortality. By partaking in their rites a man was believed to part with his sins, and to be united with deity Cf. Sykes and Allen, note on the Hymn to Demeter 480, in their edition of the *Homeric Hymns* (1904).

MŬTĬLĒNĒ or MĬTŬLĒNĒ, the chief city of Lesbos, situated on the E. side of the island, opposite the coast of Asia, was early colonized by the Aeolians. [LESBOS.] It attained great importance as a naval power, and founded colonies on the coasts of Mysia and Thrace. At the beginning of the 7th century B.C. the possession of one of these colonies, Sigeum, at the mouth of the Hellespont, was disputed in war between the Mytilenaeans and Athenians. After the Persian war, Mytilene formed an alliance with Athens; but in the 4th year of the Peloponnesian war, 428 B.C., it headed a revolt of the greater part of Lesbos, the suppression of which destroyed the power of Mytilene.

NĂBĂTAEI, NĂBĂTHAE, Arabian people, who occupied Arabia Petraea, on both sides of the Aelanitic Gulf of the Red Sea, and the Idumaean mountains, where they had their capital, PETRA. The Roman poets use *Nabathaeus* in the sense of Eastern.

NABIS, tyrant of Lacedaemon, noted for his cruelty, succeeded Machanidas, 207 B.C. He was defeated by Philopoemen in 192 B.C., and was afterwards assassinated by some Aetolians.

NAEVĬUS, CN., ancient Roman poet, probably a native of Campania, produced his first play, 235 B.C. He was attached to the plebeian party; attacked Scipio and the Metelli in his plays; but was indicted by Q. Metellus. He was imprisoned, and obtained his release only by recanting. He was, however, soon compelled to expiate a new offence by exile. He retired to Utica, where he died about 202 B.C. Naevius wrote a poem on the first Punic war in the old Saturnian metre. This was the first Roman national epic. Only a few fragments of his works remain.

NĀĬĂDĔS. [NYMPHAE.]

NAISUS, NAISSUS, or NAESUS (*Nissa*), town of Upper Moesia, on an E. tributary of the Margus; the birthplace of Constantine.

NĀR (*Nera*), river in Italy, rising in Mt. Fiscellus, forming the boundary between Umbria and the Sabini, and falling into the Tiber, not far from Ocriculum. Its waters were sulphureous and white in colour.

NARCISSUS. 1. A beautiful youth, son of Cephissus and Liriope, was inaccessible to the feeling of love. [ECHO.] Nemesis caused him to see his own image reflected in a fountain, whereupon he became so enamoured of it, that he gradually pined away, until he was metamorphosed into the flower which bears his name. 2. Freedman and secretary of the emperor Claudius, who amassed an enormous fortune. He was put to death by order of Agrippina, A.D. 54.—Tacitus, *Annals*, xi 29 sqq.

NARNĬA (*Narni*), town in Umbria, on a lofty hill, S. of the river Nar, originally called Nequinum, and made a Roman colony 299 B.C., when it was renamed Narnia, after the river.

NĂRYX, NARŸCUS, or NARŸCĬUM, town of the Locri Opuntii, on the Euboean Sea, the birthplace of Ajax, son of Oileus, who is called *Nārÿcĭus hērōs*. Locri Epizephyrii, in the S. of Italy, claimed to be a colony from Naryx. [LOCRI EPIZEPHYRII.]

NĂSĂMŌNES, Libyan people, who dwelt on the shores of the Great Syrtis, but were driven inland by the Greek settlers of Cyrenaica.

NĀSĬDĬĒNUS, a wealthy Roman, who gave a supper to Maecenas, which Horace ridicules in one of his satires.

NATTA or NACCA, 'a fuller,' the name of an ancient family of the Pinaria gens. The Natta, satirized by Horace for his dirty meanness, was probably a member of the noble Pinarian family.

NAUCRĂTIS, city in the Delta of Egypt, on the E. bank of the Canopic branch of the Nile, was a Milesian colony founded in the reign of Amasis, about 550 B.C., and remained a Greek city. It was the only place in Egypt where Greeks were permitted to settle. It was the birthplace of Athenaeus and Julius Pollux.

NAUPACTUS (*Lepanto*), ancient town of the Locri Ozolae, near the promontory Antirrhium, possessing the best harbour on the N. coast of the Corinthian Gulf. It is said to have derived its name from the Heraclidae having here built the fleet, with which they crossed over to the Peloponnesus (from ναῦς and πήγνυμι). After the

Persian wars it fell into the power of the Athenians, who settled here the Messenians who were exiled in the third Messenian war, 455 B.C.

NAUPLĬUS, king of Euboea. To avenge the death of his son PALAMEDES, he watched for the return of the Greeks from Troy, and as they approached Euboea he lighted torches on the dangerous promontory of Caphareus. The sailors thus suffered shipwreck.

NAUSĬCĂA, beautiful daughter of Alcinous, king of the Phaeacians, and Arete, who conducted Ulysses to the court of her father, when he was shipwrecked on the coast. Homer, *Odyssey*, vi.

NĀVĬUS, a renowned augur who opposed the project of Tarquinius Priscus to double the number of the equestrian centuries. Tarquin commanded him to divine whether what he was thinking of could be done; and when Navius declared that it could, the king held out a whetstone and a razor to cut it with. Navius immediately cut it.

NAXOS. 1. Island in the Aegaean Sea, celebrated for its wine. Here Dionysus is said to have found Ariadne after she had been deserted by Theseus. It was colonized by Ionians, who had emigrated from Athens. After the Persian wars, the Naxians were the first of the allied states whom the Athenians reduced to subjection (471 B.C.). 2. Greek city on the E. coast of Sicily, founded 735 B.C. by the Chalcidians of Euboea, and the first Greek colony in the island. In 403 B.C. the town was destroyed by Dionysius of Syracuse, but in 358 the Naxians scattered over Sicily were collected by Andromachus, and a new city was founded on Mt. Taurus, to which the name of Tauromenium was given.

NAZIANZUS, city of Cappadocia, celebrated as the diocese of one of the Fathers of the Church, Gregory Nazianzen.

NĔAERA, the name of several nymphs and maidens.

NĔAETHUS (*Nieto*), river in Bruttium, falling into the Tarentine Gulf a little N. of Croton. Here the captive Trojan women are said to have burnt the ships of the Greeks.

NĔĀPŎLIS (*Naples*). 1. City in Campania, founded by the Chalcidians of Cumae, on the site of an ancient place called Parthenope, after the Siren of that name. When the town is first mentioned in Roman history, it consisted of 2 parts, divided from each other by a wall, called respectively Palaeopolis, or the 'Old City,' and Neapolis, or the 'New City.' In 327 B.C. the town was taken by the Samnites, and in 290 it passed into the hands of the Romans, but it continued to the latest times a Greek city. Under the Romans the 2 quarters of the city were united, and the name of Palaeopolis disappeared. 2. Besides the above-mentioned, 9 other towns received this name: one of them was Sichem, the old Palestinian city, renamed Neapolis by the Romans (*Nablus*).

NĔARCHUS, officer of Alexander, who conducted the Macedonian fleet from the Indus to the Persian Gulf, 326–325 B.C. He left a history (in Greek) of the voyage, preserved by Arrian.

NĔCESSĬTĀS, called Ananke (Ἀνάγκη) by the Greeks, goddess, the personification of Necessity. She carries in her hand brazen nails, with which she fixes the decrees of fate.

NĔCO or NECHO, king of Egypt, 617–601 B.C., son and successor of Psammetichus. In his march against the Babylonians he defeated at Magdolus (Megiddo) Josiah, king of Judah, who was a vassal of Babylon; and he afterwards defeated the Babylonians themselves at the Euphrates, and took Carchemish or Circesium; but in 606 he was in his turn defeated by Nebuchadnezzar.

NECTANĂBIS. 1. King of Egypt, 373–364 B.C., who resisted the invasion of the Persian force under Pharnabazus and Iphicrates. He was succeeded by Tachos. 2. Nephew of Tachos, deprived the latter of the sovereignty in 361, with the assistance of Agesilaus. He was defeated by the Persians in 350, and fled into Aethiopia.

NĔLEUS, son of Poseidon. Together with his twin-brother Pelias, he was exposed by his mother, but the children were found. Subsequently they seized the throne of Iolcos, excluding Aeson, the son of Cretheus and Tyro. [PELIAS.] But Pelias afterwards expelled his brother, and thus became sole king. Thereupon Neleus went with Melampus and Bias to Pylos, in Peloponnesus, of which he became king. Neleus had 12 sons, but they were all slain by Hercules, when he attacked Pylos, with the exception of Nestor.

NĒLĬDĒS or NĒLĒĬĂDĒS, patronymics of Neleus, by which Nestor, son of Neleus, or Antilochus, his grandson, is designated.

NĔMAUSUS (*Nîmes*), town of Gallia Narbonensis, and a Roman colony. The Roman remains are well preserved.

NĔMĔA, valley in Argolis, the place where Hercules slew the Nemaean lion. There was here a splendid temple of Nemaean Zeus, surrounded by a sacred grove, in which the Nemaean games were celebrated every other year. See Frazer's *Pausanias*, vol. iii, p. 91.

NĔMĔSĬĀNUS, M. AURĒLĬUS ŌLYMPĬUS, Roman poet at the court of the emperor Carus (A.D. 283), the author of an extant poem on hunting, entitled *Cynegetica*, and of 4 Eclogues. See *Minor Latin Poets* in the Loeb Library.

NĔMĔSIS, Greek goddess, who measured out to mortals happiness and misery, and visited with losses and suffering all who were blessed with too many gifts of fortune. This is the character in which she appears in the earlier Greek writers; but subsequently she was regarded as the goddess who punished crimes. She is mentioned under the surnames of Adrastia ('she whom no man may escape'), and Rhamnusia or Rhamnusis, the latter from the town of Rhamnus, in Attica, where she had a sanctuary.

NEOCLĬDES, son of Neocles. [THEMISTOCLES.]

NEONTĬCHOS (i.e. New Wall). 1. City of Aeolis, on the coast of Mysia. 2. Fort on the coast of Thrace, near the Chersonesus.

NĔOPTŎLĔMUS, also called Pyrrhus, son of Achilles and Deidamia, the daughter of Lycomedes. He was said to have been named Pyrrhus on account of his fair (πυῤῥός) hair, and Neoptolemus because he came to Troy late in the war. From his father he is sometimes called Achillĭdes, and from his grandfather or great-grandfather, Pelĭdes and Acacĭdes. He was brought up in Scyros, in the palace of Lycomedes, and was fetched from thence by Ulysses,

because it had been prophesied that Neoptolemus and Philoctetes were necessary for the capture of Troy. At Troy Neoptolemus was one of the heroes concealed in the wooden horse. At the capture of the city, he killed Priam and sacrificed Polyxena to the spirit of his father. At the division of the Trojan captives Andromachē, the widow of Hector, was given to Neoptolemus. On his return, he abandoned his native kingdom of Phthia, in Thessaly, and settled in Epirus, where he became the ancestor of the Molossian kings. He married Hermione, the daughter of Menelaus, but was slain in consequence by Orestes, to whom Hermione had been promised. But old authorities differ as to the cause of his death.

NĔPA, the sign of the Zodiac called Scorpion.

NĔPHĔLĒ, wife of Athamas, mother of Phrixus and Helle.

NĔPOS, CORNĒLĬUS, Roman historian, friend of Cicero, was probably a native of Verona, and died during the reign of Augustus. There is still extant under his name a work entitled *Vitae Excellentium Imperatorum*. But in all MSS. this work is ascribed to an unknown Aemilius Probus, living under Theodosius at the end of the 4th century of the Christian era; with the exception, however, of the life of Atticus and the fragment of a life of Cato the Censor, which are expressly attributed to Cornelius Nepos. These 2 lives may safely be assigned to him.

NĔPOS, JŪLĬUS, emperor of the West, A.D. 474–5, was raised to the throne by Leo, emperor of the East. Nepos easily deposed Glycerius; but he was in turn deposed by Orestes, who proclaimed his son Romulus. Nepos was killed in Dalmatia in 480.

NEPTŪNĪNE, daughter of Neptune. [THETIS.]

NEPTŪNUS, called PŎSEIDON by the Greeks. Neptunus was the chief marine divinity of the Romans. His temple stood in the Campus Martius. At his festival the people formed tents (*umbrae*) of the branches of trees, in which they enjoyed themselves in feasting and drinking. The first horse, Scyphius, was created by Neptune in Thessaly (cf. Virg. *Georg.* i. 12).

NĒRĒIS, daughter of Nereus and Doris, and used especially in the plural, Nērēĭdĕs, to indicate the 50 daughters of Nereus and Doris. [NYMPHAE.] One of the most celebrated of the Nereides was Thetis, the mother of Achilles.

NĒREUS, son of Pontus and Gaea, and husband of Doris, by whom he became the father of the 50 Nereides. He is described as the wise and unerring old man of the sea, at the bottom of which he dwelt. His empire is the Mediterranean or more particularly the Aegaean Sea, whence he is sometimes called the Aegaean. He was believed, like other marine divinities, to have the power of prophesying the future, and of appearing to mortals in different shapes.

NĒRĪNĒ, equivalent to Nērĕis. [NEREIS.]

NĒRĪTUM or -US, mountain in Ithaca, and also an island near Ithaca. The adjective *Nērĭtĭus* often means Ithacan.

NĔRO, the name of a celebrated family of the Claudia gens

1. C. CLAUDIUS NERO, consul 207 B.C., when he defeated and slew Hasdrubal, the brother of Hannibal, on the river Metaurus. 2 TIB. CLAUDIUS NERO, husband of Livia, and father of the emperor Tiberius and of his brother Drusus. 3. ROMAN EMPEROR, A.D. 54–68, was the son of Cn. Domitius Ahenobarbus, and of Agrippina, daughter of Germanicus. Nero's original name was L. Domitius Ahenobarbus, but after the marriage of his mother with her uncle, the emperor Claudius, he was adopted by Claudius (A.D. 50), and was called Nero Claudius Caesar Drusus Germanicus. Nero was born at Antium, A.D. 37. Shortly after his adoption by Claudius, Nero, being then 16 years of age, married Octavia, the daughter of Claudius and Messalina (53). Among his early instructors was Seneca On the death of Claudius (54), Agrippina secured the succession for her son, to the exclusion of Britannicus, the son of Claudius. The young emperor put to death Britannicus, his mother Agrippina, and finally his wife Octavia; he murdered the latter that he might marry his mistress, Poppaea Sabina, the wife of Otho. The great fire at Rome happened in Nero's reign (A.D. 64), and some ancient writers assert that the city was fired by Nero's order. The emperor rebuilt the city on an improved plan, with wider streets. The odium of the conflagration, which the emperor could not remove from himself, he tried to throw on the Christians, and many of them were put to a cruel death. The tyranny of Nero at last (A.D. 65) led to the organization of a conspiracy against him, called Piso's conspiracy. The plot was discovered, and many distinguished persons were put to death, among whom was Piso himself, Lucan, and Seneca. Three years afterwards, Julius Vindex, the governor of Gaul, raised the standard of revolt. His example was followed by Galba, who was governor of Hispania Tarraconensis. Soon after this news reached Rome, Nero was deserted. He fled to a house about 4 miles from Rome, where he put an end to his life on hearing the trampling of the horses on which his pursuers were mounted, A.D. 68.

NERVA, M. COCCEIUS, Roman emperor, A.D. 96–8, was born at Narnia, in Umbria, A.D. 32. On the assassination of Domitian, Nerva was declared emperor, and his administration at once restored tranquillity to the state. The class of informers was suppressed. Nerva swore that he would put no senator to death; and he kept his word, even when a conspiracy had been formed against his life by Calpurnius Crassus. Nerva adopted as his son and successor, M Ulpius Trajanus.

NĒSIS (*Nisida*), small island off the coast of Campania between Puteoli and Neapolis, a residence of the Roman nobles.

NESSUS. [See under HERCULES.]

NESTŎR, king of Pylos, and the only one of the 12 sons of Neleus who was not slain by Hercules. Nestor defeated both the Arcadians and Eleans. He took part in the fight of the Lapithae against the Centaurs, and he is mentioned among the Calydonian hunters and the Argonauts. Although far advanced in age, he sailed with the other Greek heroes against Troy. Having ruled over three generations of men, he was renowned for his eloquence, justice, and

knowledge of war. After the fall of Troy he returned safely to Pylos. See Homer's *Iliad passim*.

NESTORĬUS, celebrated heresiarch, was appointed bishop of Constantinople, A.D. 428, but for his heresy was deposed. His great opponent was Cyril of Alexandria. He died in exile before 450.

NESTUS, sometimes Nessus, river in Thrace, rising in Mt. Rhodope, and falling into the Aegaean Sea opposite Thasos.

NĬCAEA, city of Asia, situated in Bithynia. It is famous as the seat of the great Oecumenical Council, which Constantine convoked in A.D. 325, and which drew up the Nicene Creed.

NĬCANDER, Greek poet, grammarian, priest, and physician, was a native of Claros near Colophon in Ionia, and flourished about 185–135 B.C. Two of his poems—both of a medical character—are extant, entitled *Theriaca* and *Alexipharmaca*.

NĬCĒ, called Victōrĭa by the Romans, goddess of victory, is described as a daughter of Pallas and Styx, and as a sister of Zelus (zeal), Cratos (strength), and Bia (force). Nice had a celebrated temple on the acropolis of Athens, which is still extant. In her appearance she resembles Athena, but has wings, and carries a palm or a wreath, and is engaged in raising a trophy, or in inscribing the victory of the conqueror on a shield. The most famous of her statues was that erected by Augustus to commemorate his victory at Actium.

NĬCĬAS. 1. Athenian general, was a man of large fortune and the leader of the aristocratical party during the Peloponnesian war. It was through his influence that peace was concluded with Sparta in 421 B.C. He used all his efforts to induce the Athenians to preserve this peace, but he was opposed by Alcibiades. In 415 the Athenians resolved on sending their expedition to Sicily, and appointed Nicias, Alcibiades, and Lamachus to the command, although Nicias disapproved of the expedition. Alcibiades was soon after recalled; and the irresolution and timidity of Nicias were the chief causes of failure. Notwithstanding the reinforcements which were sent to his assistance in 413 B.C., under the command of Demosthenes, the Athenians were defeated. Both Nicias and Demosthenes were put to death by the victorious Sicilians. For a description of the tragic 'retreat from Syracuse,' which heralded the downfall of the Athenian empire, see the 7th book of Thucydides. 2. Athenian artist (mainly in encaustic), during the latter half of the 4th century B.C.

NĬCŎLĀUS DĂMASCĒNUS, Greek historian, was a native of Damascus, and an intimate friend both of Herod the Great and of Augustus. Some fragments of his works have come down to us, of which the most important is a portion of a life of Augustus.

NĬCŎMĂCHUS. 1. Father of Aristotle. 2. Son of Aristotle by the slave Herpyllis. 3. Of Thebes, painter, flourished 360 B.C.

NĬCŎMĒDĒS, the name of 3 kings of Bithynia. 1. Reigned 278–250 B.C., was the eldest son and successor of Zipoetes. He founded the city of Nicomedia, which he made the capital of his kingdom.

2. NICOMEDES EPIPHANES, reigned 142–91 B.C., and was the son and successor of Prusias II, whom he dethroned and put to death He was a faithful ally of the Romans. 3. NICOMEDES PHILOPATOR, son and successor of the preceding, reigned 91–74 B.C. He was twice expelled by Mithridates, and twice restored by the Romans Having no children, he bequeathed his kingdom to the Roman people

NĪCŎMĒDĬA, city of Bithynia, originally ASTACUS. Under the Romans it was a colony, and a residence of the later emperors Hannibal died here. It was the birthplace of the historian Arrian.

NĪCŎPŎLIS, city at the S.W. extremity of Epirus, on the N. side of the entrance to the Gulf of Ambracia, opposite to Actium. It was built by Augustus in memory of the battle of Actium, and peopled from Ambracia, Anactorium, and other neighbouring cities. It was made the capital of Epirus by Constantine.

NĪGER, C. PESCENNĬUS, was saluted emperor by the legions in the East, after the death of Commodus, A.D. 193, but in the following year he was defeated and put to death by Septimius Severus.

NILUS. [AEGYPTUS.]

NĪNUS. Founder of the city of Ninus, or Nineveh, and the husband of Semiramis.

NĪNUS or NĪNĔVEH (*Mosul*), the capital of Assyria on the E. bank of the Tigris It rose to great fame and power under Sennacherib, and for more than 200 years it became a great commercial centre Its library—consisting of clay cylinders—was celebrated. The city fell at the downfall of the Assyrian Empire, 606 B.C. So complete was its fall that the very site and name of Nineveh disappeared from human knowledge, only to be recovered by the investigations of scholars and travellers (especially Layard) in the 19th century. Since then the ruins of its palaces have been explored As the city is mentioned in the Khammurabi code, it must have been known as a place of importance at least as early as 2500 B.C It was the fall of Nineveh, and the consequent distribution of the Assyrian Empire, that left Babylon, its ancient rival, the leading power in the East.

NĬŎBĒ, daughter of Tantalus, and wife of Amphion, king of Thebes [AMPHION.] Proud of the number of her children, she deemed herself superior to Lēto, who had given birth to only 2 children. Apollo and Artemis, indignant at such presumption, slew all her children with their arrows Niobe herself was metamorphosed by Zeus into a stone on Mt. Sipylus in Lydia, which during the summer always shed tears. The number of her children is stated variously, but the usual number in later times was 7 sons and 7 daughters.

NĪPHĀTĒS, a mountain chain of Armenia.

NĪSĒIS, daughter of Nisus. [SCYLLA.]

NĪSĪĒIS, also Antiochia Mygdoniae, city of Mesopotamia, the capital of Mygdonia, stood on the river Mygdonus. It was an important military post. Its name was changed into Antiochia, but it soon resumed its original name. In the wars between the

Romans, and the Parthians and Persians, it was taken and retaken, until the Persians finally took it in the reign of Jovian.

NĪSUS. 1. King of Megara, and father of Scylla. Scylla, having fallen in love with Minos when the latter was besieging Megara, pulled out the purple or golden hair which grew on the top of her father's head, and on which his life depended. Nisus died, and Minos obtained possession of the city. Minos, however, was so horrified at the unnatural daughter, that he ordered her to be fastened to the poop of his ship, and drowned her in the Saronic Gulf. According to others, Minos left Megara in disgust; Scylla leapt into the sea, and swam after his ship; but her father, who had been changed into a sea-eagle, pounced down upon her, whereupon she was metamorphosed into either a fish or a bird called Ciris. Nisaea, the port town of Megara, is supposed to have derived its name from Nisus, and the promontory of Scyllaeum to have been named after his daughter. 2. The friend of Euryalus. The 2 friends accompanied Aeneas to Italy, and perished in a night attack against the Rutulian camp. Cf. Virgil, *Aen.* ix.

NISŪRUS, island in the Carpathian Sea, off Caria. Its volcanic nature gave rise to the fable that Poseidon tore it off the neighbouring island of Cos to hurl it upon the giant Polybotes.

NITŌCRIS. 1. Queen of Babylon, mentioned by Herodotus (i. 185-8). 2. Queen of Egypt, elected in place of her brother, whom the Egyptians had killed. After putting to death the principals in the murder of her brother, she threw herself into a chamber full of ashes. She is said to have built the third pyramid.

NITRĪAE, NITRĀRĪAE, the celebrated natron lakes in Lower Egypt, which lay in a valley on the S.W. margin of the Delta.

NŌBĬLĬOR, the name of a family of the Fulvia gens. The most distinguished member of the family was M. Fulvius Nobilior, consul 189 B.C., when he conquered the Aetolians. He was a patron of the poet Ennius.

NŌLA (*Nola*), one of the most ancient towns in Campania, 21 Roman miles S.E. of Capua, celebrated as the place where the emperor Augustus died.

NŎMĂS, a nomad, a name originally applied to the Numidians of N. Africa.

NŌMENTĀNUS, mentioned by Horace as proverbially noted for his extravagance and riotous mode of living.

NŌMENTUM, Latin town founded by Alba, but subsequently a Sabine town, 14 (Roman) miles from Rome.

NŎMĬUS (νόμιος), the Pasturer, a surname of divinities protecting the pastures and shepherds, such as Apollo, Pan, Hermes.

NŌNĀCRIS, town in the N. of Arcadia, surrounded by mountains, in which the Styx had its source. From this town Evander is called Nōnācrĭus, Atalanta Nōnācrĭa, and Callisto Nōnācrĭna Virgo.

NONNUS, Greek poet of the 6th century A.D., a Christian and native of Panopolis in Egypt; wrote an epic poem, *Dionysiaca*.

NONES, the Roman name for the 5th or 7th of the month.

NORBA. 1. Town in Latium, on the Volscian mountains and near the sources of the Nymphaeus, originally belonging to the Latin and subsequently to the Volscian League. As early as 492 B.C. the Romans founded a colony at Norba. 2. NORBA CAESAREA (*Alcantara*), Roman colony in Lusitania on the left bank of the Tagus The bridge built by Trajan over the Tagus is still extant.

NORBĀNUS, C., one of the leaders of the Marian party in the war with Sulla, was consul 83 B.C.

NORĪCUM, Roman province S. of the Danube.

NORTĬA or NURTĬA, Etruscan divinity, worshipped at Volsinii.

NŎTUS, called AUSTER or Africus by the Romans, the S. or S.W. wind.

NŎVĬŎDŪNUM, name given to many Celtic places from their being situated on a hill (*dun*).

NŎVĬUS, Q., writer of Atellane plays in the time of Sulla.

NOX (Νύξ), personification of Night. She is the daughter of Chaos, and the sister of Erebus, by whom she became the mother of Aether (Air) and Hemera (Day). She inhabited Hades.

NŪMA, POMPĪLĬUS, 2nd king of Rome, who belongs to legend and not to history. He was a native of Cures in the Sabine country, and was elected king one year after the death of Romulus, when the people became tired of the interregnum of the senate. He was renowned for his wisdom and his piety; and it was generally believed that he had derived his knowledge from Pythagoras. He was instructed by the Camena Egeria, who visited him in a grove near Rome, and who honoured him with her love. He was revered by the Romans as the author of their whole religious worship. He founded the temple of Janus, which remained always shut during his reign. He died after a reign of 39 or 43 years.

NŪMANTĬA, Spanish town, taken by Scipio Africanus the Younger after a long siege (133 B.C.).

NŪMĔRIĀNUS, M. AURĒLĬUS, younger son of the emperor Carus, whom he accompanied against the Persians, A.D. 283. After the death of his father, which happened in the same year, Numerianus was acknowledged as joint emperor with his brother Carinus. Eight months afterwards he was murdered, and suspicion having fallen upon Arrius Aper, praefect of the praetorians, and father-in-law of the deceased, the latter was stabbed to the heart by Diocletian.

NŪMĬDĬA, country of N. Africa. The inhabitants were originally wandering tribes, hence called by the Greeks *Nomads* (Νομάδες), and this name was perpetuated in that of the country. Their 2 great tribes were the Massylians and the Massaesylians, forming 2 monarchies, which were united into one under Masinissa, 201 B.C [MASINISSA.] On the defeat of Jugurtha, in 106 B.C., the country became virtually subject to the Romans, but they permitted the family of Masinissa to govern it, with the royal title, until the death of Juba, 46 B.C. [JUBA.]

NŪMĬTŎR. [ROMULUS.]

NURSĬA, town of the Sabines, situated near the sources of the Nar and amidst the Apennines, whence it is called by Virgil *frigida Nursia*. It was the birthplace of Sertorius and of St. Benedict, the great founder of Western monachism.

NYCTEUS, son of Hyrieus and Clonia, and father of Antiopē, who is hence called Nyctēis. Antiope was carried off by Epopeus, king of Sicyon; whereupon Nycteus, who governed Thebes, as the guardian of Labdacus, invaded Sicyon with a Theban army. Nycteus was defeated, and died of his wounds, leaving his brother Lycus guardian of Labdacus. [LYCUS.]

NYCTĬMĔNĒ, daughter of Epopeus, king of Lesbos. Having been dishonoured by her father she concealed herself in the shade of forests, where she was metamorphosed by Athenē into an owl.

NYMPHAE, female divinities of a lower rank, with whom the Greeks peopled all parts of nature. These nymphs were divided into various classes, according to the different parts of nature of which they are the representatives. 1. *Ocĕănĭdes*, or Nymphs of the Ocean, who were regarded as the daughters of Oceanus. 2. *Nērēĭdes* or *Nērēĭdes*, the nymphs of the Mediterranean, who were regarded as the daughters of Nereus. 3. *Nāĭădes* or *Nāĭdes*, the nymphs of fresh water, whether of rivers, lakes, brooks, or springs. Many of these nymphs presided over springs which were believed to inspire those who drank of them. The nymphs themselves were, therefore, thought to be endowed with prophetic power, and to be able to inspire men. 4. *Orĕădes*, the nymphs of mountains and grottoes, also called by names derived from the particular mountains they inhabited. 5. *Năpaeae*, the nymphs of glens. 6. *Drŷădes* and *Hămădrŷădes* (from δρῦς), nymphs of trees, who were believed to die together with the trees which had been their abode.

NŸSA or NYSSA, legendary scene of the nurture of Dionysus, who was therefore called Nŷsaeus, Nŷsĭus, Nŷsēĭus, Nŷseus, Nŷsĭgĕna, etc.

NŸSĒĬDES or NŸSĬĂDES, nymphs of Nysa, who are said to have reared Dionysus, and whose names are Cisseïs, Nysa, Erato, Eriphia, Bromia, and Polyhymno.

OASIS, the Greek form of an Egyptian word, which was used to denote *an island in the sea of sand* of the great Libyan Desert. These oases are preserved from the shifting sands by steep hills of limestone round them, and watered by springs, which make them fertile and habitable. The name is applied especially to 2 of these islands on the W. of Egypt, which were taken possession of by the Egyptians at an early period. 1. *Oasis Major*, the Greater Oasis, was situated 7 days' journey W. of Abydos, and belonged to Upper Egypt. This oasis contains considerable ruins of the ancient Egyptian and Roman periods. 2. *Oasis Minor*, the Lesser or Second Oasis, was a good day's journey from the S.W. end of the lake Moeris, and belonged to the Heptanonis, or Middle Egypt. A more celebrated oasis than either of these was that called Ammon, Hammon, Ammonium, Hammonis Oraculum, from its being a

chief seat of the worship and oracle of the god Ammon. It is now called *Siwah*. Its distance from Cairo is 12 days, and from the N. coast about 160 statute miles. The Ammonians do not appear to have been subject to the old Egyptian monarchy. Cambyses, after conquering Egypt in 525 B.C., sent an army against them, which was overwhelmed by the sands of the desert. In 331 B.C. Alexander the Great visited the oracle. [AMMON.]

OBSĔQUENS, JŪLIUS, the author of a work entitled *De Prodigiis* or *Prodigiorum Libellus*, of which a portion is extant.

ŌCEĂNĬDES. [NYMPHAE.]

ŌCĔĂNUS, god of the water which was believed to surround the the earth, is called the son of Heaven and Earth, the husband of Tethys, and the father of all the river-gods and water-nymphs of the whole earth. The early Greeks regarded the earth as a flat circle, which was encompassed by a river flowing round it, and this river was Oceanus. Out of and into this river the sun and the stars were supposed to rise and set; and on its banks were the abodes of the dead. When geographical knowledge advanced, the name was applied to the great outer waters of the earth, in contradistinction to the inner seas, and especially to the Atlantic, or the sea without the Pillars of Hercules, as distinguished from the Mediterranean, or the sea within that limit, and thus the Atlantic is often called simply Oceanus The epithet Atlantic (*Atlantĭcum Mare*), was applied to it from the mythical position of ATLAS being on its shores. Homer (*Iliad*, xiv 201) makes Oceanus the father of the gods: cf. Virg. *Georg.* iv. 382, *Oceanumque patrem rerum*. See the remarks of Herodotus, ii. 23.

ŌCHUS. [ARTAXERXES III.]

OCTĀVĬA. 1. Sister of Augustus, married first to C Marcellus, consul 50 B.C., and after his death to Antony, the triumvir, in 40, but the latter soon abandoned her for Cleopatra. She died 11 B.C She had a son and 2 daughters by Marcellus, and 2 daughters by Antony. Her son, M. Marcellus, was adopted by Augustus as his successor, but died in 23. The descendants of her 2 daughters successively ruled the Roman world. [ANTONIA.] 2. Daughter of the emperor Claudius and Messalina, and wife of Nero. She was divorced by the latter, that he might marry his mistress Poppaea, and was afterwards put to death by Nero's orders, A.D. 62.

OCTĀVĬUS, name of a Roman gens, to which the emperor Augustus belonged, whose original name was C. Octavius. [AUGUSTUS.]

ŌCŸRHŎĒ, daughter of the centaur Chiron.

ŌDEION (Lat. *Odēum*), a building for musical performances. Athens had 3 such buildings: (1) near the fountain Enneakrounos, capable of holding 3,000 people; (2) odeum of Pericles, with a pointed roof, and with columns; (3) building erected A.D. 150 by Herodes Atticus; the largest in Greece.

ODENĀTHUS, the ruler of Palmyra, who checked the victorious Persians after the defeat and capture of Valerian, A.D. 260. In return for these services, Gallienus bestowed upon him the title of Augustus. He was soon afterwards murdered. [ZENOBIA]

ODOĀCER, king of the Heruli, and leader of the barbarians who overthrew the Western empire, A.D. 476. He took the title of king of Italy, and reigned till his power was overthrown by Theodoric, king of the Goths, A.D. 493.

ODRŸSAE, powerful people in Thrace, dwelling in the plain of the Hebrus. The poets often use the adjective *Odrŷsius* in the general sense of Thracian.

ŌDYSSEUS. [ULYSSES.]

OEĂGRUS, king of Thrace, and father of Orpheus and Linus.

OEBĂLUS. 1. King of Sparta, and father of Tyndareus, Hippocoon, and Icarius. 2. Son of Telon by a nymph of the stream Sebethus, near Naples.

OECHĂLĬA. 1. Town in Thessaly. 2. Town in Messenia. 3 Town of Euboea in the district Eretria

OEDĬPUS, son of Laius, king of Thebes, and of Jocasta, sister of Creon. His father, having learnt from an oracle that he was doomed to perish by the hands of his own son, exposed Oedipus on Mt. Cithaeron, immediately after his birth, with his feet pierced and tied together. The child was found by a shepherd of king Polybus of Corinth, and was called from his swollen feet Oedipus. Polybus reared him as his own child; but when Oedipus had grown up, he was told by the oracle at Delphi that he was destined to slay his father and commit incest with his mother. Thinking that Polybus was his father, he resolved not to return to Corinth; but on the road between Delphi and Daulis he met Laius, whom he slew in a scuffle without knowing that he was his father In the meantime the celebrated Sphinx had appeared in the neighbourhood of Thebes. Seated on a rock, she put a riddle to every Theban that passed by, and whoever was unable to solve it was killed by the monster. This calamity induced the Thebans to proclaim that whoever should deliver the country of the Sphinx, should obtain the kingdom and Jocasta as his wife. The riddle ran as follows: 'A being with 4 feet has 2 feet and 3 feet, and only 1 voice; but its feet vary, and when it has most it is weakest.' Oedipus solved the riddle by saying that it was man, who in infancy crawls upon all fours, in manhood stands erect upon 2 feet, and in old age supports his tottering legs with a staff. The Sphinx thereupon threw herself down from the rock. Oedipus now obtained the kingdom of Thebes, and married his mother, by whom he became the father of Eteocles, Polynīces, Antigŏnē, and Ismēnē. In consequence of this incestuous alliance, the country of Thebes was visited by a plague. The oracle, on being consulted, ordered that the murderer of Laius should be expelled; and the seer Tiresias told Oedipus that he was the guilty man. Thereupon Jocasta hung herself, and Oedipus put out his own eyes, and wandered from Thebes, accompanied by his daughter Antigŏnē. In Attica he at length found a place of refuge; and at Colonus near Athens, the Eumenides removed him from the earth. On the tragic fate of Oedipus see the trilogy of Sophocles, *Oedipus the King, Oedipus at Colonus*, and the *Antigone*.

OENEUS ('Vintner'), king of Pleuron and Calydon in Aetolia, and husband of Althaea, father of Tydeus, Meleager, Gorgē, and Deianīra. He was deprived of his kingdom by the sons of his brother Agrius. He was subsequently avenged by his grandson Diomedes, who slew Agrius and his sons, and placed upon the throne Andraemon, the son-in-law of Oeneus, as the latter was too old *Diomedes took his grandfather with him to Peloponnesus, but here* he was slain by two of the sons of Agrius who had escaped the slaughter of their brothers. Respecting the boar which laid waste the lands of Calydon in his reign, see MELEAGER.

OENĪDĒS, patronymic given to MELEAGER and DIOMEDES.

OENŎMĂUS, king of Pisa in Elis, son of Ares. [PELOPS.]

OENŌNĒ, daughter of a river-god, and wife of Paris. [PARIS.] She committed suicide after Paris's death.

OENŎPĬA, the ancient name of AEGINA.

OENŎPHŸTA, town in Boeotia, on the Asopus. A victory was gained here by the Athenians over the Boeotians, 456 B.C.

OENŎPĬŌN, son of Dionysus and husband of the nymph Helice, and father of Meropē, with whom the giant Orion fell in love.

OENOTRIA. [ITALIA.]

OETA, a rugged pile of mountains in the S. of Thessaly on which Hercules burnt himself to death.—Jebb's Sophocles, *Phil.* xi.

ŎFELLA, a man of sound sense and of a straightforward character, whom Horace contrasts with the Stoic quacks of his time.

ŌGŸGES or OGŸGUS, son of Boeotus, and the first ruler of Thebes, which was called after him Ogygia. In his reign a great deluge is said to have occurred. In Attica an Ogygian flood is likewise mentioned. From Ogyges the Thebans are called by the poets Ogŷgĭdae. See Frazer's *Folk Lore in the Old Testament*, vol. i, pp. 157 sqq.

ŌĪLEUS, king of the Locrians, and father of the lesser Ajax, who is hence called Ōīlĭdēs, Ōīlĭăděs, and Ajax Ōīleī. He was one of the Argonauts

OLBĬA, city on the E. side of Sardinia, with the only good harbour on this coast.

ŌLĒN, mythical personage, represented as the earliest Greek lyric poet. He is called both an Hyperborean and a Lycian.

ŌLĔNUS. 1. Husband of Lethaea, changed with her into a stone. 2. Town in Aetolia, near New Pleuron, destroyed by the Aetolians at an early period. 3. Town in Achaia, between Patrae and Dyme. The goat Amalthaea is called *Olenia capella* by the poets. [AMALTHEA.]

OLYBRĬUS, ANĬCĬUS, emperor of the West, A.D. 472, was raised to this dignity by Ricimer, but he died during the same year. He was succeeded by Glycerius.

ŌLYMPĬA, plain in Elis, bounded on the S. by the Alphēus, and on the W. by the Cladĕus, in which the Olympic games were celebrated. In this plain was the sacred grove of Zeus (the Altis). The Altis and its immediate neighbourhood were adorned with temples,

statues, and public buildings, to which the name of Olympia was given; but there was no town. Among the numerous temples in the Altis the most celebrated was the Olympiēum, or temple of Zeus Olympius, which contained the masterpiece of Greek art, the colossal statue of Zeus by Phidias. The Olympic games were celebrated from the earliest times in Greece. There was an interval of 4 years between each celebration of the festival, which interval was called an Olympiad; but the Olympiads were not employed as a chronological era till the victory of Coroebus in the footrace, 776 B.C. For an account of the Olympian festivals see Percy Gardner, *New Chapters in Greek History*, chap. ix.

ŌLYMPĪAS, wife of Philip II, king of Macedonia, and mother of Alexander the Great, was the daughter of Neoptolemus I, king of Epirus. She withdrew from Macedonia, when Philip married Cleopatra, the niece of Attalus (337 B.C.); and it was generally believed that she lent her support to the assassination of Philip in 336. In 317 after the death of Alexander she seized the power in Macedonia, and put to death Philip Arrhidaeus and his wife Eurydice. But being attacked by Cassander, she took refuge in Pydna, and, on the surrender of this place she was put to death by Cassander (316 B.C.).

ŌLYMPĪUS, the Olympian, a surname of Zeus, Jupiter, Hercules, the Muses (Olympiădes), and in general of all the gods who were believed to live in Olympus.

ŌLYMPUS. 1. Range of mountains separating Macedonia and Thessaly. Its height is about 9,700 feet; and its chief summit is covered with perpetual snow. In the Greek mythology, Olympus was the residence of the dynasty of gods of which Zeus was the head. The early poets believed that the gods actually lived on the top of this mountain. Even the fable of the giants scaling heaven must be understood in a literal sense. Homer describes the gods as having their several palaces on the summit of Olympus; as spending the day in the palace of Zeus, round whom they sit in solemn conclave, while the younger gods dance before them, and the Muses entertain them with the lyre and song. They are shut out from the view of men upon the earth by a wall of clouds, the gates of which are kept by the Hours. In the later poets, however, the real abode of the gods is transferred from the summit of Olympus to the vault of heaven (i.e. the sky) itself. The greater gods of Olympus are 3 in number—Zeus, Apollo, and Athena. Zeus is the Achaean sky-god; and these Olympians are the ancestral mountain gods of the invading northern race who, in its migration southward, broke in upon the Aegaean civilization and the tribal life of the pre-Hellenic village communities of the mainland. This northern race—the Achaeans—were Celtic in blood; and the religion they professed gradually superseded the older Pelasgian cults, though it partly assimilated them. What it did not assimilate was driven beneath the surface, but tended to reappear later. In the 6th century B.C. the Pelasgian elements re-emerged, and centred on the worship of Dionysus=Zagreus. The ritual of the Olympians was clear, simple,

and uniform, and offering was made by fire; the ritual of the older cult, dark and mysterious, was closely bound up with magic purifications, such as we hear of in the Mysteries. [MYSTERIA.] See Murray, *Four Stages of Greek Religion* (1912), chap. ii. 2. A chain of lofty mountains, in the N.W. of Asia Minor, usually called the Mysian Olympus.

ŌLYNTHUS, town of Chalcidice. It was at the head of a confederacy of all the Greek towns in its neighbourhood, and maintained its independence, except for a short interval, when it was subject to Sparta, till it was taken and destroyed by Philip, 347 B.C. The Olynthiac orations were delivered by Demosthenes to urge the Athenians to send assistance to the city against Philip.

OMBRICA. [UMBRIA.]

OMPHĀLĒ, queen of Lydia, daughter of Iardanus, and wife of Tmolus, after whose death she reigned herself. For 3 years Hercules was in bondage to her.

ONĀTAS, Greek artist (bronze and statuary); 5th century B.C.

ONEIROS, god of dreams.

ŌNŎMACRĪTUS, an Athenian, who made a collection of the ancient oracles about 500 B.C. Being detected in interpolating an oracle of Musaeus, he was banished from Athens. *Cf.* Herodotus, vii. 6.

OPHELTES. [ARCHEMORUS.]

OPHIŌN. 1. One of the Titans. 2. A companion of Cadmus. 3 Father of the Centaur Amycus, who is called Ophiōnīdes.

ŌPHIŪSA or ŌPHIUSSA, name given to many places, from their abounding in snakes. It was an ancient name both of Rhodes and Cyprus, whence Ovid speaks of *Ophiūsia arva*, that is, Cyprian.

OPIMIUS, L., consul 121 B.C., when he took the leading part in the proceedings which ended in the murder of C. Gracchus. Being convicted of receiving a bribe from Jugurtha, he went into exile to Dyrrachium, in Epirus, where he died in poverty. The year in which he was consul was remarkable for the autumn heat, and the vintage of this year was celebrated as the *vinum Opimianum*.

OPPIĀNUS, the author of two Greek hexameter poems still extant, one on fishing, entitled *Halieutica*, and the other on hunting, entitled *Cynegetica*. These 2 poems, however, were written by 2 different persons of this name. The author of the *Halieutica* was a native of Anazarba or Corycus, in Cilicia, and flourished about A.D. 180 The author of the *Cynegetica* was a native of Apamea or Pella, in Syria, and flourished about A.D. 206. [Both poems are translated with text in the Loeb Library.]

OPPIUS, the name of a Roman gens. 1. C. OPPIUS, tribune of the plebs 213 B.C., carried a law to curtail the luxuries of Roman women. 2. C. OPPIUS, friend of C. Julius Caesar, whose private affairs he managed, in conjunction with Cornelius Balbus.

OPS, wife of Saturnus, and the Roman goddess of plenty and fertility, as is indicated by her name, which is connected with *opimus*, *opulentus*, *inops*, and *copia*.

OPTIMĀTES, the aristocratical party at Rome.

ŌPŪS, town of Locris, from which the Opuntian Locrians derived their name. It was the birthplace of Patroclus.

ORACULUM. There were said to have been upwards of 250 oracular seats, or houses of divination, in the Greek world (curiously enough, not one of these was in Attica); but most of these are mere names. The following are among the most famous of the oracles (μαντεῖα): *Delos; Branchidae* (*cf.* Herod. i. 157); *Epidaurus* (sacred to Aesculapius); *Delphi* (in honour of Apollo—this was the greatest of all the oracles, and was famous for the influence it exercised on the Greek states during the Persian war); *Pharae* (in honour of Hermes); *Dodona* (one of the oldest seats of 'mantic' prophecy in Greece); *Trophonius; Dodona;* and the oracle of *Zeus Ammon* (in Upper Egypt), which was connected in early days with that of Dodona We know Apollo only in the days of his decline, when he had sacrificed his authority by siding with the Persian invader. That was after he had founded what we may almost call a Church. In the 7th century Delphi was the seat of a gospel, and it was a gospel to which Greece was drawn to listen. For its good tidings were very simple—the duty of self-control. They are summed up in 2 sayings of 2 words each: *Know yourself* and *Be moderate.* For several generations it was the greatest spiritual force in Greece. [DELPHI.] Oracles in which the god revealed his will through the mouth of an inspired individual did not exist in Italy. The Romans learnt the will of the gods from the Sibylline Books and from augury. The only Italian oracles known to us are those of Faunus, Fortuna, and one ancient oracle of Mars.

ORBĪLĪUS PUPILLUS, Roman grammarian and schoolmaster. Horace gives him the epithet of *plagosus,* from the floggings which his pupils, Horace among them, received from him. He was a native of Beneventum, and settled at Rome in the 50th year of his age, in the consulship of Cicero, 63 B.C. He lived nearly 100 years

ORCĂDES (*Orkney* and *Shetland Isles*), small islands off the N coast of Britain, first discovered by Agricola.

ORCHŎMĔNUS. 1. City of Boeotia, capital of the Minyans in the ante-historical ages of Greece. It was situated N.W. of the lake Copais, on the Cephissus. Sixty years after the Trojan war it was taken by the Boeotians, and became a member of the Boeotian League. It retained its independence till 367 B.C., when it was destroyed by the Thebans; and though restored, it never recovered its prosperity. 2. An ancient town of Arcadia, situated N.W. of Mantinea.

ORCUS. [HADES.]

ŌREĂDES. [NYMPHAE.]

ORESTEIA. [AESCHYLUS.]

ŌRESTES, son of Agamemnon and Clytemnestra. On the murder of his father by Aegisthus and Clytemnestra, Orestes was saved from the same fate by his sister Electra, who caused him to be secretly carried to Strophius, king in Phocis, who was married to

Anaxibia, the sister of Agamemnon. There he formed a close friendship with the king's son Pylades; and when he had grown up he went secretly to Argos with his friend, and slew Clytaemnestra and Aegisthus. After the murder of his mother he was seized with madness, and fled from land to land, pursued by the Eumenides. At length, on the advice of Apollo, he took refuge in the temple of Athena, at Athens, where he was acquitted by the court of the Areopagus, which the goddess had appointed to decide his fate. See the Aeschylean trilogy, the *Agamemnon*, *Choephori*, and *Eumenides*. Also the *Orestes* of Euripides. According to another story, Apollo told him that he could only recover from his madness by fetching the statue of Artemis from the Tauric Chersonesus Accordingly he went to this country with Pylades; but they were seized by the natives, in order to be sacrificed to Artemis. But Iphigenia, the priestess of Artemis, was the sister of Orestes, and, after recognizing each other, all three escaped with the statue of the goddess. After his return to Peloponnesus, Orestes took possession of his father's kingdom at Mycenae, and married Hermione, the daughter of Menelaus, after slaying Neoptolemus.

ORĒTĀNI, people in the S.W. of Hispania Tarraconensis.

ŌRĒUS, town in the N. of Euboea, originally Hestiaea or Histiaea. Having revolted from the Athenians, 445 B.C., it was taken by Pericles and its inhabitants were replaced by 2,000 Athenians.

ORIGĔNES (usually called ORIGEN), early Christian writer, born at Alexandria, A.D. 186. He was a pupil of Clement of Alexandria. His father Leonidas was martyred in 202, and Origen, destitute, became a teacher of grammar. Demetrius, bishop of Alexandria, later his enemy, appointed him to the office of Catechist in 204. He visited Rome and travelled in Greece. On his return to Alexandria he was excommunicated by Demetrius. His unpopularity appears to have arisen from imprudent acts committed against the canonical regulations of that period. He withdrew to Caesarea in Palestine where he taught; then later he took refuge at Caesarea in Cappadocia. In the Decian persecution (249–51) he was tortured; and later died in 253 or 254 at Tyre. His most important writings include the *Hexapla*, 6 versions of the Old Testament in parallel columns (only fragments are extant); *Tomi*, or commentaries on the New Testament; *Homiliae*, popular expositions delivered at Caesarea; *De Principiis*, his work on fundamental doctrines (fragments survive in the Greek, and an unfaithful Latin version); *Contra Celsum*, his great apologetic for Christianity. The best edition of his work is that by the Berlin Academy (commenced 1899). See Fairweather, *Origen and Greek Patristic Theology*, 1901.

ŌRĪŌN of Boeotia, giant and hunter. Having come to Chios, he fell in love with Merope, the daughter of Oenopion; his treatment of the maiden so exasperated her father, that, with the assistance of Dionysus, he deprived the giant of his sight. Being informed by an oracle that he should recover his sight if he exposed his eye-balls to the rays of the rising sun, Orion found his way to the island of Lemnos, where Hephaestus gave him Cedalion as his guide,

who led him to the east. After the recovery of his sight he lived as a hunter with Artemis. His death is related variously. According to some, Orion was carried off by Eos, who had fallen in love with him; but as this was displeasing to the gods, Artemis killed him with an arrow in Ortygia. (*Cf.* Homer, *Odyssey*, v. 121–4.) According to others, he was beloved by Artemis; and Apollo, indignant at his sister's affection for him, asserted that she was unable to hit with her arrow a distant point which he showed her in the sea. She thereupon took aim, the arrow hit its mark, but the mark was the head of Orion, who was swimming in the sea. A third account, which Horace follows, states that he offered violence to Artemis, and was killed by the goddess with one of her arrows. A fourth account states that he was stung to death by a scorpion; and that Aesculapius was slain by Zeus with a flash of lightning, when he attempted to recall the giant to life. After his death, Orion was placed among the stars, where he appears as a giant with a girdle, sword, a lion's skin, and a club. The constellation of Orion set at the commencement of November, at which time storms and rain were frequent, hence by Roman poets he is often called *imbrifer*, *nimbosus*, or *aquosus*

ŌRĪTHYĪA, daughter of Erechtheus, king of Athens, and of Praxithea, who was seized by Boreas, and carried off to Thrace, where she became the mother of Cleopatra, Chionē, Zetes, and Calais

ŌRŌDES, 2 kings of Parthia. [ARSACES, 14, 17.]

ŌRONTES, the largest river of Syria.

ORPHEUS, mythical personage, regarded by the Greeks as the most celebrated poet before Homer. The story about him ran as follows. Orpheus, the son of Oeagrus and Calliope, lived in Thrace at the period of the Argonauts, whom he accompanied. Presented with the lyre by Apollo, and instructed by the Muses in its use, he enchanted with its music not only the wild beasts, but the trees and rocks upon Olympus, so that they followed the sound of his harp. After his return from the Argonautic expedition, he lived in Thrace, where he married Eurydice. His wife having died of the bite of a serpent, he followed her into Hades. Here his music suspended the torments of the damned, and won back his wife. His prayer, however, was only granted upon condition that he should not look back upon his wife till they had arrived in the upper world: at the very last moment the anxiety of love overcame the poet; he looked round to see that Eurydice was following him; and he beheld her caught back into the infernal regions. His grief for Eurydice led him to despise the Thracian women, who in revenge tore him to pieces under the excitement of their Bacchanalian orgies. The Muses collected the fragments of his body, and buried them at Libethra, at the foot of Olympus. His head was thrown into the Hebrus, down which it rolled to the sea, and was borne across to Lesbos. His lyre was also said to have been carried to Lesbos; but both traditions are poetical expressions of the fact that Lesbos was the first great seat of the music of the lyre. The astronomers taught that the lyre of Orpheus was placed by Zeus among the stars. Many poems ascribed to

Orpheus were current in Greece; but the extant poems bearing the name of Orpheus are forgeries, though among the fragments are some genuine remains of the Orphic poetry, known to the earlier Greek writers. Under the name 'Orphism' are to be classed elements that are absent in Homer, e.g. the sense of sin, the need of atonement, the theory of the suffering and death of a god-man, and lastly the belief in immortality (and of final escape from evil). Of this 'Orphism' we know nothing till the 6th century B.C., but this worship had a wonderful success, spreading through the Greek world and into S. Italy, and inspiring philosophers like Plato and Pythagoras. For a compendious account of Orphism, see Salomon Reinach's *Orpheus* (Eng. trans. 1909), where it is remarked that this cult—'the most interesting fact in the religious history of the Greeks'—entered deeply into the art, philosophy, and literature of the ancient world. *Cf.* also Stewart, *The Myths of Plato*, pp. 65 sqq.; Adam's *Religious Teachers of Greece*; and W. K. C. Guthrie, *Orpheus and the Greek Religion* (1935), pp. 94–114. (See Fig. 41.)

ORTHĬA, a surname of Artemis, at Sparta, at whose altar the Spartan boys had to undergo the flogging called *diamastigōsis*

ORTŸGĬA. 1. The ancient name of Delos. Since Artemis was born at Delos, poets often call the goddess Ortygia. 2. Island off Syracuse. [SYRACUSAE.]

ŌSĪRIS, Egyptian divinity, and husband of ISIS, is said to have been originally king of Egypt, and to have reclaimed his subjects from a barbarous life. He afterwards travelled into foreign lands, spreading the blessings of civilization. On his return to Egypt, he was murdered by his brother Typhon, who cut his body into pieces and threw them into the Nile. After a long search Isis discovered the mangled remains of her husband, and with the assistance of her son Horus defeated Typhon, and recovered the sovereign power, which Typhon had usurped. See Frazer's *Adonis, Attis, Osiris* (1907). *Cf.* also Sayce, *The Religions of Egypt and Babylonia*, pp. 153 sqq.; Budge, *Egyptian Ideas of the Future State*, chap. ii.

OSSA, mountain in the N. of Thessaly, connected with Pelion on the S.E., and divided from Olympus on the N.W. by the vale of TEMPE. It is mentioned in the legend of the war of the Giants.

OSTĬA, town at the mouth of the Tiber on the left arm, and the harbour of Rome, from which it was distant 16 miles by land. The emperor Claudius constructed a new harbour on the right arm of the Tiber, which was enlarged by Trajan.

OSTRACISM (ὀστρακισμός), banishment by potsherds, practised at Athens when it seemed desirable to get rid of a citizen whose power was deemed inimical to the State. Each person wrote on a potsherd the name of the person whom he thought deserving of banishment.

OSTRĂKA, fragments of pottery found recently in Egypt, containing numerous examples of non-literary Greek (the κοινή) inscribed on their surfaces, potsherds being the writing material used by the poorer classes. The majority of these *ostraka* are tax-receipts. They are of value for the light they throw on the religious and social

history of Christian Egypt. Only a few quotations from classical sources have been found, and not many with Biblical texts. See Deissman's *Light from the Ancient East* (1910).

ŌTHO, L. ROSCĪUS, tribune of the plebs, 67 B.C., when he carried the law which gave to the equites a special place at the public spectacles, next to the place of the senators, which was in the orchestra. In Cicero's consulship (63) there was a riot occasioned by this law, which was unpopular.

ŌTHO, M. SALVĪUS, Roman emperor from 15th January to 16th April, A.D. 69, was born in 32. He was one of the companions of Nero in his debaucheries; but when the emperor took possession of his wife, Poppaea Sabina, Otho was sent as governor to Lusitania, which he administered with credit during the last 10 years of Nero's life. Otho attached himself to Galba when he revolted against Nero, in the hope of succeeding to the empire. But when Galba adopted L. Piso, on the 10th of January, 69, Otho formed a conspiracy against Galba, and was proclaimed emperor by the soldiers at Rome, who put Galba to death. Meantime Vitellius had been proclaimed emperor at Cologne. [VITELLIUS.] When this news reached Otho, he marched into the N. of Italy to oppose the generals of Vitellius. His army was defeated near Bedriacum, whereupon he put an end to his own life at Brixellum, in the 37th year of his age.

ŌTHRŸĂDĒS. 1. A patronymic given to Panthous or Panthus, the Trojan priest of Apollo, as the son of Othrys. 2. The survivor of the 300 Spartan champions who fought with the 300 Argives for the possession of Thyrea. Being ashamed to return to Sparta as the only survivor, he slew himself.

ŌTUS, one of the Aloidae. [ALOEUS.]

ŌVĪDĪUS NĀSO, P., Roman poet, was born at Sulmo on the 20th March, 43 B.C. He was descended from an ancient equestrian family. He studied rhetoric under Arellius Fuscus and Porcius Latro. His education was completed at Athens, and he afterwards travelled with the poet Macer in Asia and Sicily. His love for poetry led him to desert the law; but he was made one of the Centumviri, or judges who tried testamentary and even criminal causes; and in due time he was promoted to be one of the Decemviri, who presided over the court of the Centumviri. He married twice in early life at the desire of his parents, but he divorced each of his wives in succession, and lived a licentious life. He afterwards married a third wife, whom he appears to have sincerely loved, and by whom he had a daughter, Perilla. After living many years at Rome, and enjoying the favour of Augustus, he was suddenly banished by the emperor to Tomi, a town on the Euxine, near the mouths of the Danube. The pretext of his banishment was his licentious poem on the Art of Love (*Ars Amatoria*), which had been published nearly 10 years previously; but the real cause of his exile is unknown. It is supposed that he had been guilty of an intrigue with the younger Julia, the granddaughter of Augustus, who was banished in the same year as Ovid. Ovid sought relief in his exile by writing poetry. Not only did he write several of his Latin

poems in his exile, but he acquired the language of the Getae, in which he composed poems in honour of Augustus. He died at Tomi, in the 60th year of his age, A.D. 18. Besides his amatory poems, the most important of his extant works are the *Metamorphoses*, the *Fasti* (ed., with translation, by Sir J. G. Frazer, 1931), the *Tristia*, and *Epistolae ex Ponto*, which are elegies written during his banishment. [There are translations of Ovid in the Loeb Library, 5 vols.]

OXUS, river of Central Asia. The Oxus has been in nearly all ages the boundary between the monarchies of S.W. Asia and the hordes which wander over the central steppes. Herodotus does not mention the Oxus by name, but it is supposed to be the river which he calls Araxes.—Tozer, *History of Ancient Geography*, p. 134.

OXYRHYNCHUS (*Behnesa*), village in Egypt near *Fayum*. Systematic exploration of this site began in 1895, and in the following year B. P. Grenfell and A. S. Hunt discovered a large quantity of papyri in the mounds of Oxyrhynchus. Many hitherto lost works of Greek literature came to light, including, notably, works of Pindar, Euripides, and others, including 500 complete lines of the work of an unknown historian, identified either with Cratippus, Ephorus, or Theopompus. The work is a continuation of Thucydides. Some sayings of Jesus were also discovered and were published in 1897. Subsequent years have produced other yields of papyri, published from time to time since 1898 by Messrs. Grenfell and Hunt in *Oxyrhynchus Papyri*.

PĂCHŸNUS or PĂCHŸNUM, promontory at S.E. end of Sicily.

PĂCŌRUS. 1. Son of Orodes I. [ARSACES, 14.] 2. King of Parthia.

PACTŌLUS, river of Lydia, rising on Mt. Tmolus, and flowing past Sardis into the Hermus. The golden sands of Pactolus are proverbial, and were a source of wealth to ancient Lydia.

PĀCŬVĬUS, M., Roman tragic poet, was born about 220 B.C. at Brundisium, and was the son of the sister of Ennius. After living at Rome, where he acquired a reputation as painter, as well as poet, he returned to Brundisium, where he died, 130 B.C. His tragedies were taken from the great Greek writers; but he did not confine himself, like his predecessors, to mere translation. See Sellar, *Roman Poets of the Republic*, chap. v.

PĂDUS (*Po*), river of Italy, identified by the Roman poets with the Eridanus, from which amber was obtained. This notion arose from the Phoenician vessels receiving at the mouths of the Padus the amber transported by land from the Baltic to the Adriatic.

PAEĀN ('healer') was originally the name of the physician of the Olympian gods. Subsequently the name was used in the general sense of deliverer from evil, and was applied to Apollo. From Apollo himself the name was transferred to the song dedicated to him, and to a battle song.

PAEDAGŌGUS (παιδαγωγός), Greek name, adopted by the Romans, for the slave who looked after his master's son during boyhood.

PAEŎNES, Thracian people who inhabited the N. of Macedonia, from the frontiers of Illyria to some little distance E. of the river Strymon. Their country was called Paeonia.

PAESTUM, called Pŏsĭdōnia by the Greeks, city in Lucania, situated near the bay which derived its name from the town (Paestanus Sinus: *Gulf of Salerno*). It was colonized by the Sybarites about 524 B.C. Under the Romans it declined; and in the time of Augustus it is only mentioned for the roses grown there. The ruins of two Doric temples are remarkable.

PAETUS, Roman cognomen, signified a person who had a cast in the eye.

PAETUS, AELĬUS, name of 2 brothers, Publius, consul 201 B.C., and Sextus, consul 198 B.C., both jurists of eminence.

PĂGĂSAE or PĂGĂSA, town of Thessaly, on the coast of Magnesia, and on the bay called after it Sinus Pagasaeus or Pagasicus. It was the port of Iolcos, and afterwards of Pherae, and is celebrated in mythology as the place where Jason built the ship *Argo*. Jason is called Pagasaeus. The adjective is also used to mean Thessalian. Apollo is called Pagasaeus from having a temple at the place.

PĂLAEMŌN, son of Athamas and Ino, originally called Melicertes, became a marine god, when his mother leapt with him into the sea. The Romans identified Palaemon with Portunus.

PĂLAEPHĂTUS (4th cent B.C.), Greek writer of fables.

PĂLAESTĒ, port of Epirus, S. of the Acroceraunian mountains, where Caesar landed his army against Pompey.

PĂLAESTĪNA, the Greek and Roman form of the Hebrew word which was used to denote the country of the Philistines, and which was extended to the whole country. The Romans called it Judaea, extending to the whole country the name of its S. part. It was regarded by the Greeks and Romans as a part of Syria. The Romans did not come into contact with the country till 63 B.C., when Pompey took Jerusalem. From this time the country was really subject to the Romans. At the death of Herod, his kingdom was divided between his sons as tetrarchs; but the different parts of Palestine were eventually annexed to the Roman province of Syria.

PALAESTRA, wrestling-school.

PĂLĂMĒDĒS, son of Nauplius and Clymenē, and one of the Greek heroes, who sailed against Troy. When Ulysses feigned madness that he might not be compelled to sail with the other chiefs, Palamedes detected his stratagem by placing his infant son before him while he was ploughing. In order to revenge himself, Ulysses bribed a servant of Palamedes to conceal under his master's bed a letter written in the name of Priam. He then accused Palamedes of treachery; upon searching his tent they found the letter, and Palamedes was stoned to death by the Greeks. Later writers describe Palamedes as a sage, and attribute to him the invention of lighthouses, measures, scales, the discus, dice, etc. He is further said to have added the letters θ, ξ, χ, ϕ to the original alphabet of Cadmus.

PĂLĀTĪNUS MONS. [ROMA.]

PĂLĀTĪUM. [ROMA.]

PĂLĒS, Roman divinity of shepherds. His festival, the Palilia, was on the 21st of April, the day on which Rome was founded.

PĂLĪCI, Sicilian gods, twin sons of Zeus and the nymph Thalia. Their mother, from fear of Hera, prayed to be swallowed up by the earth; but in due time twin boys issued from the earth, who were worshipped in the neighbourhood of Mt. Aetna, near Palice.

PĂLĪNŪRUM (*Cape Palinuro*), promontory on the W. coast of Lucania, derived its name from Palinurus, pilot of the ship of Aeneas, who fell into the sea, and was murdered on the coast by the natives.

PALLĂDIUM, an image of Pallas Athena, especially the ancient image at Troy, on the preservation of which the safety of the town depended. It was stolen by Ulysses and Diomedes, and was carried by the latter to Greece. According to some accounts, Troy contained two Palladia, one of which was carried off by Ulysses and Diomedes, while the other was conveyed by Aeneas to Italy.

PALLĂDIUS, bishop of Helenopolis in Bithynia, to which he was raised A.D. 400. He was ordained by Chrysostom. In 405 Palladius fled to Rome, having been accused of Origenism. He was afterwards restored. Two works in Greek have come down to us under the name of Palladius: *Historia Lausiaca, The Lausiac History*, dedicated to Lausus, chamberlain at the imperial court, gives the lives of various ascetics (see text and critical discussion by C. Butler); *The Life of Chrysostom* (see ed. by Coleman-Norton, 1928).

PALLANTĪAS and PALLANTIS, patronymics given to Aurora, the daughter of the giant Pallas.

PALLANTĪUM, ancient town of Arcadia, near Tegea, founded by Pallas, son of Lycaon. Evander is said to have come from this place, and called the town which he founded on the banks of the Tiber, Pallantēum (afterwards Pālantĭum and Pălātĭum), after the Arcadian town. Evander is called *Pallantius heros*.

PALLAS, surname of Athēna.

PALLAS. 1. One of the giants. 2. Son of Lycaon, and grandfather of Evander. 3. Son of Evander, and an ally of Aeneas 4. Son of the Athenian king Pandion, from whom the celebrated family of the Pallantidae at Athens traced their origin. 5. A favourite freedman of the emperor Claudius, who acquired enormous wealth.

PALLĒNĒ. [CHALCIDICE.]

PALMŸRA (*Tadmor*), city of Syria, standing in an oasis of the great Syrian Desert, which from its position was a halting-place for for caravans between Syria and Mesopotamia. Here Solomon built a city, which was called in Hebrew Tadmor, that is, *the city of palm trees*; and of this name the Greek Palmyra is a translation. Under Hadrian and the Antonines it reached its greatest splendour. It was elevated by Odenathus to the rank of a capital in the third century A.D. Its splendid ruins, of which the fragments of the great Temple of the Sun are the most noticeable, are of the Roman period.

PĂN, god of flocks and shepherds among the Greeks, usually called a son of Hermes, was originally an Arcadian god; and Arcadia was the principal seat of his worship. From this country his worship spread over other parts of Greece; but at Athens his worship was not introduced till the time of the battle of Marathon. He wandered among the mountains and valleys of Arcadia, either amusing himself with the chase, or leading the dances of the nymphs. He invented the syrinx or shepherd's flute. Pan was dreaded by travellers, whom he sometimes startled. Hence sudden fright, without any visible cause, was ascribed to Pan, and was called a *panic* fear. The Romans identified their god Faunus with Pan. In works of art Pan is represented as a sensual being, with horns, pug-nose, and goat's feet, sometimes in the act of dancing, and sometimes playing on the syrinx. See J. C. Lawson, *Modern Greek Folklore and Ancient Greek Religion*, pp. 77–9. (See Fig. 42.)

PĂNĂCĒA ('heal-all'), one of the 4 daughters of Aesculapius.

PĂNAENUS, Athenian painter, flourished 448 B.C. He was the nephew of Phidias, whom he assisted in the decorations of the temple of Zeus, Olympia. He also painted a series, representing the battle of Marathon, at Athens.

PĂNAETĬUS, native of Rhodes, and a Stoic philosopher, lived some years at Rome. He succeeded Antipater as head of the Stoic School, and died at Athens, at all events before 111 B.C. His principal work was his treatise on the theory of moral obligation, from which Cicero took part of his work *De Officiis*.

PANATHENAEA. [FESTIVALS, GREEK.]

PANDĂRĔŌS, son of Merops of Miletus, whose daughters are said to have been carried off by the Harpies.

PANDĂRUS. 1. A Lycian, distinguished in the Trojan army as an archer. 2. Son of Alcanor, and twin-brother of Bitias, one of the companions of Aeneas, slain by Turnus.

PANDECTAE. [JUSTINIANUS.]

PANDĬŌN. 1. King of Athens, son of Erichthonius, and father of Procne and Philomela. [TEREUS.] 2. King of Athens, son of Cecrops, was expelled from Athens by the Metionidae, and fled to Megara, of which he became king.

PANDŌRA, the name of the first woman on earth. When Prometheus had stolen the fire from heaven, Zeus in revenge caused Hephaestus to make a woman out of earth, who by her beauty should bring misery upon the human race. Aphroditē adorned her with beauty; Hermes bestowed upon her boldness and cunning; and the gods called her Pandora, or *All-gifted*. Hermes took her to Epimetheus, who made her his wife, forgetting the advice of his brother Prometheus not to receive any gifts from the gods. Pandora brought with her from heaven a box containing every human ill, upon opening which they all escaped and spread over the earth, Hope alone remaining. At a still later period the box is said to have contained all the blessings of the gods, which would have been

preserved for the human race, had not Pandora opened the vessel. For the story see Hesiod, *Works and Days*, 50 sqq.; Milton, *Paradise Lost*, iv. 714 sqq.

PANDŎSĬA. 1. Town of Epirus in Thesprotia, on the Acheron. 2. Town in Bruttium, situated on the Acheron. Here Alexander of Epirus fell, 326 B.C., in accordance with an oracle.

PANDRŎSOS, i.e. 'the all-bedewing,' or 'refreshing,' was a daughter of Cecrops and a sister of Herse and Aglauros.

PANGAEUS or PANGAEA. [DATUM.]

PANĬŌNĬUM. [IONIA.]

PANNŎNĬA, Roman province between the Danube and Alps.

PĂNOMPHAEUS, 'author of all omens,' surname of Zeus.

PĂNOPĒ or PĂNŎPAEA, sea-nymph, daughter of Nereus.

PĂNŎPEUS, son of Phocus, was one of the Calydonian hunters.

PANOPTĒS. [ARGUS.]

PĂNORMUS (*Palermo*), town on the N. coast of Sicily, founded by the Phoenicians. It passed into the hands of the Carthaginians, and was taken by the Romans in the first Punic war, 254 B.C.

PANSA, C. VĪBĬUS, consul with Hirtius, 43 B.C. [HIRTIUS.]

PANTAĒNUS, Sicilian philosopher, a convert to Christianity, and founder of the Catechetical School of Alexandria in the third century.

PANTHĒON, temple at Rome in the Campus Martius, now used as a Christian church. It was built by Agrippa, 27 B.C. See Middleton, *Remains of Ancient Rome*, vol. ii, pp. 124–41. (Fig. 43.)

PANTHŎUS, contr. PANTHŪS (voc. Panthū), a priest of Apollo at Troy, and father of Euphorbus, who is therefore called Panthŏĭdēs. Pythagoras is also called Panthŏĭdēs because he maintained that his soul had in a previous state animated the body of Euphorbus.

PĂNYĂSIS, epic poet of Halicarnassus, and a relation, probably an uncle, of the historian Herodotus, flourished about 480 B.C.

PAPHLĂGŎNĬA, country of Asia Minor. The Paphlagonians were subdued by Croesus, and afterwards formed part of the Persian empire. Under the Romans Paphlagonia formed part of the province of Galatia; but it was made a separate province by Constantine.

PĂPHOS, the name of 2 towns on the W. coast of Cyprus called 'Old Paphos' and 'New Paphos.' Old Paphos was the chief seat of the worship of Aphroditē, who is said to have landed at this place after her birth among the waves, and who is called the Paphian goddess. Here she had a temple, the high priest of which governed the island. It is probable that future excavation will reveal much of the remains of the great temple of Aphroditē.

PĀPĪNIĀNUS, AEMĬLĬUS, Roman jurist, was praefectus praetorio under Septimius Severus; was put to death by Caracalla, A.D. 212.

PARABASIS (παράβασις), part of the Attic Old Comedy, in which the Chorus addressed the audience in the name of the poet.

PARCAE. [MOIRAE.]

PĂRIS. 1. Also called Alexander, was the second son of Priam

and Hecuba. Before his birth Hecuba dreamed that she had brought forth a firebrand, the flames of which spread over the whole city. Accordingly, as soon as the child was born, he was exposed on Mt. Ida, but was brought up by a shepherd, who gave him the name of Paris. When he had grown up, he distinguished himself as a defender of the flocks and shepherds, and was hence called Alexander, or the defender of men. He discovered his real origin, and was received by Priam as his son. He married Oenōnē, the daughter of the river god Cebren, but he soon deserted her for Helen. The tale runs that when Peleus and Thetis solemnized their nuptials, all the gods were invited to the marriage with the exception of Eris, or Strife. Enraged at her exclusion, the goddess threw a golden apple among the guests, with the inscription, 'to the fairest.' Thereupon Hēra, Aphroditē, and Athēna each claimed the apple for herself. Zeus ordered Hermes to take the goddesses to Mt. Ida, and to entrust the decision of the dispute to the shepherd Paris. The goddesses accordingly appeared before him. Hera promised him the sovereignty of Asia, Athena renown in war, and Aphrodite the fairest of women for his wife. Paris decided in favour of Aphrodite, and gave her the golden apple. Under the protection of Aphrodite, Paris now sailed to Greece, and was hospitably received in the palace of Menelaus at Sparta. Here he succeeded in carrying off Helen, the wife of Menelaus, who was the most beautiful woman in the world. Hence arose the Trojan war. Paris fought with Menelaus before the walls of Troy, and was defeated, but was carried off by Aphrodite. He is said to have killed Achilles, either by one of his arrows, or by treachery. On the capture of Troy, Paris was wounded by Philoctetes with one of the arrows of Hercules, and then returned to Oenone. But as she refused to heal the wound, Paris died. Oenone repented, and put an end to her own life. Paris is represented in art as a beautiful youth, without a beard, and with a Phrygian cap. 2. The name of two celebrated pantomimes, of whom the elder lived in the reign of the emperor Nero, and the younger in that of Domitian. See Tacitus, *Annals* xiii. (See Fig. 44.)

PĂRĪSII. [LUTETIA PARISIORUM.]

PARMA (*Parma*), town in Gallia Cispadana, on the river Parma, between Placentia and Mutina, originally a town of the Boii, but made a Roman colony, 183 B.C. It was celebrated for wool.

PARMĔNĪDĒS, Greek philosopher, was a native of Elea in Italy, and the founder of the Eleatic School of philosophy, in which he was succeeded by Zeno. He was born about 513 B.C., and visited Athens in 448, when he was 65 years of age. See J. Burnet, *Early Greek Philosophy*, chap. iv (which has an English rendering of the fragments of Parmenides).

PARMĔNĪŌN, Macedonian general in the service of Philip and Alexander the Great. In Alexander's invasion of Asia, Parmenion was regarded as second in command. But when Philotas, the son of Parmenion, was accused in Drangiana (330 B.C.) of being privy to a plot against the king's life, he not only confessed his own guilt,

but involved his father in the plot. Whether or not the king really believed in the guilt of Parmenion, he caused his aged friend to be assassinated in Media before he could receive the tidings of his son's death.

PARNASSUS, mountain range extending S.E. through Doris and Phocis, and terminating at the Corinthian Gulf between Cirrha and Anticyra. But the name was more usually restricted to the highest part of the range a few miles N. of Delphi. Its 2 highest summits were called Tithŏrēa and Lycŏrēa; hence Parnassus is described as double-headed. The sides of Parnassus were well wooded; and its summit was covered with snow most of the year. It is celebrated as one of the seats of Apollo and the Muses, and an inspiring source of poetry and song. Just above Delphi was the Castalian spring, which issued from between 2 cliffs. These cliffs are frequently called by the poets the summits of Parnassus, though they are only small peaks at the base of the mountain. The mountain also was sacred to Dionysus, and on one of its summits the Thyades held their Bacchic revels. Between Parnassus proper and Mt. Cirphis was the valley of the Plistus, through which the sacred road ran from Delphi to Daulis and Stiris; and at the point where the road branched off to these 2 places (called σχιστή) Oedipus slew his father Laius.

PARNĒS, mountain N.E. of Attica, was a continuation of Mt. Cithaeron, and formed a boundary between Boeotia and Attica.

PARODOS (πάροδος), term in Greek drama signifying (1) the entry of the chorus, (2) the song sung there by the chorus.

PĂRŎS, island in the Aegaean Sea. It was inhabited by Ionians, and became prosperous at an early period. In the first invasion of Greece by the generals of Darius, Paros submitted to the Persians; and after the battle of Marathon, Miltiades attempted to reduce the island, but failed in his attempt, and received a wound of which he died [MILTIADES.] After the defeat of Xerxes, Paros came under the supremacy of Athens. The most celebrated production of Paros was its marble. It was chiefly obtained from a mountain called Marpessa. Paros was the birthplace of the poet Archilochus. In Paros was discovered the celebrated inscription called the *Parian Chronicle*, which is now preserved at Oxford. In its perfect state it contained a chronological account of the principal events in Greek history from Cecrops, 1582 B.C., to the archonship of Diognetus, 264 B.C.

PARRHĂSĬUS, Greek painter, was a native of Ephesus, but practised his art chiefly at Athens. He flourished about 400 B.C. He rivalled ZEUXIS.

PARTHĔNĬUM. 1. Town in Mysia, S. of Pergamum. 2. Promontory in the Chersonesus Taurica, on which stood a temple of the Tauric Artemis. Human sacrifices were offered to the goddess.

PARTHĔNĬUS, of Nicaea, a grammarian and poet who lived in the reign of Tiberius. He taught Virgil Greek. Fragments of his poems have been discovered in papyri, and a prose work, a collection of love stories, has come down to us (a text and translation is published in the Loeb Library).

PARTHĔNĬUS. 1. Mountain on the frontiers of Argolis and Arcadia, on which Telephus, son of Hercules, was suckled by a hind. Here also Pan appeared to Phidippides before the battle of Marathon. 2. River of Paphlagonia, flowing into the Euxine. The lower part of its course formed the boundary between Bithynia and Paphlagonia. 3. Mountain in S. Campania, now called *Montevergine*.

PARTHĔNŌN ('Virgin's chamber'), the temple of Athena Parthenos on the Acropolis of Athens. It was erected under the administration of Pericles, and was dedicated 438 B.C. Its architects were Ictinus and Callicrates, but all the works were under the superintendence of PHIDIAS. It was built entirely of Pentelic marble: its dimensions were, 227 English feet long, 101 broad, and 65 high: it was 50 feet longer than the edifice which preceded it. Its architecture was of the Doric order. It consisted of an oblong central building (the *cella*), surrounded on all sides by a peristyle of pillars. The cella was divided into 2 chambers of unequal size, the *prodomus* or *pronaos* and the *opisthodomus* or *posticum*; the former, which was the larger, contained the statue of the goddess, and was the true sanctuary, the latter being probably used as a treasury and vestry. It was adorned, within and without, with colours and gilding, and with sculptures which are regarded as the masterpieces of ancient art. (1) The *tympana* of the pediments were filled with groups of detached colossal statues, those of the E. or principal front representing the birth of Athena, and those of the W. front the contest between Athena and Poseidon for the land of Attica. (2) In the frieze of the entablature, the *metopes* were filled with sculptures in high relief, representing subjects from the Attic mythology, among which the battle of the Athenians with the Centaurs forms the subject of the 15 metopes from the S. side, which are now in the British Museum. (3) Along the top of the external wall of the cella, under the ceiling of the peristyle, ran a frieze sculptured with a representation of the Panathenaic procession, in very low relief. A large number of the slabs of this frieze were brought to England by Lord Elgin, with the 15 metopes just mentioned, and a considerable number of other fragments; and the whole collection was purchased by the nation in 1816, and deposited in the British Museum. The student is recommended to study the official *Guide to the Department of Greek and Roman Antiquities in the British Museum*; also H. B. Walters's *The Art of the Greeks*. (See Figs. 45, 46.)

PARTHĔNŎPAEUS, son of Meleager and Atalanta, and one of the 7 heroes who marched against Thebes.

PARTHĔNŎPĒ. [NEAPOLIS.]

PARTHĬA (*Khorassan*), a country of Asia, to the S.E. of the Caspian. The Parthians were a warlike people. Their tactics became so celebrated as to pass into a proverb. Their horsemen spread round the hostile army and poured in a shower of darts, and then evaded any closer conflict by flight, during which they shot their arrows backwards upon the enemy. The Parthians were subject successively to the Persians and to the Greek kings of Syria; but about 250 B.C. they revolted from the Seleucidae, under a chieftain named

Arsaces, who founded an independent monarchy. Their empire extended over Asia from the Euphrates to the Indus, and from the Indian Ocean to the Paropamisus, or even to the Oxus. The Latin poets of the Augustan age use the names Parthi, Persae, and Medi indifferently. For kings of Parthia, see ARSACES.

PARYSĂTIS, daughter of Artaxerxes I Longimanus, king of Persia, and wife of her own brother Darius Ochus, and mother of Artaxerxes Mnemon, and Cyrus. She supported the latter in his rebellion against his brother Artaxerxes, 401 B.C. She poisoned Statira, wife of Artaxerxes.

PĂSARGĂDA, or -AE, the older of the 2 capitals of Persis (the other and later being Persepolis), is said to have been founded by Cyrus the Great, on the spot where he gained his great victory over Astyages. The tomb of Cyrus stood here in the midst of a beautiful park.

PĂSĬPHĂĒ, daughter of Helios and Perseis, wife of Minos, and mother of Androgeos, Ariadnē, and Phaedra. Hence Phaedra is called Pāsĭphāēĭa by Ovid. Pasiphaë gave birth to the Minotaur.

PĂSĬTHĔA, PĂSĬTHĔE, or Aglaia, one of the CHARITES.

PĂTĂRA, one of the chief cities of Lycia, and a chief seat of the worship of Apollo, who had here a very celebrated oracle.

PĂTĂVĬUM (*Padua*), ancient town in the N. of Italy, on the Medoacus Minor, said to have been founded by the Trojan Antenor. By its commerce and manufactures (of which its woollen stuffs were the most celebrated), it attained great opulence under the Romans. It was the birthplace of the historian Livy.

PĂTERCŪLUS, C. VELLĒIUS, Roman historian, served under Tiberius in Germany in the reign of Augustus, and lived at least as late as A.D. 30, as he dedicated his history to M. Vinicius, who was consul in that year. This work is a brief compendium of Roman history from the destruction of Troy to A.D. 30. It has been edited by R. Ellis (1898); and with translation in the Loeb Library.

PĂTMOS, island in the Icarian Sea, celebrated as the place to which the Apostle John was banished, and in which (if tradition is to be believed) he wrote the Apocalypse.

PĂTROCLUS, son of Menoetius of Opus and Sthenĕlē, and grandson of Actor and Aegina, whence he is called Actorĭdes. Having involuntarily committed murder while a boy, his father took him to Peleus at Phthia, where he became the friend of Achilles. He accompanied the latter to the Trojan wars. When Achilles withdrew from the war, Patroclus followed his example. But he afterwards obtained permission to lead the Myrmidons to the fight, when the Greeks were hard pressed. Achilles equipped him with his own armour and arms; and Patroclus drove the Trojans back to their walls, where he was slain by Hector. The desire of avenging the death of Patroclus led Achilles again into the field. See the *Iliad* of Homer, *passim*.

PAULĬNUS, C. SUĒTŌNĬUS, governor of Britain, A.D. 59–62. [BOADICEA.] In 66 he was consul; and after the death of Nero in 68 he was one of Otho's generals in the war against Vitellius.

PAULUS, the name of a patrician family in the Aemilia gens. 1. L. AEMILIUS PAULUS, consul 219 B.C., when he conquered Demetrius off the island of Pharos, in the Adriatic, and compelled him to fly to Philip, king of Macedonia. He was consul a second time in 216 B.C., with C. Terentius Varro. This was the year of the defeat at Cannae. [VARRO.] The battle was fought against the advice of Paulus, and he perished in the engagement, refusing to fly from the field when a tribune of the soldiers offered him his horse. Hence we find in Horace, 'animaeque magnae prodigum Paulum superante Poeno.' 2. L. AEMILIUS PAULUS, surnamed Macedonicus, son of the preceding, consul in 181 B.C., and again in 168, when he defeated Perseus, king of Macedonia, near Pydna. Before leaving Greece, Paulus marched into Epirus, where, in accordance with a command of the senate, he gave to his soldiers 70 towns to be pillaged, because they had been in alliance with Perseus. He was censor with Q. Marcius Philippus in 164, and died in 160. The *Adelphi* of Terence was brought out at the funeral games exhibited in his honour. Two of his sons were adopted into other families, and are known by the names of Q. Fabius Maximus and P. Scipio Africanus the younger.

PAULUS, JŪLĬUS, distinguished Roman jurist in the third century A.D. Was legal assessor to the emperor Alexander Severus.

PAUSĂNĬĀS. 1. Son of Cleombrotus and nephew of Leonidas. Several writers incorrectly call him king; but he was only agent for his cousin Plistarchus, the infant son of Leonidas. He commanded the allied forces of the Greeks at the battle of Plataea, 479 B.C., and subsequently captured Byzantium from the Persians. Dazzled by his success, he aimed at becoming tyrant over Greece, with the assistance of the Persian king, who promised him his daughter in marriage. Consequently all the allies, except the Peloponnesians and Aeginetans, voluntarily transferred to the Athenians that pre-eminence of rank which Sparta had hitherto enjoyed. Thus the Athenian Confederacy took its rise. Reports of the conduct of Pausanias having reached Sparta, he was recalled; and the ephors accidentally obtained proofs of his treason. A man who was charged with a letter to Persia, having his suspicions awakened by noticing that none of those sent on similar errands had returned, counterfeited the seal of Pausanias, and opened the letter, in which he found directions for his own death. He carried the letter to the ephors, who prepared to arrest Pausanias; but he took refuge in the temple of Athena. The ephors stripped off the roof of the temple and built up the door; the aged mother of Pausanias is said to have been among the first who laid a stone for this purpose. When he was on the point of expiring, the ephors took him out, lest his death should pollute the sanctuary. He died as soon as he got outside. 470 B.C. 2. A Macedonian youth of distinguished family. Having been shamefully treated by Attalus, he complained of the outrage to Philip; but as Philip took no notice, he directed his vengeance against the king himself, whom he murdered at the festival held at Aegae, 336 B.C. 3. Traveller and geographer, perhaps a native of

Lydia, lived under Antoninus Pius and M. Aurelius. His work entitled a *Periegēsis* (or *Itinerary*) *of Greece*, is in 10 books, and contains a description of Attica and Megaris (i), Corinthia, Sicyonia, Phliasia, and Argolis (ii), Laconica (iii), Messenia (iv), Elis (v, vi), Achaea (vii), Arcadia (viii), Boeotia (ix), Phocis (x). His work—one of the earliest 'guide-books' extant—has been edited in the most sumptuous fashion, with English translation and exhaustive commentary, by Sir J. G. Frazer (6 vols., 1898).

PAUSĪAS, native of Sicyon, distinguished Greek painter, was contemporary with Apelles, and flourished about 360–330 B.C.

PĂVŎR, i.e. Fear, the attendant of Mars.

PAX, the goddess of peace, called IRĒNĒ by the Greeks.

PECULIUM, 'pocket-money,' given by Roman masters to a son or slave. Augustus granted it to soldiers (*peculium castrense*).

PĔDĬUS, Q., great-nephew of the dictator C. Julius Caesar. He served under Caesar in the civil war, and in Caesar's will was named one of his heirs. In August, 43 B.C., he was elected consul along with Octavius, but he died towards the end of the year, shortly after the news of the proscription had reached Rome.

PĒGĂSIS, i.e. sprung from Pegasus, was applied to the fountain Hippocrēnē, which was called forth by the hoof of Pegasus. The Muses are also called Pēgāsīdes, because Hippocrene was sacred to them.

PĒGĂSUS, the winged horse of the fountain, which sprang from the blood of Medusa, when her head was struck off by Perseus. He was called Pegasus because he made his appearance near the sources (πηγαί) of Oceanus. While drinking at the fountain of Pirēnē, on the Acrocorinthus, he was caught by Bellerophon with a golden bridle, which Athena had given the hero. With the assistance of Pegasus, Bellerophon conquered the Chimaera, but endeavouring to ascend to heaven, he fell down upon the earth. Pegasus, however, continued his flight to heaven, where he dwelt among the stars. Pegasus was also regarded as the horse of the Muses. (See Fig. 16.)

PEIRAEEUS. [PIRAEUS.]

PELAGĬUS, probably a native of Britain, founded the Pelagian heresy, which was opposed by his contemporaries Augustine and Jerome. He was in Rome and then, about 410, he went to Africa, and later proceeded to Palestine, where, such was the fame of his sanctity, he was received by Jerome and other fathers of the Church. Soon after, however, his opinions were denounced, and he was anathematized (417). See text and criticism of his *Expositions* by A. Souter (3 vols.).

PĔLASGI, the earliest inhabitants of Greece, who established the worship of undifferentiated gods (viz. not called by proper names). Cf. Herod. ii. 52. These gods were taken over by the Hellenes, to whom Greece owed the unity of its pantheon.

PĒLEUS, son of Aeacus and Endeis, and king of the Myrmidons at Phthia in Thessaly. Having, with his brother Telamon, murdered

his half-brother Phocus, he was expelled by Aeacus from Aegina, and went to Phthia in Thessaly. Here he was purified from the murder by Eurytion, the son of Actor, who gave Peleus his daughter Antigŏnē in marriage, and a third part of his kingdom. Peleus accompanied Eurytion to the Calydonian hunt; but having involuntarily killed his father-in-law with his spear, he again became a wanderer. He now took refuge at Iolcus, where he was again purified, by Acastus, the king of the place. Here he was falsely accused by Astydamia, the wife of Acastus, and in consequence nearly perished on Mt. Pelion. While on Mt. Pelion, Peleus married the Nereid Thetis. [THETIS.] By Thetis Peleus became the father of Achilles. Peleus was too old to accompany Achilles against Troy; he survived the death of his son.

PĔLĬAS, son of Poseidon and Tyro, a daughter of Salmoneus, and twin-brother of Neleus. The twins were exposed by their mother, but they were reared by some countrymen. They subsequently learnt their parentage; and after the death of Cretheus, king of Iolcus, who had married their mother, they seized the throne of Iolcus, to the exclusion of Aeson, the son of Cretheus and Tyro Pelias afterwards expelled his own brother Neleus, and became sole ruler of Iolcus. After Pelias had long reigned there, Jason, the son of Aeson, came to Iolcus and claimed the kingdom. In order to get rid of him, Pelias sent him to Colchis to fetch the golden fleece. [JASON.] After the return of Jason, Pelias was cut to pieces and boiled by his own daughters (the Pĕlĭădes), who had been told by Medēa that in this manner they might restore their father to vigour and youth. His son Acastus held funeral games in his honour at Iolcus, and expelled Jason and Medea from the country. Among the daughters of Pelias was Alcestis, the wife of Admetus.

PĔLĬDĒS, the son of Peleus, i.e. Achilles.

PĒLIGNI, people of Sabine origin in central Italy, bounded by the Marsi, the Marrucini, the Samnites, and the Frentani. They took part in the Social war (90–89), and their town Corfinium was destined by the allies to be the new capital of Italy in place of Rome.

PĔLĬON or PĔLĬOS, range of mountains in Thessaly in the district of Magnesia, situated between the lake Boebēis and the Pagasaean Gulf. Its sides were covered with wood, and on its summit was a temple of Zeus Actaeus. Near its summit was the cave of the Centaur Chiron. The giants in their war with the gods are said to have attempted to heap Ossa and Olympus on Pelion, or Pelion and Ossa on Olympus, in order to scale heaven. On Pelion the timber was felled with which the ship *Argo* was built.

PELLA. 1. Town of Macedonia. Philip made it the capital of the Macedonian monarchy. It was the birthplace of Alexander the Great. Hence the poets give the surname of Pellaea to Alexandria in Egypt, because it was founded by Alexander the Great. 2. City of Palestine, E. of the Jordan, in Peraea. The Christians fled here from Jerusalem before its capture by the Romans.

PĔLŎPĬDAS, Theban general, and friend of Epaminondas. He

took a leading part in expelling the Spartans from Thebes, 379 B.C.; and he was entrusted with various important commands. He was slain in battle at Cynoscephalae in Thessaly, fighting against Alexander of Pherae, 364 B.C.

PĔLŎPONNĒSUS (*Morea*), the S. part of Greece or the peninsula, which was connected with Hellas proper by the Isthmus of Corinth. It is said to have derived its name Peloponnesus, or 'the island of Pelops,' from the mythical Pelops. [PELOPS.] This name does not occur in Homer. In his time the peninsula was sometimes called Apia, from Apis, son of Phoroneus, king of Argos, and sometimes Argos; which names were given to it on account of Argos being the chief power in Peloponnesus at that period. On the E. and S. there are 3 great gulfs, the Argolic, Laconian, and Messenian. The ancients compared the shape of the country to the leaf of a plane tree; and its modern name, *Morea*, which first occurs in the twelfth century of the Christian era, was given it on account of its resemblance to a mulberry leaf. Peloponnesus was divided into various provinces. These provinces were ACHAIA in the N., ELIS in the W., MESSENIA in the W. and S., LACONIA in the S. and E., CORINTHIA in the E. and N., and ARCADIA in the centre. The area of Peloponnesus is computed to be 7,779 English miles; and it probably contained a population of upwards of a million in the flourishing period of Greek history. Peloponnesus was originally inhabited by Pelasgians. Subsequently the Achaeans, who belonged to the Aeolic race, settled in the E. and S. parts of the peninsula, in Argolis, Laconia, and Messenia; and the Ionians in the N. part, in Achaia; while the remains of the original inhabitants of the country, the Pelasgians, collected chiefly in the central part, in Arcadia. Eighty years after the Trojan war, according to mythical chronology, the Dorians, under the conduct of the Herachdae, invaded and conquered Peloponnesus, and established Doric states in Argolis, Laconia, and Messenia, from whence they extended their power over Corinth, Sicyon, and Megara. Part of the Achaean population remained in these provinces as tributary subjects to the Dorians under the name of Perioeci; while others of the Achaeans passed over to the N. of Peloponnesus, expelled the Ionians, and settled in this part of the country, which was called after them Achaia. The Aetolians, who had invaded Peloponnesus along with the Dorians, settled in Elis and became intermingled with the original inhabitants. The peninsula remained under Doric influence during the most important period of Greek history, and opposed to the great Ionic city of Athens. After the conquest of Messenia by the Spartans, it was under the supremacy of Sparta till the overthrow of the power of the latter by the Thebans at the battle of Leuctra, 371 B.C.

PĔLOPS, grandson of Zeus, and son of Tantalus, king of Phrygia. Being expelled from Phrygia, he came to Elis, where he married Hippŏdămia, daughter of Oenomaus, whom he succeeded on the throne. The peninsula was called after him 'the island of Pelops.' The legends about Pelops consist mainly of the story of his being

cut to pieces and boiled, of his contest with Oenomaus and Hippŏdămĭa, and of his relation to his sons. (1) *Pelops cut to pieces and boiled.* Tantalus, the favourite of the gods, once invited them to a repast, and on that occasion killed his own son, and having boiled him set the flesh before them that they might eat it. But the immortal gods, knowing what it was, did not touch it; Demeter alone, being absorbed by grief for her lost daughter, consumed the shoulder. Hereupon the gods ordered Hermes to put the limbs of Pelops into a cauldron, and thereby restore him to life. When the process was over, Clotho took him out of the cauldron, and as the shoulder consumed by Demeter was wanting, the goddess supplied its place by one made of ivory; his descendants (the Pelopĭdae), as a mark of their origin, were believed to have one shoulder as white as ivory. (2) *Contest with Oenomaus and Hippŏdămĭa.* An oracle having declared to Oenomaus, king of Pisa in Elis, that he would be killed by his son-in-law, he declared that he would bestow the hand of his daughter Hippŏdămĭa upon the man who should conquer him in the chariot-race, but that whoever was conquered should suffer death. This he did, because his horses were swifter than those of any other mortal. He had overtaken and slain many a suitor, when Pelops came to Pisa. Pelops bribed Myrtilus, the charioteer of Oenomaus, by the promise of half the kingdom if he would assist him in conquering his master. Myrtilus agreed, and took out the linch-pins of the chariot of Oenomaus. In the race the chariot of Oenomaus broke down, and he was thrown out and killed. Thus Hippŏdămĭa became the wife of Pelops. But Pelops was unwilling to keep faith with Myrtilus; and accordingly as they were driving along a cliff he threw Myrtilus into the sea. As Myrtilus sank, he cursed Pelops and his whole race. Pelops returned with Hippŏdămĭa to Pisa in Elis, and soon made himself master of Olympia, where he restored the Olympian games. (3) *The sons of Pelops.* Chrysippus was the favourite of his father, and was in consequence envied by his brothers. The two eldest among them, Atreus and Thyestes, with the connivance of Hippŏdămĭa, accordingly murdered Chrysippus, and threw his body into a well. Pelops, who suspected his sons of the murder, expelled them from the country. Pelops, after his death, was honoured at Olympia above all other heroes.

PELTASTAE, Greek light-armed infantry. [IPHICRATES.]

PĔLŪSĬUM (O.T. Sin), celebrated city of Lower Egypt.

PĔNĀTES, the household gods of the Romans, both those of a private family and of the state. Hence we have to distinguish between private and public Penates. The name is connected with *penus*; and the images of these gods were kept in the *penetralia*, or the central part of the house. The Lares were included among the Penates, but they were not the only Penates, for each family had usually no more than one Lar, whereas the Penates are always spoken of in the plural. Most ancient writers believed that the Penates of the state were brought by Aeneas from Troy into Italy, and were preserved first at Lavinium, afterwards at Alba Longa, and finally at

Rome. The private Penates had their place at the hearth of every house, and the table also was sacred to them. On the hearth a perpetual fire was kept up in their honour, and the table always contained the salt-cellar and the firstfruits of fruit for these divinities.

PĒNĒIS, that is, Daphnē, daughter of the river-god Pēneus.

PĒNĔLŎPĒ, daughter of Icarius and Periboea of Sparta, married Ulysses, king of Ithaca. [ICARIUS, 2.] By Ulysses she had an only child, Telemachus. During the long absence of Ulysses she was beleaguered by suitors, whom she deceived by declaring that she must finish a robe which she was making for Laërtes, her aged father-in-law, before she could make up her mind. During the daytime she worked at the robe, and in the night she undid the work of the day. By this means she succeeded in putting off the suitors. But her stratagem was betrayed by her servants. Ulysses at length arrived in Ithaca, after an absence of 20 years. While Homer describes Penelope as a chaste and faithful wife, some writers charge her with being the reverse, and relate that she became the mother of Pan by Hermes or by all the suitors. They add that Ulysses repudiated her when he returned; whereupon she went to Sparta, and thence to Mantinea. According to another tradition, she married Telegonus, after he had killed his father Ulysses.

PĒNĒUS. 1. River of Thessaly, rising in Mt. Pindus, and flowing through the vale of Tempe between Mts. Ossa and Olympus into the sea. [TEMPE.] As a god Peneus was a son of Oceanus and Tethys, and father of Daphne and Cyrene. 2. River of Elis, rising in Arcadia, and flowing into the Ionian Sea.

PENTAMETER (lit. 'five measure'), a line consisting of five metrical feet, e.g.:

Carmine | curren|tes || ille ten|ebat a|quas.||

PENTĂPŎLIS, the name for any association of 5 cities, was applied specifically to the 5 chief cities of Cyrenaïca, in N. Africa—Cyrenē, Berenicē, Arsinoë, Ptolemaïs, and Apollonia.

PENTATHLON, in Greek a quintuple contest (running, jumping, wrestling, quoiting, and javelin-throwing).

PENTĔLICUS, mountain in Attica, celebrated for its marble.

PENTHĒSĬLĒA, daughter of Ares and Otrera, and queen of the Amazons. After the death of Hector, she came to the assistance of the Trojans, but was slain by Achilles, who mourned over the dying queen on account of her beauty, youth, and valour. Thersites ridiculed the grief of Achilles, and was in consequence killed by the hero.

PENTHEUS, son of Echīon and Agāvē, the daughter of Cadmus. He succeeded Cadmus as king of Thebes; and having resisted the introduction of the worship of Dionysus into his kingdom, he was driven mad by the god, his palace was hurled to the ground, and he himself was torn to pieces by his own mother and her two sisters, Ino and Autonoë, who in their Bacchic frenzy believed him to be a wild beast. The place where Pentheus suffered death is said to

have been Mt. Cithaeron or Mt. Parnassus. It is related that Pentheus got upon a tree, for the purpose of witnessing in secret the revelry of the Bacchic women, but on being discovered by them was torn to pieces.

PEPLUS (πέπλος), a Greek woman's garment. Specially of Athena's state-robe which was carried in the Panathenaic festival.

PĔRAEA, i.e. *the country on the opposite side*, a general name for any district belonging to or closely connected with a country, from the main part of which it was separated by a sea or river—especially of the part of Palestine E. of the Jordan.

PERDICCAS. 1. The founder of the Macedonian monarchy, according to Herodotus. 2. King of Macedonia, from about 454 to 413 B.C., son and successor of Alexander I. In the Peloponnesian war we find him at one time in alliance with the Spartans, and at another time with the Athenians. 3. Distinguished general of Alexander the Great. The king on his death-bed is said to have taken the royal signet ring from his finger and to have given it to Perdiccas. After the death of the king (323) Perdiccas had the chief authority entrusted to him under the command of the new king Arrhidaeus. His ambitious schemes induced Antipater, Craterus, and Ptolemy to unite and declare war against Perdiccas. Perdiccas marched into Egypt against Ptolemy, but having been defeated, he was slain by his own troops, 321 B.C.

PERDIX, nephew of Daedalus, and inventor of the saw, chisel, and compasses. Daedalus became jealous and threw him from the temple of Atnena, on the Acropolis, but the goddess changed him into the bird which was named after him, *perdix*, the partridge.

PĔRENNA, ANNA. [ANNA.]

PERGA or PERGE, ancient city of Pamphylia, lay 6 miles inland, N.E. of Attila, between the Catarrhactes and Cestrus. It was a seat of the worship of Artemis. The apostle Paul visited Perga on his first missionary journey.

PERGĂMUM or PERGĂMUS. 1. The citadel of Troy, and used poetically for Troy itself, also called Pergma and Pergamia. 2. City of Asia Minor, capital of the kingdom of Pergamum, and afterwards of the Roman province of Asia. It appears to have been founded by Aeolic Greeks in the eighth century B.C. We first hear of it in Xenophon's *Anabasis*. After the death of Alexander the Great, Lysimachus, one of the DIADOCHI, became master of the city, but was ousted by Philetaerus, who became first king of Pergamum. He bequeathed his crown to his nephew Eumenes I, who in turn bequeathed it to Attalus I, one of his cousins. It was during the reign of this latter that the Galatae (a horde of Gauls or Celts), in the course of their migrations, attacked Pergamum, but were defeated in 230 B.C. This victory Attalus celebrated by a number of statuary-groups, some of which are extant, including the celebrated 'Dying Gaul' (wrongly called 'Dying Gladiator'), immortalized by Byron, and now at Rome. The kingdom reached its greatest extent after the defeat of Antiochus the Great by the Roman (190 B.C.), when

the Romans gave Eumenes II the whole of Mysia, Lydia, both Phrygias, Lycaonia, Pisidia, and Pamphylia. The most brilliant period of Pergamene history is the reign of Eumenes II (197–159 B.C.). It was he who set up the great altar of Zeus, adorned with sculptures. These have, since their recovery during the excavations begun in 1878, revived the fame of Pergamum. It was also under Eumenes II that the celebrated library was founded at Pergamum, the formation of which occasioned the invention of parchment, *charta Pergamena*. The library was afterwards transferred to Alexandria by Cleopatra, to whom Antony had given it. On the death of Attalus III (133 B.C.), the kingdom passed, by a bequest of his will, to the Romans. The only reference in the N.T. to Pergamum is in Revelation ii, where it is described as possessing the 'seat of Satan,' which probably refers to the altar of Zeus. The Pergamene School of sculpture was celebrated in antiquity, and was largely influenced by Lysippus and (the earlier) Scopas. Among the celebrated natives of Pergamum were the rhetorician Apollodorus and the physician Galen.

PĔRĬANDER, son of Cypselus, whom he succeeded as tyrant of Corinth, 625 B.C., and reigned 40 years, to 585 B.C. His rule was beneficent at first, but afterwards became oppressive. He was a patron of philosophy. He was reckoned among the Seven Sages.

PĔRĬCLĔS, Athenian statesman, was the son of Xanthippus and Agaristē. His parents procured for him a careful education, and he received instruction from Damon, Zeno of Elea, and Anaxagoras. In 469 B.C. Pericles was regarded as the head of the more democratical party, in opposition to Cimon. It was at his instigation that his friend Ephialtes proposed in 461 the measure by which the Areopagus was deprived of those functions which rendered it formidable to the democratical party. This success was followed by the ostracism of Cimon. Pericles also commanded the Athenian armies in their wars with the neighbouring states. In 448 he led the army which assisted the Phocians in the Sacred war; and in 445 he rendered the most signal service to the state by recovering the island of Euboea, which had revolted from Athens. After the death of Cimon in 449, the aristocratical party was headed by Thucydides, the son of Melesias; but on the ostracism of the latter in 444 Pericles was left without a rival, and throughout the remainder of his political course no one appeared to contest his supremacy. The next important event in which Pericles was engaged was the war against Samos, which he subdued after an arduous campaign, 440. For the next 10 years Pericles employed the time of peace in adorning Athens with public buildings. [PHIDIAS.] The enemies of Pericles made many attempts to ruin his reputation, but failing in these, they attacked him through his friends. His friends Phidias and Anaxagoras and his mistress Aspasia were all accused before the people. Phidias was cast into prison; Anaxagoras was sentenced to pay a fine and quit Athens; and Aspasia was only acquitted through the entreaties of Pericles. The Peloponnesian war has been falsely ascribed to the ambitious schemes of Pericles. He

counselled the Athenians not to yield to the demands of the Lacedaemonians; but he did this because he saw that war was inevitable; and that as long as Athens retained the power which she then possessed, Sparta would never rest contented. On the outbreak of the war in 431 a Peloponnesian army under Archidamus invaded Attica, and upon the advice of Pericles, the Athenians conveyed their property into the city, and allowed the Peloponnesians to desolate Attica without opposition. Next year (430), when the Peloponnesians again invaded Attica, Pericles pursued the same policy as before. In this summer the plague made its appearance in Athens. It carried off his two sons Xanthippus and Paralus, and most of his intimate friends. In the autumn of 429 Pericles himself died of a lingering sickness. He left no legitimate children. His son Pericles, by Aspasia, was one of the generals at the battle of Arginusae, and was put to death by the Athenians with the other generals, 406 B.C. (See Fig. 47.) See E. Abbott's monograph in the Heroes of the Nations series.

PĔRĬCLŸMĔNUS, one of the Argonauts, son of Neleus, and brother of Nestor. He was slain by Hercules.

PĔRILLUS. [PHALARIS.]

PĔRINTHUS, town of Thrace on the Propontis, and founded by the Samians about 559 B.C. At a later time it was called Heraclea, and Heraclea Thraciae or Heraclea Perinthus.

PERIOECI. [SPARTA.]

PERIPATETICS, followers of Aristotle's philosophy.

PĔRĬPHAS. 1. King of Attica. 2. One of the Lapithae. 3. Companion of Pyrrhus at the siege of Troy.

PERIPHĒTES, a monster at Epidaurus.

PERISTYLE, a court surrounded by columns.

PĔRŌ, daughter of Neleus and Chloris, and wife of Bias.

PERPERNA or PERPENNA. 1. M. PERPERNA, consul 130 B.C., when he defeated Aristonicus in Asia, and took him prisoner. 2. M. PERPERNA VENTO, son of the last, joined the Marian party in the civil war, and was raised to the praetorship. He afterwards crossed over into Spain and fought under Sertorius; but being jealous of the latter, Perperna assassinated Sertorius at a banquet in 72. His death soon brought the war to a close. Perperna was defeated by Pompey, and was put to death.

PERRHAEBI, powerful Pelasgic people in Thessaly.

PERSAE. [PERSIS.]

PERSĒ, daughter of Oceanus, and wife of Helios (the Sun), by whom she became the mother of Aeëtes, Circē, Pasiphaë, and Perses.

PERSĒĬS, name given to Hecate, as the daughter of Perses.

PERSĔPHŎNE (called Prŏserpĭna by the Romans), goddess, daughter of Zeus and Demeter. In Attica she was worshipped under the name of Cŏrē (Κόρη), that is, the *Daughter*, namely, of Demeter; and the two were frequently called *The Mother and the Daughter*. Homer describes her as the wife of Hades, and the

(4) DARIUS I, son of Hystaspes, 521–485; (5) XERXES I, 485–465. (6) Usurpation of ARTABANUS, 7 months, 465–464; (7) ARTAXERXES I LONGIMANUS, 464–425; (8) XERXES II, 2 months; (9) SOGDIANUS, 7 months, 425–424; (10) Ochus, or DARIUS II NOTHUS, 424–405; (11) ARTAXERXES II MNEMON, 405–359; (12) Ochus, or ARTAXERXES III, 359–338; (13) ARSES, 338–336; (14) DARIUS III CODOMANNUS, 336–331 [ALEXANDER]. Here the ancient history of Persia ends, as a kingdom; but, as a people, the Persians proper, under the influence especially of their religion, preserved their existence, and at length regained their independence on the downfall of the Parthian empire [SASSANIDAE]. In reading the Roman poets it must be remembered that they use *Persae*, as well as *Medi*, as a general term for the peoples E. of the Euphrates and Tigris, and especially for the Parthians.

PERSĬUS FLACCUS, A., Roman poet, was born at Volaterrae in Etruria, A.D. 34. He was the pupil of Cornutus the Stoic, and was on familiar terms with Lucan, with Caesius Bassus, the lyric poet, and with other persons of literary eminence. He was beloved by the high-minded Paetus Thrasea, and he is described as a virtuous and pleasing youth. He died in A.D. 62, before he had completed his 28th year. The extant works of Persius consist of 6 short satires, and were left in an unfinished state. The best edition is Conington's, with English translation and commentary.

PERTĬNAX, HELVIUS, Roman emperor from 1st January to 28th March, A.D. 193, was reluctantly persuaded to accept the purple on the death of Commodus. But having attempted to check the licence of the praetorian troops, he was slain by the latter, who then put up the empire to sale.

PĔRŪSĬA (*Perugia*), ancient city in the E. part of Etruria between the lake Trasimenus and the Tiber, and one of the 12 cities of the Etruscan confederacy. It was situated on a hill, and was strongly fortified. In the civil wars L. Antonius, the brother of the triumvir, took refuge here, when he was no longer able to oppose Octavianus (Augustus) in the field, and here he was kept closely blockaded by Octavianus from the end of 41 B.C. to the spring of 40. Famine compelled it to surrender; but one of its citizens having set fire to his own house, the flames spread, and the whole city was burnt to the ground. It was rebuilt by Augustus.

PĔRVĬGĬLĬUM VĔNĔRIS, title of an anonymous Latin poem, written in trochaic tetrameter in quatrains. It describes the awakening of the world by the goddess of Spring. It has been attributed to Florus in the second century A.D., but other authorities put it as late as the fourth century, attributing it to Tiberianus. Ed. Clementi, 1911; J. A. Foit, 1922. Translations by A. S. Way; and by J. W. Mackail (Loeb Library).

PESSĬNŪS or PĔSĬNŪS, city in the S.W. corner of Galatia, on the S. slope of Mt. Dindymus or Agdistis, was a chief seat of the worship of Cybĕlē, under the surname of Agdistis, whose temple stood on a hill outside the city. The image of the goddess was removed to Rome to satisfy an oracle in the Sibylline Books.

PETRA, name of several cities built on rocks, of which the most celebrated was in Arabia Petraea, the capital, first of the Idumaeans, and afterwards of the Nabathaeans. It lies in the mountains of Seir, half-way between the Dead Sea and the head of the Aelanitic Gulf of the Red Sea.

PĔTREIUS, M., man of military experience, is first mentioned in 62 B.C., when he served as legatus to C. Antonius, and defeated the army of Catiline. He fought against Caesar in Africa, and after the loss of the battle of Thapsus, he and Juba fell by each other's hands.

PĔTRŌNĬUS, C., companion of Nero, and regarded as director-in-chief of the imperial pleasures (*Elegantiae arbiter*). The influence which Petronius acquired excited the jealousy of Tigellinus: and being accused of treason he put an end to his life by opening his veins (Tacitus, *Annals*, xvi. 18, 19). It is uncertain whether he is the author of the work bearing the title *Petronii Arbitri Satyricon*. It is a sort of comic romance, often licentious, but keen in its satire. The most complete fragment we possess is the celebrated *Cena Trimalchionis*. Best edition that by Lowe (1905), with useful notes and a translation in English prose.

PHAEĀCES, fabulous people immortalized by the *Odyssey*, who inhabited the island Scheria (Σχερία), situated at the extreme western part of the earth, and who were governed by king Alcinous. [ALCINOUS.] They are described as a gluttonous people; whence a glutton is called *Phaeax* by Horace.

PHAEDŌN, native of Elis, was sold as a slave at Athens. He obtained his freedom, and became a follower of Socrates, at whose death he was present. He returned to Elis, where he founded a school of philosophy. The dialogue of Plato, containing an account of the death of Socrates, bears the name of Phaedon.

PHAEDRA, daughter of Minos, and wife of Theseus, who falsely accused her stepson Hippolytus. [HIPPOLYTUS.]

PHAEDRUS, the fabulist, was a slave, and was brought from Thrace or Macedonia to Rome, where he learned the Latin language. He received his freedom from Augustus. His fables, mostly borrowed from Aesop, are 97 in number, written in iambic verse.

PHĂĔTHŌN, that is, 'the shining,' used as an epithet or surname of Helios (the Sun), but more commonly known as the name of a son of Helios by Clymĕnē. He received the name of Phaethon, and requested his father to allow him to drive the chariot of the sun across the heavens for one day. Helios yielded, but the youth being too weak to check the horses, they rushed out of their track, and came so near the earth as almost to set it on fire. Thereupon Zeus killed him with a flash of lightning, and hurled him down into the river Eridanus. His sisters, the Hēlĭădae or Phăĕthontĭădes, who had yoked the horses to the chariot, were metamorphosed into poplars, and their tears into amber.

PHĂLANTHUS, mythical Spartan (really a god), who was said to have founded Tarentum in Italy, about 700 B.C.

PHALANX, close order of formation (heavy infantry) in Greek warfare. The Macedonian phalanx was as much as 160 deep!

PHĂLĂRIS, ruler of Agrigentum in Sicily, has obtained a proverbial celebrity as a cruel tyrant. He reigned from about 570 to 564 B.C. He perished by a sudden outbreak of popular fury. He is celebrated for the brazen bull in which he is said to have burnt alive the victims of his cruelty, and he made the first experiment upon its inventor, Perillus. The Epistles bearing the name of Phalaris have been proved by Bentley (in his famous dissertation published in 1699) to be the composition of some sophist.

PHĂLĒRUM, one of the harbours of Athens, and the one chiefly used by the Athenians before the time of the Persian wars.

PHĂNAE, the S. point of the island of Chios, celebrated for its temple of Apollo, and for its excellent wine.

PHĂNĂGŎRĬA, Greek city on the Asiatic coast of the Cimmerian Bosporus, was the Asiatic capital of the kings of Bosporus.

PHĂŌN, boatman at Mytilene, was originally an ugly old man; but having carried Aphroditē across the sea without accepting payment, the goddess gave him youth and beauty. [SAPPHO.]

PHARMACŪSA, island off the coast of Miletus, where Julius Caesar was taken prisoner by pirates.

PHARMĂKOI (φαρμακοί), *human medicines* or *scapegoats* (Lat. *homo piacularis*). Apparently, in primitive times at the festival of the Thargelia at Athens, two human beings were slain, burnt, and their ashes cast into the sea. This rite was regarded as a purification (or medicine) of the city, and the word gradually came to be used as a term of contempt. This bloody sacrifice was barbaric, not Greek, in origin, and was the outcome of superstitious fears. Parallels can be found elsewhere. By the driving out of the 'pharmakos' from their midst, pollution was driven out of the city (cf. the Jewish ritual in connection with the 'scapegoat'). Lawson, in his *Modern Greek Folklore and Ancient Greek Religion*, suggests that the 'pharmakos' was originally a messenger, representative of a whole people, carrying (at his death) to the god their petition for deliverance from calamity. As manners became softened, a dough figure was substituted for the human sacrifice.

PHARNABĀZUS, satrap of the Persian provinces near the Hellespont, towards the end of the Peloponnesian war, and for many years subsequently. His character is distinguished by generosity.

PHARNĂCES. 1. King of Pontus, and grandfather of Mithridates the Great, reigned from about 190 to 156 B.C. 2. King of Pontus, or more properly of Bosporus, was the son of Mithridates the Great, whom he compelled to put an end to his life in 63. In the civil war between Caesar and Pompey, Pharnaces seized the opportunity to reinstate himself in his father's dominions; but he was defeated by Caesar in a decisive action near Zela (47). The battle was gained with such ease by Caesar, that he informed the senate of his victory by the three words, *Veni, vidi, vici*. In the course of the same year, Pharnaces was slain by Asander, one of his generals.

PHARNĂCĬA, city of Asia Minor, on the coast of Pontus, built near Cerasus by Pharnaces, grandfather of Mithridates the Great.

PHARSĂLUS, town in Thessaly, near which Caesar defeated Pompey, 48 B.C. It is frequently called the battle of Pharsălĭă, which was the name of the territory of the town.

PHĂRUS or PHĂROS, a small island off the coast of Egypt. When Alexander the Great planned the city of Alexandria, on the coast opposite to Pharos, he caused the island to be united to the coast by a mole nearly a mile in length, thus forming the 2 harbours of the city. The island was famous for the lofty tower built upon it by Ptolemy II, for a lighthouse (whence the name of *pharus* was applied to all similar structures). This tower was of white marble, and rose pyramidally in decreasing stages. It cost nearly £200,000, and was regarded as one of the wonders of the world.

PHĂSĒLIS, harbour of Lycia, near the borders of Pamphylia, founded by Dorian colonists. It became afterwards the head-quarters of pirates, and was destroyed by P. Servilius Isauricus; and though the city was restored, it never recovered its commercial importance.

PHĂSIS, river of Colchis, flowing into the E. end of the Pontus Euxinus (*Black Sea*). It was famous in connection with the Argonautic expedition. It has given its name to the pheasant (*phasianus*), which is said to have been first brought to Greece from its banks.

PHĒGEUS, king of Psophis in Arcadia. [ALCMAEON.]

PHEIDIAS. [PHIDIAS.]

PHĒMIUS, a celebrated minstrel, who sang to the suitors in the palace of Ulysses in Ithaca.

PHĔNĔUS, ancient town in the N.E. of Arcadia, at the foot of Mt. Cyllene.

PHĔRAE, ancient town of Thessaly. It is celebrated in mythology as the residence of Admetus, and in history on account of its tyrants, who extended their power over nearly the whole of Thessaly.

PHERĔCRĂTĒS, of Athens, poet of the Old Comedy, contemporary with Aristophanes. He invented a new metre, named, after him, the Pherecratean.

PHĔRĔCŸDĒS. 1. Of Syros, early Greek philosopher, flourished about 544 B.C. He is said to have been the teacher of Pythagoras, and to have taught the doctrine of the Metempsychosis. 2. Of Athens, early Greek logographer, contemporary with Herodotus.

PHĔRĒS, son of Cretheus and Tyro, father of Admetus and Lycurgus, and founder of Pherae in Thessaly.

PHIĂLE (φιάλη), flat drinking vessel used by the Greeks.

PHĪDĬĂS, the greatest sculptor and statuary of Greece, was born at Athens about 490 B.C. He was entrusted by Pericles with the superintendence of all the works of art which were erected at Athens during his administration. Of these works the chief were the Propylaea of the Acropolis, and, above all, the temple of Athena on the Acropolis, called the Parthĕnon. The colossal statue of the divinity

made of ivory and gold, which was enclosed within that magnificent shrine, was the work of the artist's own hand. The statue was dedicated in 438. He then went to Elis and Olympia, where he finished his statue of the Olympian Zeus, the greatest of all his works. [See the famous description in Pausanias.] On his return to Athens he fell a victim to the jealousy against his great patron, Pericles. [PERICLES.] Phidias was first accused of peculation, but this charge was at once refuted, as, by the advice of Pericles, the gold had been affixed to the statue of Athena in such a manner that it could be removed and weighed. The accusers then charged Phidias with impiety, in having introduced into the battle of the Amazons, on the shield of the goddess, his own likeness and that of Pericles. Phidias was thrown into prison, where he died from disease, in 432.

PHĬDIPPĬDĒS, celebrated courier, who was sent by the Athenians to Sparta in 490 B.C. to ask for aid against the Persians, and arrived there on the second day from his leaving Athens.

PHĬDŌN, king of Argos, who extended his sovereignty over the Peloponnesus. In 748 B.C. he deprived the Eleans of their presidency at the Olympic games, and celebrated them jointly with the Pisans; but the Eleans not long after defeated him, with the aid of Sparta, and recovered their privilege. Phidon introduced copper and silver coinage, and a new scale of weights and measures, which became prevalent in the Peloponnesus, and ultimately throughout Greece. The scale in question was known by the name of the Aeginetan.

PHIGALĬA, town of Arcadia, which possessed a splendid temple in its territory, built in the time of Pericles. The sculptures in alto-relievo, which ornamented the frieze in the interior, represent the combat of the Centaurs and the Lapithae, and of the Greeks and the Amazons. They are now in the British Museum.

PHĬLĂDELPHUS. [ATTALUS II PHILADELPHUS; PTOLEMAEUS II PHILADELPHUS.]

PHĬLAE, island in the Nile, just below the first cataract. It was inhabited by Egyptians and Ethiopians jointly.

PHĬLAENI, 2 brothers, citizens of Carthage. A dispute having arisen between the Carthaginians and Cyrenaeans about their boundaries, it was agreed that deputies should start at a fixed time from each of the cities, and that the place of their meeting should thenceforth form the limit of the 2 territories. The Philaeni departed from Carthage, and advanced much farther than the Cyrenaean party. The Cyrenaeans accused them of having set forth before the time agreed upon, but at length consented to accept the spot which they had reached as a boundary-line, if the Philaeni would submit to be buried alive there in the sand. The Philaeni accordingly devoted themselves for their country in the way proposed. The Carthaginians paid high honours to their memory, and erected altars to them where they had died; and from these the place was called 'The Altars of the Philaeni.'

PHĬLAMMŌN, mythical poet and musician, said to have been the son of Apollo, and the father of Thamyris and Eumolpus.

PHĬLĒMŎN. 1. An aged Phrygian, and husband of Baucis, who hospitably entertained Zeus and Hermes. 2. Athenian poet of the New Comedy, was a native of Soli in Cilicia, but at an early age went to Athens, and there received the citizenship. He flourished in the reign of Alexander, a little earlier than Menander, whom, however, he long survived. He began to exhibit about 330 B.C., and lived nearly 100 years. Two of his works are preserved in Latin versions by Plautus (i.e. the *Mercator* and *Trinummus*).

PHĬLĒTAS, of Cos, Alexandrian poet and grammarian, and the tutor of Ptolemy II Philadelphus.

PHĬLEUS, PYTHIS, or PYTHIUS, Ionic architect in the time of Alexander the Great, constructed the marble quadriga for the Mausoleum [ARTEMISIA], and built the temple of Athena Polias at Priene.

PHILICUS. [PHILISCUS.]

PHĬLIPPI, city in Macedonia. Philippi is celebrated for the victory gained here by Octavianus and Antony over Brutus and Cassius, 42 B.C., and as the place where the Apostle Paul first preached the gospel in Europe, A.D. 53.

PHĬLIPPŎPŎLIS (*Philippopolis*), town in Thrace, founded by Philip of Macedon, was situated in a large plain, S.E. of the Hebrus, on a hill with 3 summits, whence it was sometimes called Trimontium. Under the Roman empire it was the capital of Thracia.

PHĬLIPPUS. I. *Kings of Macedonia.* Of these the most famous were: (A) 'Philip of Macedon,' born 382 B.C. Upon the death of his brother, Philip obtained the government of Macedonia, at first merely as guardian to his infant nephew Amyntas; but at the end of a few months he assumed for himself the title of king. He introduced among the Macedonians a stricter military discipline, and organized their army on the plan of the phalanx. He then resolved to obtain possession of the various Greek cities upon the Macedonian coast. Amphipolis, Pydna, Potidaea, Methone, and, finally, Olynthus, successively fell into his hands. Demosthenes, in his Philippic and Olynthiac orations, endeavoured in vain to rouse the Athenians to the danger of the ambitious schemes of Philip. On the invitation of the Amphictyons, he subdued the Phocians, and was rewarded with the place of the latter in the Amphictyonic Council (346 B.C.). The Athenians at length became alarmed; and accordingly, when he marched through Thermopylae, at the invitation of the Amphictyons, to punish the Locrians of Amphissa, they resolved to oppose him. Through the influence of Demosthenes, they formed an alliance with the Thebans; but their united army was defeated by Philip in August 338, at the battle of Chaeronēa, which ended the independence of Greece. A congress was now held at Corinth of the Grecian states, in which war with Persia was determined on, and the king of Macedonia was appointed to command the forces of the national confederacy. But he was murdered during the celebration of the nuptials of his daughter with Alexander of Epirus, by a youth of noble blood named Pausanias. His wife, Olympias, was suspected of being implicated in the plot. [OLYMPIAS.] Philip died in the

47th year of his age, and the 24th of his reign, and was succeeded by ALEXANDER THE GREAT. (B) Son of Demetrius II, reigned 220–178 B.C. He succeeded to the throne when only 17 years of age. During the first 3 years of his reign he conducted the war against the Aetolians at the request of the Achaeans and Aratus. But soon after bringing this war to a conclusion, he became jealous of Aratus, whom he caused to be removed by a slow and secret poison. Philip was engaged in two wars with the Romans. The first lasted from 215 B.C., when he concluded an alliance with Hannibal, to 205. The second commenced in 200, and was brought to an end by the defeat of Philip, by the consul Flamininus, at the battle of Cynoscephalae, in 197. Through the false accusations of his son Perseus, he put to death his other son, Demetrius; but discovering afterwards the innocence of the latter, he died (179 B.C.) a prey to remorse. He was succeeded by Perseus. II. *Family of the Marcii Philippi.* 1. L. MARCIUS PHILIPPUS, consul 91 B.C., opposed with vigour the measures of the tribune Drusus. He was one of the most distinguished orators of his time. 2. L. and MARCIUS PHILIPPUS, son of the preceding, consul 56 B.C., and stepfather of Augustus, having married his mother, Atia. III. *Emperor of Rome.* M. JULIUS PHILIPPUS, Roman emperor, reigned A.D. 244–9. He was an Arabian by birth, and rose to high rank in the Roman army. He obtained the empire by the assassination of Gordian. He was slain near Verona, either in battle against Decius, or by his own soldiers.

PHĪLĪSCUS. 1. Athenian poet of the Middle Comedy, flourished about 400 B.C. 2. Or more properly, PHILICUS, of Corcyra, tragic poet, lived at Alexandria, where he was priest of Dionysus; 32 lines of a poem by him in choriambic pentameters on Demeter have been discovered on an Egyptian papyrus.

PHĪLISTUS, Syracusan, born 435 B.C., and a friend of the younger Dionysius; commanded the fleet of the latter in a battle with Dion, and, being defeated, put an end to his life. He was the author of a history of Sicily, in which he imitated Thucydides.

PHĪLO. 1. Academic philosopher, was a native of Larissa and a disciple of Clitomachus. After the conquest of Athens by Mithridates he removed to Rome, where he had Cicero as one of his hearers. 2. Of Byzantium, mechanician, and a contemporary of Ctesibius, flourished about 146 B.C. 3. JUDAEUS, or 'surnamed the Jew,' was born at Alexandria, and was sent to Rome in A.D. 40 on an embassy to the emperor Caligula. He wrote several works which have come down to us, in which he attempts to reconcile the Jewish Scriptures with the doctrines of the Platonic philosophy. See translations in the Loeb Library. 4. Athenian architect (4th cent. B.C.); built the portico of the great temple at Eleusis.

PHĪLO, Q. PUBLĪLĪUS, general in the Samnite wars, proposed, in his dictatorship, 339 B.C., the Publiliae Leges, which abolished the power of the patrician assembly of the curiae.

PHĪLOCTĒTĒS, son of Poeas (whence he is called Poeantiādes), was the most celebrated archer in the Trojan war. He was the friend and armour-bearer of Hercules, who bequeathed to him his bow and

the poisoned arrows. Philoctetes was one of the suitors of Helen, and thus took part in the Trojan war. On his voyage to Troy, while staying in the island of Chryse, he was bitten in the foot by a snake, or wounded by one of his arrows. The wound produced such an intolerable stench that the Greeks, on the advice of Ulysses, left Philoctetes on the solitary coast of Lemnos. He remained in this island till the tenth year of the Trojan war, when Ulysses and Diomedes came to fetch him to Troy, as an oracle had declared that the city could not be taken without the arrows of Hercules. He accompanied these heroes to Troy, and on his arrival Aesculapius or his sons cured his wound. He slew Paris and many other Trojans On his return from Troy he is said to have settled in Italy. See the *Philoctetes* of Sophocles, and Jebb's Introduction to that play.

PHĪLŎDĒMUS, of Gadara, in Palestine, Epicurean philosopher, and epigrammatic poet, contemporary with Cicero. He is also mentioned by Horace (*Sat.* i. 2. 121). Parts of what was probably his library have been discovered at Herculaneum, containing many works on Epicurean philosophy, including some by Philodemus.

PHĪLŎLĀUS, Pythagorean philosopher, was a native of Croton or Tarentum, and a contemporary of Socrates.

PHĪLŎMĒLA, daughter of Pandion, king of Athens, and sister of Procnē, who had married Tereus, king of Thrace. [TEREUS.]

PHĪLŎPŒMĒN, of Megalopolis in Arcadia, one of the few great men that Greece produced in the decline of her political independence. He distinguished himself at the battle of Sellasia (221 B.C.), in which Cleomenes was defeated. In 208 B.C. he was elected general of the Achaean League, and in this year slew in battle with his own hand Machanidas, tyrant of Lacedaemon. He was 8 times general of the Achaean League, and discharged the duties of his office with honour to himself and advantage to his country. In 183 B.C., when he was marching against the Messenians who had revolted from the Achaean League, he fell in with a large body of Messenian troops, by whom he was carried to Messene, where he was compelled to drink poison.

PHĪLOSTRĂTUS, FLĀVĬUS. 1. A native of Lemnos, flourished in the first half of the third century of the Christian era, and taught rhetoric first at Athens and afterwards at Rome. He wrote several works, of which the most important are the *Lives of the Sophists*, the *Life of Apollonius of Tyana* in 8 books, and a work on painting entitled *Imagines*. These three works are included in the Loeb Library, and the *Life of Apollonius* has also been translated, with a brilliant introduction, by Prof. T. S. Phillimore (Oxford Translations, 2 vols., 1912). 2. The Younger, a grandson of the preceding. He also wrote a work, in imitation of his grandfather, entitled *Imagines*, part of which is extant.

PHĪLŌTAS, son of Parmenion, enjoyed a high place in the friendship of Alexander, but was accused in 330 B.C. of being privy to a plot against the king's life. There was no proof, but a confession was wrung from him by torture, and he was stoned to death.

PHĪLOXĔNUS, of Cythera, Greek dithyrambic poet, was born

435 B.C. and died 380. He spent part of his life at Syracuse. Only a few fragments of his poems have come down to us.

PHĪLŬRA, a nymph, daughter of Oceanus, and mother of the centaur Chiron, was changed into a linden tree.

PHĪNEUS. 1. Son of Belus and Anchinoe, and brother of Cepheus, slain by Perseus. He was turned into stone by Perseus, by means of Medusa's head. 2. Son of Agenor, and king of Salmydessus, in Thrace, and a celebrated soothsayer. He deprived his sons of sight in consequence of a false accusation made against them by Idaea, their stepmother. The gods, in consequence, punished him with the loss of his sight, and sent the Harpies to torment him. When the Argonauts visited Thrace he was delivered from these monsters by Zetes and Calais, the sons of Boreas.

PHINTĪAS. [DAMON.]

PHITTACUS. [PITTACUS.]

PHLĔGĔTHŌN, i.e. the flaming, a river in the lower world.

PHLEGRA, scene of the battle between the gods and giants.

PHLĔGŬAS, son of Ares and Chryse, and king of Orchomenus, in Boeotia. He was the father of Ixion and Coronis, the latter of whom became by Apollo the mother of Aesculapius. Enraged at this, Phlegyas set fire to the temple of the god, who killed him with his arrows. His descendants, Phlegyae, are represented as a mythical race, who destroyed the temple at Delphi.

PHLIĀSĬA, province in the N.E. of Peloponnesus, bounded on the N. by Sicyonia, on the W. by Arcadia, on the E. by the territory of Cleonae, and on the S. by that of Argos. Its chief town was called Phlius.

PHŌCAEA, the N.-most of the Ionian cities on the W. coast of Asia Minor, celebrated as a great maritime state, and especially as the founder of the Greek colony of MASSILIA, in Gaul.

PHŌCĬŌN, Athenian general and statesman, born about 402 B.C. He opposed the measures of Demosthenes, and recommended peace with Philip; but his public conduct was always influenced by upright motives. When the Piraeus was seized by Alexander, the son of Polysperchon, in 318, Phocion was suspected of having advised Alexander to take this step; whereupon he fled to Alexander, but was basely surrendered by Polysperchon to the Athenians. He was condemned to drink the hemlock, and thus perished in 317, at the age of 85.

PHŌCIS, a country in Northern Greece, in which the Delphic oracle was situated. Its chief mountain was PARNASSUS, and its chief river the CEPHISSUS. At the time of Philip of Macedon the Phocians became involved in a war, called the Phocian or Sacred war, in which the principal states of Greece took part. At the instigation of the Thebans, the inveterate enemies of the Phocians, the Amphictyons imposed a fine upon the Phocians, and, upon their refusal to pay it, declared the Phocian land forfeited to the god at Delphi. Thereupon the Phocians seized the treasures of the temple at Delphi for the purpose of carrying on the war. This war lasted 10 years

(357–346 B.C.), and was brought to a close by the conquest of the Phocians by Philip of Macedon. All their towns were razed to the ground with the exception of Abae; and the 2 votes which they had in the Amphictyonic Council were taken away and given to Philip.

PHŌCŸLĬDĒS of Miletus, gnomic poet, was born 560 B.C.

PHOEBĒ. 1. Surname of Artemis as the goddess of the moon. 2. Daughter of Tyndareus and Leda, and a sister of Clytemnestra. 3. Daughter of Leucippus.

PHOEBUS, the 'Bright' or 'Pure,' an epithet of Apollo.

PHOENĬCĬA, a mountainous strip of Syrian coast-land, between the Mediterranean Sea and Lebanon. The name is possibly of Greek origin, signifying 'blood-red' with reference to the purple of Phoenician commerce. In the Old Testament the Phoenicians, who inhabited the commercial coast towns of Canaan, are called Sidonians; and in Homer they are so designated. Herodotus (i. 1) relates that the Phoenicians originally settled on the Red Sea (by which he means the Indian Ocean), and migrated to Syria. Ethnically, they were a branch of the Canaanites As to the age of the Phoenician towns, we have no sure information; but one thing is clear, namely, that in the fifteenth century B.C. the island city of Tyre was not only existent but powerful. The most noteworthy fact connected with Phoenician history is the extraordinary development of commerce and industry which characterized the life of the nation. A fine picture of the commerce of Tyre is given in the Book of Ezekiel (xxvii). The Phoenicians were essentially traders. Also they were the greatest navigators of their time; and their supremacy by sea was long maintained. The country, after various vicissitudes, and partial conquests by Assyrians and Persians, was merged into the empire of Alexander the Great. From 197 B.C. all Phoenicia belonged to the Seleucids; but on the death of Antiochus Epiphanes, in 164, began the final collapse of the kingdom, until in 64 Syria became a Roman province. Under Roman rule, the Phoenician towns recovered their former prosperity; but Phoenicia, as a nation, had ceased (like its language) to exist.

PHOENIX, son of Amyntor by Cleobule. His father having attached himself to a mistress, Cleobule persuaded her son to gain the affections of the latter. Phoenix succeeded, but was cursed by his father. He fled to Phthia in Thessaly, where he was hospitably received by Peleus, who made him ruler of the Dolopes, and entrusted to him the education of his son Achilles. See Homer, *Iliad*, ix. 447–80. He accompanied Achilles to the Trojan war.

PHOENIX, the fabulous Egyptian bird, said to live 500 years, and to kill itself by sitting on a burning pile of aromatic woods, its ashes giving birth to a young phoenix. See Sayce, *Egypt. and Babyl. Religions*. Cf. Herod. ii. 73; Pliny, *N. H.* x. 2. 1; Tac. *Ann.* vi. 28; Ovid, *Met.* xv. 392 sqq., Claudian, *De Laud. Stilich.* ii. 414–20, *Idyl.* i. Reff. to the Phoenix in a poem by an unknown author, *In Laudem Solis*; elegiac poem by Lactantius, *De Phoen.* 125–52. The legend was early pressed into the service of Christian teaching.

PHŎLŎĒ, mountain between Arcadia and Elis.

PHŎLUS, a Centaur, accidentally slain by a poisoned arrow of Hercules, and buried in the mountain called Pholoe after him.

PHORCYS, sea deity, son of Pontus and Ge, and father of the Graeae and Gorgones, and Ladon the dragon.

PHORMĬŌN, Athenian general in the Peloponnesian war. Won two naval victories in 429 B.C.

PHŎRŌNEUS, son of Inachus and Melia, one of the fabulous kings of Argos, and father of Niobe and Apis. Hence Phŏrōnēus and Phŏrōnis are used in the general sense of Argive.

PHRĂĀTĒS, 4 kings of Parthia. [ARSACES, 5, 7, 12, 15.]

PHRĂORTĒS, second king of Media, reigned 656–634 B.C. He was killed while laying siege to Nineveh.

PHRIXUS, son of Athamas and Nephele, and brother of Helle. In consequence of the intrigues of his stepmother, Ino, he was to be sacrificed to Zeus; but Nephele rescued her 2 children, who rode away through the air upon the ram with the golden fleece, the gift of Hermes. Between Sigeum and the Chersonesus, Helle fell into the sea, which was called after her the Hellespont; but Phrixus arrived in Colchis, the kingdom of Aeetes, who gave him his daughter Chalciope in marriage. Phrixus sacrificed to Zeus the ram which had carried him, and gave its fleece to Aeëtes, who fastened it to an oak tree in the grove of Ares. This fleece was afterwards carried away by Jason and the Argonauts.

PHRŸGĬA, a country of Asia Minor. Under the Roman empire, Phrygia was bounded on the W. by Mysia, Lydia, and Caria, on the S. by Lycia and Pisidia, on the E. by Lycaonia (which is often reckoned as a part of Phrygia) and Galatia (which formerly belonged to Phrygia), and on the N. by Bithynia. The Phrygians are mentioned by Homer as settled on the banks of the Sangarius, where later writers tell us of the powerful Phrygian kingdom of GORDIUS and MIDAS. It would seem that they were a branch of the great Thracian family, originally settled in the N.W. of Asia Minor, and that the successive migrations of other Thracian peoples, as the Thyni, Bithyni, Mysians, and Teucrians, drove them farther inland. They were not, however, entirely displaced from the shores of the Hellespont and Propontis, where they continued side by side with the Greek colonies, and where their name was preserved in that of the district under all subsequent changes, namely Phrygia Minor or Phrygia Hellespontius. The kingdom of Phrygia was conquered by Croesus, and formed part of the Persian, Macedonian, and Syro-Grecian empires; but, under the last, the N.E. part, adjacent to Paphlagonia and the Halys, was conquered by the Gauls, and formed the W. part of GALATIA; and under the Romans was included in the province of Asia. In connection with the early intellectual culture of Greece, Phrygia is important. The earliest Greek music, especially that of the flute, was borrowed in part, through the Asiatic colonies, from Phrygia. With this country also was associated the worship of Dionysus and Cybele, the Mother of the Gods, the *Phrygia Mater* of the Roman poets. After the Persian conquest, however, the

Phrygians seem to have lost all intellectual activity. The Roman poets constantly use the epithet Phrygian as equivalent to Trojan.

PHRYNĬCHUS. 1. Athenian poet, gained his first tragic victory in 511 B.C. 2. Comic poet of the Old Comedy, of whose life nothing is known. He flourished 429 B.C. 3. Greek sophist and grammarian (3rd cent. A.D.). See Rutherford's *Phrynichus* (1881).

PHTHĬŌTIS, district in the S.E. of Thessaly, bounded on the S. by the Maliac Gulf, and on the E. by the Pagasaean Gulf, and inhabited by Achaeans. [THESSALIA.] Homer calls it Phthia, and mentions a city of Phthia which was the residence of Achilles. Hence the poets call Achilles *Phthius heros*, and his father Peleus *Phthius rex*.

PHŸLĒ, fortified place in Attica, on the confines of Boeotia [THRASYBULUS.]

PHYLLIS. [DEMOPHON.]

PHYSCON. [PTOLEMAEUS VII.]

PĪCENTĬA (*Vicenza*), town in the S. of Campania at the head of the Sinus Paestanus. The name of Picentini was given to the inhabitants of the whole coast of the Sinus Paestanus. They were a portion of the Sabine Picentes, who were transplanted by the Romans to this part of Campania after the conquest of Picenum, 268 B.C., at which time they founded the town of Picentia.

PĪCĒNUM, in central Italy, was a strip of land along the Adriatic, and was bounded on the N. and W. by Umbria.

PICTI, people in the N. of Britain, either a tribe of the Caledonians, or the same people as the Caledonians. They were called Picti from their practice of painting their bodies; or else the Latin stands for a native name. They are first mentioned in A.D. 296.

PICTŎNES or PICTĀVI, people on the coast of Gallia Aquitanica. Their chief town was Limonum (*Poitiers*).

PĪCUMNUS and PĪLUMNUS, two gods of matrimony in the rustic religion of the ancient Romans.

PĪCUS, Latin prophetic divinity, son of Saturnus, husband of Canens, and father of Faunus. The legend of Picus is founded on the notion that the woodpecker is a prophetic bird, sacred to Mars. Pomona was beloved by him; and when Circe's love for him was not requited, she changed him into a woodpecker.

PĬĔRĬA, narrow country on the S.E. coast of Macedonia. The inhabitants were a Thracian people, and their country was one of the earliest seats of the worship of the Muses, who are hence called Pĭĕrides.

PĬĔRĬDES. 1. Surname of the Muses. 2. The 9 daughters of Pierus, king of Emathia (Macedonia), to whom he gave the names of the 9 Muses. They entered into a contest with the Muses, and, being conquered, were metamorphosed into birds.

PILUM, Roman javelin (about 6 feet long).

PĪLUMNUS. [PICUMNUS.]

PIMPLĒA, town in the Macedonian province of Pieria, sacred to

the Muses, who were hence called Pimplēĭdes. Horace uses the form Pimplēa in the singular, and not Pimplēis.

PĪNĀRĬI and PŎTĪTĬI, the name of two ancient Roman families who presided over the worship of Hercules at Rome.

PINDĂRUS, Greek lyric poet, was born at Cynoscephalae, a village in the territory of Thebes, about 522 B.C. He was early employed by different states and princes in all parts of the Hellenic world to compose for them choral songs for special occasions. The praises which he bestowed upon Alexander, king of Macedonia, are said to have been the chief reason which led Alexander the Great to spare the house of the poet when he destroyed the rest of Thebes. He died in his 80th year, 442 B.C. Pindar wrote poems of various kinds. His only poems which have come down to us entire are his *Epinicia*, which were composed in commemoration of victories in the public games. They are divided into 4 books, celebrating the victories gained in the Olympian, Pythian, Nemean, and Isthmian games. Owing to discoveries of papyri at Oxyrhynchus and Hermopolis since 1900 we have now considerable specimens of Pindar's other poems– his *Paeans*, *Partheneia*, and *Dithyrambs*. Pindar's poems are of great linguistic difficulty as well as of great splendour. See Schröder's edition (1923); also *Works of Pindar*, text, commentary, and translation, by L. R. Farnell (3 vols., 1930–2). Ed. of the text by C. M. Bowra (1934), and there are verse translations by A. S. Way (1922), and A. Murison (1933).

PĪRAEEUS or PĪRAEUS, the most important harbour of Athens, was situated in the peninsula about 5 miles S.W. of Athens. This peninsula, which is sometimes called by the general name of Piraeeus, contained 3 harbours, Piraeeus proper on the W. side; Zea on the E. side, separated from Piraeeus by a narrow isthmus, and Munychia (*Pharnari*) still farther to the E. It was through the suggestion of Themistocles that the Athenians were induced to make use of the harbour of Piraeeus. Before the Persian wars their principal harbour was Phalerum. The town or demus of Piraeeus was surrounded with strong fortifications by Themistocles, and was connected with Athens by means of the celebrated Long Walls under the administration of Pericles.

PĪRĒNĒ, celebrated fountain at Corinth. [PEGASUS.]

PĪRĪTHŎUS, son of Ixion and Dia, and king of the Lapithae in Thessaly. Pirithous once invaded Attica, but when Theseus opposed him, he conceived a warm admiration for the Athenian king; and a friendship sprang up between the two heroes. [THESEUS.] When Pirithous was celebrating his marriage with Hippodamia, the intoxicated Centaur Eurytion or Eurytus carried her off, and this act occasioned the celebrated fight between the Centaurs and Lapithae, in which the Centaurs were defeated. Hippodamia afterwards died, and each of the two friends resolved to wed a daughter of Zeus. Pirithous resolved to carry off Persephone. Theseus would not desert his friend in the enterprise. The two friends descended to the lower world, but were seized by Pluto and fastened to a rock. Hercules delivered Theseus, who had made the daring attempt only to please his friend; but Pirithous remained for ever in torment

PISA, the capital of Pisātis, the middle portion of the province of Elis, in Peloponnesus. Pisa itself was situated N. of the Alphaeus, at a short distance E. of Olympia, and was frequently identified by the poets with it. The history of the Pisatae consists of their struggle with the Eleans, with whom they contended for the presidency of the Olympic games. The Pisatae obtained this honour in the 8th Olympiad (748 B.C.) with the assistance of Phidon, tyrant of Argos, and also a second time in the 34th Olympiad (644) by means of their own king Pantaleon. In the 52nd Olympiad (572) the struggle was ended by the conquest and destruction of Pisa by the Eleans.

PISAE (*Pisa*), ancient city of Etruria, and one of 12 cities of the confederation, was situated at the confluence of the Arnus and Ausar (*Serchio*), about 6 miles from the sea. According to some traditions, Pisae was founded by the companions of Nestor, the inhabitants of Pisa in Elis, who were driven upon the coast of Italy on their return from Troy; whence the Roman poets give the Etruscan town the surname of Alphea. In 180 B.C. it was made a Latin colony.

PISANDER, an Athenian, the chief agent in effecting the revolution of the Four Hundred, 412 B.C.

PISIDIA, inland district of Asia Minor, lying N. of Lycia and Pamphylia, was a mountainous region, inhabited by a warlike people who maintained their independence.

PISISTRĂTIDAE, name given to Hippias and Hipparchus, as the sons of Pisistratus. [PISISTRATUS.]

PISISTRĂTUS, an Athenian, son of Hippocrates, belonged to a noble family at Athens. His mother was cousin-german to the mother of Solon. When Solon had retired from Athens, after the establishment of his constitution, the old rivalry between the parties of the Plain, the Coast, and the Highlands broke out. The first was headed by Lycurgus, the second by Megacles, the son of Alcmaeon, and the third by Pisistratus. When Pisistratus found his plans ripe for execution, he appeared in the agora, his mules and his own person exhibiting recent wounds, and pretended that he had been nearly assassinated by his enemies as he was riding into the country. An assembly of the people was called, in which his partisans proposed that a bodyguard of 50 citizens should be granted to him. Pisistratus took the opportunity of raising a larger force, with which he seized the citadel, 560 B.C., thus becoming tyrant of Athens. Before his power was firmly rooted, the factions headed by Megacles and Lycurgus combined, and Pisistratus was compelled to evacuate Athens. But Megacles and Lycurgus quarrelled; whereupon the former offered to reinstate Pisistratus if he would marry his daughter. The proposal was accepted by Pisistratus. Pisistratus married the daughter of Megacles; but in consequence of the insulting manner in which he treated his wife, Megacles again made common cause with Lycurgus, and Pisistratus was again compelled to evacuate Athens. He retired to Eretria, in Euboea; and after spending 10 years in making preparations to regain his power, he invaded Attica, and made himself master of Athens for the third time. He was not expelled again, but

continued to hold his power till his death. His rule was not oppressive. He maintained the form of Solon's institutions. It is to him that we owe the first written text of the poems of Homer, which, without his care, would most likely now exist only in fragments. [See Sandys's *History of Classical Scholarship*, vol. i, pp. 20 sqq; Jebb's *Homer*, pp. 114 sqq.] Pisistratus died in 527 B.C., and was succeeded by his two sons Hippias and Hipparchus. They continued the government on the same principles as their father. Hipparchus inherited his father's literary tastes. Several distinguished poets lived at Athens under the patronage of Hipparchus, as, for example, Simonides of Ceos and Anacreon of Teos. After the murder of Hipparchus, in 514 B.C., an account of which is given under HARMODIUS, a great change ensued in the character of the government. Hippias now became a morose and suspicious tyrant. His old enemies the Alcmaeonidae, to whom Megacles belonged, availed themselves of the growing discontent of the citizens; and they at length succeeded in expelling Hippias from Attica. Hippias first retired to Sigeum, 510 B.C. He afterwards repaired to the court of Darius. He accompanied the expedition sent under Datis and Artaphernes, and pointed out to the Persians the plain of Marathon as the most suitable place for their landing. He was now (490) of great age. He either fell in the battle of Marathon, or died at Lemnos, on his return.

PISO, the name of a distinguished family of the Calpurnia gens. The chief members of the family are: 1. L. CALPURNIUS PISO CAESŌNĪNUS, consul 112 B.C., served as legatus under L. Cassius Longinus, 107 B.C., and fell in battle against the Tigurini, in the territory of the Allobroges. This Piso was the grandfather of Caesar's father-in-law. 2. L. CALPURNIUS PISO FRŪGI, consul 133 B.C., received, from his integrity and conscientiousness, the surname of Frugi, which is nearly equivalent to our 'man of honour.' He was a supporter of the aristocratical party, and opposed the measures of C. Gracchus. He wrote Annals, which contained the history of Rome from the earliest period. 3. C. CALPURNIUS PISO, consul 67 B.C., belonged to the aristocratical party. He afterwards administered the province of Narbonese Gaul as proconsul. In 63 he was accused of plundering the province, and was defended by Cicero. The latter charge was brought against Piso at the instigation of Caesar; and Piso implored Cicero, but without success, to accuse Caesar as one of the conspirators of Catiline. 4. M. CALPURNIUS PISO, usually called M. Pupius Piso, because he was adopted by M. Pupius. He was elected consul, 61 B.C., through the influence of Pompey. 5. CN. CALPURNIUS PISO, a young noble who had dissipated his fortune, and therefore joined Catiline in his first conspiracy (66). The senate, anxious to get rid of Piso, sent him into Nearer Spain as quaestor, but with the rank and title of propraetor. He was murdered by the inhabitants. 6. L. CALPURNIUS PISO, consul 58 B.C., was a debauchee and a corrupt magistrate. Piso and his colleague, Gabinius, supported Clodius in his measures against Cicero, which resulted in the banishment of the orator. Piso afterwards governed Macedonia, and plundered the

province. On his return to Rome (55), Cicero attacked him in a speech which is extant (*In Pisonem*). Calpurnia, the daughter of Piso, was the last wife of the dictator Caesar. 7. C. CALPURNIUS PISO FRUGI, the son-in-law of Cicero, married his daughter Tullia in 63 B.C. He died in 57. 8. CN. CALPURNIUS PISO was appointed by Tiberius to the command of Syria in A.D. 18, in order that he might thwart and oppose Germanicus, who had received from the emperor the government of all the eastern provinces. Plancina, the wife of Piso, was also urged on by Livia, the mother of the emperor, to annoy Agrippina. Germanicus and Agrippina were exposed to insult and opposition from Piso and Plancina; and when Germanicus fell ill in the autumn of 19, he believed that he had been poisoned by them. Piso, on his return to Rome (20), was accused of murdering Germanicus; the matter was investigated by the senate; but Piso was found one morning in his room with his throat cut, and his sword lying by his side. The influence of Livia secured the acquittal of Plancina. 9. C. CALPURNIUS PISO, the leader of the well-known conspiracy against Nero in A.D. 65. On discovery he killed himself.

PISTOR, 'the Baker,' surname of Jupiter at Rome, because when the Gauls were besieging Rome, the god suggested to the besieged the idea of throwing loaves of bread among the enemies, to make them believe that the Romans had plenty of provisions.

PĪTHŌ, Greek goddess of persuasion, called SUADA by the Romans. Her worship was connected with Aphrodītē.

PITTĂCUS or PHITTĂCUS, one of 'the Seven Wise Men' of Greece, was a native of Mytilene in Lesbos, and was celebrated as warrior, statesman, philosopher, and poet. In 606 B.C. he commanded the Mytilenaeans in their war with the Athenians for the possession of Sigeum, and signalized himself by killing in single combat Phrynon, the commander of the Athenians. The supreme power at Mytilene was fiercely disputed between a succession of tyrants, and the aristocratical party, headed by Alcaeus, was driven into exile. As the exiles tried to return by force of arms, the popular party chose Pittacus as their ruler, with absolute power. He held this office for 10 years (589–579) and then voluntarily resigned it, having restored order to the state. He died in 569, at an advanced age.

PITTHEUS, king of Troezen, was son of Pelops, father of Aethra, and grandfather and instructor of Theseus.

PLĂCENTĬA (*Piacenza*), Roman colony in Cisalpine Gaul, founded at the same time as Cremona, 219 B.C., and situated on the right bank of the Po, not far from the mouth of the Trebia. It was destroyed by the Gauls in 200 B.C., but was rebuilt by the Romans.

PLANCĬUS, CN., whom Cicero defended, 54 B.C., in an oration still extant, when he was accused of having practised bribery in order to gain his election as curule aedile.

PLANCUS, the name of a distinguished family of the Munatia gens. 1. L. MUNATIUS, a friend of Julius Caesar, who nominated him to the government of Transalpine Gaul for 44 B.C. Here he joined Antony and Lepidus. He was consul in 42, and governed in succession the

provinces of Asia and Syria. He deserted Antony and Augustus shortly before the civil war between the two in 31. One of Horace's odes (*Carm.* i. 7) is addressed to him. 2. T. MUNATIUS PLANCUS BURSA, brother of the former, was tribune of the plebs, 52 B.C., and was condemned to banishment on account of his proceedings in this year. He fought on Antony's side in the campaign of Mutina 3. CN. MUNATIUS PLANCUS, brother of the 2 preceding, was praetor in 43. 4. L. PLAUTIUS PLANCUS, brother of the 3 preceding, was adopted by a L. Plautius. He was included in the proscription of the triumvirs, 43, with the consent of his brother Lucius, and was put to death.

PLĂTAEA, ancient city of Boeotia. At an early period the Plataeans deserted the Boeotian confederacy and placed themselves under the protection of Athens; and when the Persians invaded Attica, 490 B.C., they sent 1,000 men to the assistance of the Athenians, and fought at Marathon. In 480 their city was destroyed by the Persian army under Xerxes at the instigation of the Thebans; and the place was still in ruins when the memorable battle (479) was fought in their territory, in which Mardonius was defeated, and the independence of Greece secured. In consequence of this victory, the territory of Plataea was declared inviolable. It now enjoyed a prosperity of 50 years; but in the third year of the Peloponnesian war (429) the Thebans persuaded the Spartans to attack the town, and after a siege of 2 years at length succeeded in obtaining possession of the place (427). Plataea was now razed to the ground, but was again rebuilt after the peace of Antalcidas (387). It was destroyed the third time by the Thebans in 374. It was restored under the Macedonian supremacy.

PLĂTO. 1. The Athenian comic poet, was a contemporary of Aristophanes, and flourished from 428 to 389 B.C. 2. The philosopher, was the son of Ariston and Perictione or Potone, and was born at Athens either in 429 or 428 B.C. According to others, he was born in the island of Aegina. His paternal family boasted of being descended from Codrus; his maternal ancestors of a relationship with Solon. In his twentieth year he became a follower of Socrates, and one of his most ardent admirers. After the death of Socrates (399) he withdrew to Megara, and subsequently visited Egypt, Sicily, and the Greek cities in Lower Italy. During his residence in Sicily he became acquainted with the elder Dionysius, but soon fell out with the tyrant. According to a common story he was sold as a slave by the tyrant, but was set at liberty by Anniceris of Cyrene. After his return he began to teach in the gymnasium of the Academy and its shady avenues, whence his school was subsequently called the Academic. Plato's occupation as an instructor was twice interrupted by his voyages to Sicily; first when Dion persuaded him to try to win the younger Dionysius to philosophy; the second time, a few years later (about 360), when Dionysius invited him to reconcile the disputes which had broken out between him and Dion. His efforts were both times unsuccessful. He died in the eighty-second year of his age, 347 B.C. Plato wrote a great number of works which are extant.

They are in the form of dialogue, and are distinguished by purity of language and elegance of style. The Oxford text of Plato has been edited by J. Burnet. For English readers there is Jowett's great translation of the *Dialogues* (3rd ed., 1892; reprinted 1925) and of the *Republic* (3rd ed., 1888). Jowett's introductions are models of fine criticism, although his commentaries have in part been superseded. Later valuable translations are by A. D. Lindsay of the *Republic* (1923); by J. Harward of the *Epinomis*, with a summary of the astronomy and mathematics of the Academy (1928)—see also his *Platonic Epistles* (1932); by E. H. Blakeney of the *Apology*, with text (1929); by A. E. Taylor of the *Timaeus* and *Critias* (1929), the *Laws* (1934), and *Parmenides* (1934). There are also 10 vols. of Plato in the Loeb Library, while Shelley's translation of *Ion* and the *Symposium* is reprinted in *Five Dialogues* (Everyman's Library). Grote's *Plato* (1867) is indispensable, and Pater's *Plato and Platonism* (1893) has great charm and beauty. The 'Myths' of Plato have been treated with great skill in Stewart's *The Myths of Plato* (1905). See also *Plato, the Man and his Work*, by A. E. Taylor (3rd ed. revised, 1929), G. C. Field, *Plato and his Contemporaries* (1930). (See Fig. 49.)

PLAUTUS, T. MACCĬUS (not ACCĬUS), Roman comic poet, was a native of Sarsina, in Umbria, and was born about 254 B.C. He was first employed in the service of actors, and having saved a little money, he left Rome and set up in business. But his speculations having failed, he returned to Rome, and entered the service of a baker. While thus engaged he wrote 3 plays, the sale of which to the managers of the public games enabled him to quit his drudgery. He was then probably about 30 years of age (224). He continued his literary occupation for about 40 years, and died in 184. Twenty of his comedies have come down to us. They enjoyed unrivalled popularity among the Romans. They appear to be all founded upon Greek models; but he takes greater liberties with the originals than Terence. The best text of Plautus is that of Lindsay (Oxford). There is a translation with text in the Loeb Library (by Nixon; 4 vols.). See also G. Lodge, *Lexicon Plautinum* (2 vols., 1901–33).

PLĒĬĂDES or PLĒĬĂDES, the daughters of Atlas. The Pleiades were virgin companions of Artemis, and, together with their mother, were pursued by the hunter Orion in Boeotia; their prayer to be rescued from him was heard by the gods, and they were metamorphosed into doves (πελειάδες), and placed among the stars.

PLEURŌN, ancient city in Aetolia, situated near the coast. It was abandoned when Demetrius II, king of Macedonia, laid waste the surrounding country, and a new city was built near the ancient one. The 2 cities are distinguished under the names of Old Pleuron and New Pleuron respectively.

PLĪNĬUS. 1. C. PLINIUS SECUNDUS, frequently called Pliny the Elder, was born A.D. 23, either at Verona or Novum Comum (*Como*), in the N. of Italy. In his youth he served in the army in Germany, and afterwards practised for a time as a pleader at Rome. But he spent the greater part of his time in study. He perished in the eruption of Vesuvius in A.D. 79, being 56 years of age. He was

stationed at Misenum in command of the Roman fleet; and it was his anxiety to examine the phenomenon which led him to sail to Stabiae, where he landed and perished. Pliny wrote a number of works, but the only one which has come down to us is his *Historia Naturalis* [translated by Philemon Holland very early in the seventeenth century]. It is divided into 37 books, and is dedicated to Titus, the son of Vespasian, with whom Pliny lived on very intimate terms

2. C. PLINIUS CAECILIUS SECUNDUS, frequently called Pliny the Younger, was the son of C. Caecilius, and of Plinia, the sister of the elder Pliny. He was born at Comum in A.D. 61; and having lost his father at an early age, he was adopted by his uncle. From his youth he was devoted to letters. In his fourteenth year he wrote a Greek tragedy, and in his nineteenth year he became distinguished as an orator. He was a friend of the historian Tacitus. In A.D. 100 he was consul, and in 103 he was appointed propraetor of the province Pontica, where he did not stay quite 2 years. His extant works are his *Panegyricus*, which is a fulsome eulogium on Trajan, and the 10 books of his *Epistolae*. His most celebrated works consist of (1) his letter describing the destruction of Pompeii and Herculaneum; and (2) his letter to Trajan on the Christians. Pliny's *Letters* have been translated by Lewis (1882), Melmoth's translation (1746) is printed in the Loeb Library.

PLĪSTHĒNES, son of Atreus, and husband of Aérŏpē or Eriphŷlē, by whom he became the father of Agamemnon, Menelaus, and Anaxibia; but Homer makes the latter the children of Atreus.

PLĪSTŎÁNAX, king of Sparta, 485–408 B.C., was the eldest son of Pausanias. During 19 years of his reign (445–426) he lived in exile, but was recalled in obedience to the Delphic oracle.

PLŌTĪNA, POMPĒIA, the wife of the emperor Trajan, who persuaded her husband to adopt Hadrian.

PLŌTĪNUS, the founder of the Neo-Platonic system, was born in Egypt about A.D. 203. He taught during the latter part of his life at Rome, where he had among his disciples the celebrated Porphyry, who wrote a Life of Plotinus. His works, which have come down to us, were put into their present form by Porphyry. There is an English translation by Stephen McKenna (new ed., 1934). Plotinus died at Puteoli, in Campania, A.D. 262. See Benn, *Greek Philosophers*, vol. ii, chap. v; and W. R. Inge, *The Philosophy of Plotinus* (3rd ed., 1929).

PLŪTARCHUS, Greek biographer and philosopher, was born at Chaeronea, in Boeotia, probably in the reign of Claudius. He lived for some time at Rome, and in other parts of Italy; and he was lecturing at Rome during the reign of Domitian. He spent the later years of his life at Chaeronea, where he discharged various magisterial offices, and held a priesthood. The time of his death is unknown. The work which has immortalized Plutarch's name is his *Parallel Lives* of Greeks and Romans. Best edition (in English) is the sixteenth-century version by North. Dryden's edition is printed in Everyman's Library. His other writings, above 60 in number, are placed under the general title of *Moralia*, or ethical works

Their merits consist in the soundness of his views on the ordinary events of human life. The *Moralia* have been Englished by Philemon Holland (early seventeenth century)—reprinted in Everyman's Library. The *Moralia* (14 vols.) and *Lives* (11 vols.) are also in the Loeb Library; and *Selected Essays* (2 vols.) in Oxford Translation Series. The *Greek and Roman Questions* by Plutarch, which give many details of folklore, are generally included in the *Moralia*. There are separate translations of the *Roman Questions* by H. J. Rose with an elaborate preface (1924), and of the *Greek Questions* by W. R. Halliday (1928).

PLŪTO or PLŪTŌN, 'the giver of wealth,' at first a surname of Hades, the god of the lower world. [HADES.]

PLŪTUS, god of wealth, is described as a son of Iasion and Demeter Zeus is said to have deprived him of sight, that he might distribute his gifts blindly, and without any regard to merit.

PLŪVĪUS, i.e. 'sender of rain,' Roman surname of Jupiter

PNYX, place at Athens where the people met in assembly

PODĂLĪRĬUS, son of Aesculapius, and brother of Machaon He was, like his brother, skilled in the medical art. [MACHAON.]

PŎDARCĒS. 1. The original name of Priam. 2. Son of Iphiclus, and grandson of Phylacus was a younger brother of Protesilaus, and led the Thessalians of Phylace against Troy.

POENI, common name of the Carthaginians, because they were a colony of Phoenicians.

POIKĬLĒ, the great hall (ποικίλη στοά), at Athens adorned with frescoes (by Polygnotus) depicting the battle of Marathon. In later times it was the resort of the Stoics (whence they take their name)

POIMĒN, i.e. 'the Shepherd' (in Latin, *Pastor Hermae*) a Christian treatise of the second century, written at Rome by Hermas, brother of Pope Pius I (*c.* 140–55).

POLA, ancient town in Istria, situated on the W. coast, and near the promontory Polaticum, said to have been founded by the Colchians, who had been sent in pursuit of Medea. It was subsequently a Roman colony, and an important commercial town.

PŎLĔMŌN. 1. King of Pontus and the Bosporus, was the son of Zenon, the orator, of Laodicea. He was appointed by Antony in 39 B.C. to the government of a part of Cilicia; and he subsequently obtained in exchange the kingdom of Pontus. After the battle of Actium he made peace with Augustus, who confirmed him in his kingdom. About 16 B.C. he was entrusted by Agrippa with reducing the kingdom of Bosporus, of which he was made king after conquering the country. He fell in an expedition against the barbarian tribe of the Aspurgians. He was succeeded by his wife, Pythodōris 2. Son of the preceding, was raised to the sovereignty of Pontus and Bosporus by Caligula, in A.D. 39. He was induced by Nero to abdicate the throne in A.D 62, and Pontus was made a Roman province. 3. Of Athens, Platonic philosopher. In his youth he was profligate; but one day, when he was about 30, on his bursting into the school of Xenocrates, with other revellers, his attention was

arrested by the discourse, which chanced to be upon temperance. From that day he adopted an abstemious course of life, and continued to frequent the school, of which, on the death of Xenocrates, he became the head, 315 B.C. He died in 273, at a great age. 4. A Stoic philosopher and an eminent geographer, surnamed Periēgētēs (=traveller's guide), lived in the time of Ptolemy Epiphanes. He wrote antiquarian works (e.g. on Athens); but these have unfortunately not survived. 5. ANTONIUS POLEMON, sophist and rhetorician, flourished under Trajan, Hadrian, and the first Antoninus. He was born of a consular family at Laodicea, but lived at Smyrna. His most celebrated disciple was Aristides. Later in life he was so tortured by gout that he caused himself to be shut up in the tomb of his ancestors at Laodicea, where he died of hunger, at the age of 65.

PŎLĬAS, i e. 'goddess protecting the city,' surname of Athena at Athens, where she was the protecting divinity of the Acropolis.

PŎLĬORCĒTĒS. [DEMETRIUS.]

PŎLĬTĒS, son of Priam and Hecuba, and father of Priam the younger, was slain by Pyrrhus.

POLLENTĬA (*Polenza*), town of the Statielli, noted for wool, in Liguria, at the confluence of the Stura and the Tanarus. Stilicho gained a victory near by over the Goths under Alaric.

POLLIO, ĀSĬNĬUS, Roman orator, poet, and historian. He was born at Rome in 76 B C., and became distinguished as an orator at an early age. In the civil war he fought on Caesar's side. He subsequently united his forces to those of Octavian, Antony, and Lepidus He was afterwards appointed by Antony to settle the veterans in the lands which had been assigned to them in the Transpadane Gaul. It was upon this occasion that he saved the property of the poet Virgil at Mantua from confiscation. In 40 B.C. Pollio was consul; and during his consulship Virgil addressed to him his 4th Eclogue. In 39 B C. Antony went to Greece, and Pollio, as the legate of Antony, defeated the Parthini and took the Dalmatian town of Salonae. During his Illyrian campaign Virgil addressed to him the 8th Eclogue. From this time Pollio withdrew from political life, and devoted himself to literature. He died A D 4, in the 80th year of his age. Pollio was not only a patron of Virgil, Horace, and other writers, but he was the first person to establish a public library at Rome. None of Pollio's own works have come down to us. It was as an orator that he possessed the greatest reputation. Pollio wrote the history of the civil wars in 17 books, commencing with the consulship of Metellus and Afranius, 60 B C. As a poet Pollio was best known by his tragedies.

POLLIO, VEDĬUS, a friend of Augustus, who used to feed his lampreys with human flesh. He died 15 B.C., leaving a large part of his property to Augustus. It was this Pollio who built the celebrated villa of Pausilypum near Naples.

POLLUX or PŎLŸDEUCĒS. [DIOSCURI.]

POLLUX, JŪLĬUS, of Naucrātis in Egypt, Greek sophist and gram-

marian, who lived in the reign of Commodus. His extant work, entitled *Onomasticon*, in 10 books, explains the meanings of Greek words.

PŎLŸAENUS, a Macedonian, author of the work on stratagems in war, which is extant; lived about A.D. 150.

PŎLŸBĬUS, Greek historian, the son of Lycortas, and a native of Megalopolis, in Arcadia, was born about 204 B.C. After the conquest of Macedonia by the Romans, in 168 B.C., Polybius was one of the 1,000 distinguished Achaeans who were carried as prisoners to Rome. On his arrival in Italy he acquired the friendship of the younger Scipio Africanus. After remaining in Italy 17 years, Polybius returned to Peloponnesus in 151 B.C., with the surviving Achaean exiles. He joined Scipio in his campaign against Carthage, and was present at the destruction of that city in 146. Afterwards he hurried to Greece, where he arrived after the capture of Corinth; and he exerted all his influence to alleviate the misfortunes of his countrymen. He undertook journeys into foreign countries for the purpose of visiting the places which he had to describe in his history. He died at the age of 82, in consequence of a fall from his horse, about 122 B.C. His history consisted of 40 books. It began at 220 B.C., where the history of Aratus left off, and ended at 146, in which year Corinth was destroyed. This history of Polybius is one of the most valuable works that have come down to us from antiquity; but unfortunately the greater part of it has perished. We possess the first 5 books entire, but of the rest we have only fragments and extracts. [See the Essay on Polybius by Strachan-Davidson in *Hellenica* (careful and informing); Bury, *Ancient Greek Historians*, lect. vi. The best edition (in English) is that of Shuckburgh (in 2 vols.); there is also a translation in the Loeb Library.]

PŎLŸBUS, king of Corinth, by whom OEDIPUS was brought up.

PŎLŸCĀRPUS, one of the Apostolic Fathers, a native of Smyrna. He is said to have been consecrated bishop of Smyrna by the apostle John. He was bishop when Ignatius passed through Smyrna on his way to Rome, some time between 107 and 116. The martyrdom of Polycarp occurred during the reign of Marcus Aurelius. Only one short piece of Polycarp is extant, his *Letter to the Philippians*, which is published with Ignatius. [IGNATIUS.] The Greek Acts of his martyrdom were written by eye-witnesses, and are still extant.

PŎLŸCLĒTUS of Argos, probably by citizenship, and of Sicyon, probably by birth, was one of the 6 celebrated statuaries of the ancient world. He was also a sculptor, an architect, and an artist in toreutic. He flourished about 452–412 B.C. Phidias was unsurpassed in making the images of the gods, Polycletus in those of men. Two of his most famous statues are the 'Doryphorus' and the 'Diadumenus.' See E. A. Gardner's *Six Greek Sculptors* (1910).

PŎLŸCRĀTĒS, powerful tyrant of Samos. He possessed a large navy. Artists and poets found a welcome at his court; and his friendship for Anacreon is particularly celebrated. But in the midst of his prosperity Oroetes, the satrap of Sardis, lured him to the mainland, where he was crucified, 522 B.C. See Herodotus, iii. 39 sqq.

PŎLŸDĂMĀS, son of Panthous and Phrontis, was a Trojan hero, a friend of Hector, and brother of Euphorbus.

PŎLŸDECTĒS, king of the island of Seriphos. [PERSEUS.]

PŎLŸDEUCĒS, called by the Romans Pollux. [DIOSCURI.]

PŎLŸDŌRUS. 1. King of Thebes, son of Cadmus and Harmonia, father of Labdacus, and great-grandfather of Oedipus. 2. Youngest son of Priam, was slain by Achilles. This is the Homeric account; but later traditions make him a son of Priam and Hecuba, and give a different account of his death. When Ilium was on the point of falling into the hands of the Greeks, Priam entrusted Polydorus and a large sum of money to Polymestor or Polymnestor, king of the Thracian Chersonesus. After the destruction of Troy, Polymestor killed Polydorus for the purpose of getting possession of his treasures, and cast his body into the sea. His body was afterwards found by his mother Hecuba, who took vengeance upon Polymestor by killing his two children, and putting out his eyes. Another tradition stated that Polydorus was entrusted to his sister Iliona, who was married to Polymestor. She brought him up as her own son, while she made every one else believe that her own son Deïphilus or Deïpylus was Polydorus. Polymestor, at the instigation of the Greeks, slew his own son, supposing him to be Polydorus; whereupon the latter persuaded his sister Iliona to put Polymestor to death.

PŎLYGNŌTUS, Greek painter, was a native of the island of Thasos, but received the citizenship of Athens. He lived on intimate terms with Cimon and his sister Elpinice; and he probably came to Athens in 463 B.C. His most famous work was mural decoration. We possess a detailed account of two of his compositions (at Delphi) in Pausanias, x. 25 to 31 (see Frazer's notes); these depicted the sack of Troy, and the descent of Odysseus into Hades. But in the Stoa Poikile at Athens were two historical pieces, one being the battle of Marathon. See Walters, *The Art of the Greeks*, pp. 148 sqq.

PŎLŸHYMNĬA. [MUSAE.]

PŎLŸNĪCĒS, son of Oedipus and Jocasta, and brother of Eteocles and Antigone. [ADRASTUS; ETEOCLES.]

PŎLŸPHĒMUS, son of Poseidon, was one of the Cyclopes in Sicily. He is represented as a gigantic monster, having only one eye in the centre of his forehead. He dwelt in a cave near Mt. Aetna, and fed his flocks upon the mountain. He fell in love with the nymph Galatea. [ACIS.] He was blinded by Ulysses. [ULYSSES.] (See Fig. 50.)

POLYSPERCHŌN, a Macedonian, and officer of Alexander the Great. Antipater on his deathbed (319 B.C.) appointed Polysperchon to succeed him as regent in Macedonia, while he assigned to his own son Cassander the subordinate station of chiliarch. [CASSANDER.]

POLYSTRĂTUS, Epicurean philosopher who succeeded Hermarchus as head of the school. Two works with his name have been discovered at Herculaneum.

POLŸXĔNA, daughter of Priam and Hecuba, was beloved by Achilles. When the Greeks, on their voyage home, were still

lingering on the coast of Thrace, the shade of Achilles appeared to them, demanding that Polyxena should be sacrificed to him Neoptolemus accordingly slew her on the tomb of his father

PŎLYXŎ, a prophetess, nurse of Hypsipyle in Lemnos.

PŌMŌNA, Roman divinity of fruit trees, hence called *Pomorum Putrona*. She is represented by the poets as beloved by several of the rustic divinities, such as Silvanus, Picus, Vertumnus.

POMPĒIA. 1. Daughter of Q. Pompeius Rufus, son of the consul of 88 B.C., and of Cornelia, daughter of the dictator Sulla. She married C. Julius Caesar, the dictator, in 67 B.C., but was divorced by him in 61, because she was suspected of intriguing with Clodius 2. Daughter of Pompey, the triumvir, by his third wife Mucia. She married Faustus Sulla, son of the dictator. 3. Daughter of Sex Pompey, the son of the triumvir, and of Scribonia. At the peace of Misenum in 39 she was betrothed to M. Marcellus, the son of Octavia, the sister of Octavian, but was never married to him.

POMPĒII, city of Campania, was situated on the coast, at the foot of Mt. Vesuvius; but in consequence of physical changes the ruins of Pompeii are found at present about 2 miles from the sea. It was overwhelmed in A.D. 79, along with Herculaneum and Stabiae, by the great eruption of Mt. Vesuvius. The lava did not reach Pompeii, but the town was covered with successive layers of ashes and other volcanic matter, on which a soil was gradually formed. Thus a great part of the city has been preserved; and the excavation of it in modern times has revealed the construction of Roman houses, and in general many facts connected with the private life of the ancients. The greater part of the city is now exposed to view (See Fig. 51.)

POMPĒIUS. 1. Q. POMPEIUS, said to have been the son of a flute-player, was the first of the family who rose to dignity in the state He was consul in 141, when he carried on war unsuccessfully against the Numantines in Spain. 2. Q. POMPEIUS RUFUS, zealous supporter of the aristocratical party, was consul, 88 B.C., with L. Sulla. When Sulla set out for the East to conduct the war against Mithridates, he left Italy in charge of Pompeius Rufus, and assigned to him the army of Cn. Pompeius Strabo, who was still engaged in carrying on war against the Marsi. Strabo, however, who was unwilling to be deprived of the command, caused Pompeius Rufus to be murdered by the soldiers. 3. CN. POMPEIUS STRABO, consul 89 B.C., when he carried on war with success against the allies, subduing the greater number of the Italian people who were still in arms. He continued in the S. of Italy as proconsul in the following year (88), when he caused Pompeius Rufus to be assassinated. Shortly afterwards, he was killed by lightning. His avarice and cruelty had made him hated by the soldiers. 4. CN. POMPEIUS MAGNUS, the TRIUMVIR, was born on the 30th of September, 106 B.C. He fought under his father in 89 against the Italians, when he was only 17 years of age When Sulla returned to Italy (84), Pompey marched to his assistance, and in the war which followed against the Marian party, he distinguished himself as one of Sulla's most successful generals. In

consequence of his victories in Africa over the Marian party, he was greeted by Sulla with the surname of Magnus. He was allowed to enter Rome in triumph (81), although he was still a simple eques. Pompey continued faithful to the aristocracy after Sulla's death (78), and supported the consul Catulus in resisting the attempts of his colleague Lepidus to repeal the laws of Sulla. He was afterwards sent into Spain as proconsul, to assist Metellus against Sertorius, and remained in that country for five years (76–71). On his return to Rome he was consul with M. Crassus, 70 B.C. In his consulship he openly broke with the aristocracy, and became the great popular hero. He carried a law restoring to the tribunes the power of which they had been deprived by Sulla. In 67 the tribune A Gabinius brought forward a bill proposing to confer upon Pompey the command of the war against the pirates. In the course of three months he cleared the Mediterranean of the pirates. Next year (66) he was appointed to succeed Lucullus in the command of the war against Mithridates. The bill conferring upon him this command was proposed by the tribune C. Manilius, and was supported by Cicero in an oration which has come down to us. He easily defeated Mithridates, who fled to the Cimmerian Bosporus. He received the submission of Tigranes, king of Armenia; made Syria a Roman province; took Jerusalem; and, after settling the affairs of Asia, returned to Italy in 62. He disbanded his army after landing at Brundisium. He entered Rome in triumph on the 30th of September, 60 B.C. The senate, however, refused to ratify his acts in Asia; whereupon Pompey entered into a close alliance with Caesar. To be more sure of carrying their plans into execution, they took the wealthy Crassus into their counsels. The three agreed to assist one another against their mutual enemies; and thus was formed the first triumvirate. This union of the three most powerful men at Rome crushed the aristocracy for the time. To cement their union more closely, Caesar gave to Pompey his daughter Julia in marriage Next year (58) Caesar went to his province in Gaul, but Pompey remained in Rome. While Caesar was gaining glory and influence in Gaul, Pompey was losing influence at Rome. In 55 Pompey was consul a second time with Crassus. Pompey received as his provinces the two Spains, which were governed by his legates, L. Afranius and M. Petreius, while he himself remained in the neighbourhood of the city. Caesar's increasing power and influence at length made it clear to Pompey that a struggle must take place between them sooner or later. The death of his wife Julia, in 54, to whom he was attached, broke the last link which connected him with Caesar. In order to obtain supreme power, Pompey encouraged the civil discord with which the state was torn asunder; and such frightful scenes of anarchy followed the death of Clodius at the beginning of 52, that the senate had no alternative but calling in the assistance of Pompey, who was accordingly made sole consul in 52. Soon afterwards Pompey became reconciled to the aristocracy, and was now regarded as their acknowledged head. The history of the civil war which followed is related in the life of CAESAR. After the battle of Pharsalia (48) Pompey sailed to Egypt, where he was put

to death by order of the ministers of the young king Ptolemy. Pompey got into a boat which the Egyptians sent to bring him to land; but just as the boat reached the shore, and he was stepping on land, he was stabbed in the back. He was slain on the 29th of September, 48 B.C., and had just completed his 58th year. His head was cut off, and was brought to Caesar when he arrived in Egypt soon afterwards, but he turned away from the sight, shed tears at the death of his rival, and put his murderers to death. See the *Pharsalia* of the poet Lucan for a panegyric on 'Magnus' (as he loves always to call him). 5. CN. POMPEIUS MAGNUS, elder son of the triumvir, by his third wife Mucia, carried on war against Caesar in Spain, and was defeated at the battle of Munda, 45 B.C. He was shortly afterwards taken prisoner, and put to death. 6. SEX POMPEIUS MAGNUS, younger son of the triumvir by his third wife Mucia, fought, along with his brother, against Caesar at Munda, but escaped with his life. After Caesar's death (44) he obtained a large fleet, and took possession of Sicily. He was eventually defeated by the fleet of Augustus, and fled from Sicily to Asia, where he was put to death (35). (See Fig. 52.)

POMPĒIUS TROGUS. [JUSTINUS.]

POMPĔLŌN (*Pamplona*), called Pompeiopolis by the sons of Pompey, was the town of the Vascones in Hispania Tarraconensis.

POMPŌNĬA. 1. Sister of T. Pomponius Atticus, was married to Q. Cicero, the brother of the orator, 68 B.C. Q. Cicero, after leading a miserable life with his wife for almost 24 years, at length divorced her, 45 or 44 B.C. 2. Daughter of T. Pomponius Atticus, married to M. Vipsanius Agrippa. Her daughter, Vipsania Agrippina, married Tiberius, the successor of Augustus.

POMPŌNĬUS SEXTUS, a distinguished Roman jurist, who lived under Antoninus Pius and M. Aurelius.

POMPŌNĬUS ATTĬCUS. [ATTICUS.]

POMPŌNĬUS MELA. [MELA.]

POMPTĪNAE PĂLŪDES (*Pontine Marshes*), the name of a marshy plain on the coast of Latium, between Circeii and Terracina, said to have been so called after an ancient town, Pontia, which disappeared at an early period. The marshes were formed chiefly by a number of small streams. The miasmas arising from these marshes were unhealthy in the summer. We are told that originally there were 23 towns in this plain; and in 312 B.C. the greater part of it must have been free from the marshes, since the censor Appius Claudius conducted the celebrated Via Appia in that year through the plain. In the time of Augustus there was a navigable canal running alongside of the Via Appia from Forum Appii to the grove of Feronia, which was intended to carry off a portion of the waters of the marshes. Caesar intended draining these marshes, had he lived. See Suetonius, *Jul. Caes.* 44.

PONTĬUS, C., general of the Samnites in 321 B.C., defeated the Roman army in one of the mountain passes near Caudium, and compelled them to pass under the yoke. Nearly 30 years afterwards,

Pontius was defeated by Q. Fabius Gurges (292), and was put to death after the triumph of the consul.

PONTUS, the N.E.-most district of Asia Minor, along the coast of the Euxine. The name first acquired a political importance, through the foundation of a new kingdom in it, about the beginning of the fourth century B C., by ARIOBARZANES I. This kingdom reached its greatest height under Mithridates VI, who for many years carried on war with the Romans. [MITHRIDATES VI.] In A.D. 62 the country was constituted by Nero a Roman province.

PONTUS EUXĪNUS, or simply PONTUS (*the Black Sea*). The Argonautic legends show that the Greeks had some acquaintance with this sea at a very early period. The Greeks of Asia Minor, especially the people of Miletus, founded many colonies and commercial emporiums on its shores.

PŎPŬLŌNĬA, ancient town of Etruria, situated on a lofty hill, sinking abruptly to the sea, and forming a peninsula. It was destroyed by Sulla in the civil wars.

POPULUS ROMANUS. [COMITIA.]

PORCĬA, daughter of Cato Uticensis, married first to M. Bibulus, consul 59 B C., and afterwards to M. Brutus, the assassin of Julius Caesar. She induced her husband on the night before the 15th of March to disclose to her the conspiracy against Caesar's life, and she is reported to have wounded herself in the thigh in order to show that she had a courageous soul, and could be trusted with the secret she put an end to her own life after the death of Brutus in 42

PORPHŸRĬŌN, one of the giants who fought against the gods.

PORPHŸRĬUS, usually called PORPHYRY, Greek philosopher of the Neo-Platonic School, was born A.D. 233, either in Batanea in Palestine or at Tyre. He studied at Athens under Longinus, who changed his Syrian name into Porphyrius. He settled at Rome in his 30th year, and there became a disciple of Plotinus, whose writings he corrected and arranged. [PLOTINUS.] His most celebrated work was his treatise against the Christian religion, which was publicly destroyed by order of the emperor Theodosius. This book is lost; among extant works of his are a *Life of Plotinus*, and a treatise *On Abstinence* (valuable for its information on the philosophy, ritual, and culture of various peoples). Cf. Erdmann, *History of Philosophy*.

PORSĬNA, PORSĒNA, or PORSENNA, LARS, king of the Etruscan town of Clusium, marched against Rome at the head of a vast army, in order to restore Tarquinius Superbus to the throne. He took possession of the hill Janiculum, but was prevented from entering Rome. [COCLES.] He then proceeded to lay siege to the city, which soon began to suffer from famine. Thereupon a young Roman, named C. Mucius, resolved to deliver his country by murdering the invading king. He accordingly went over to the Etruscan camp, but ignorant of the person of Porsena, killed the royal secretary instead. Seized, and threatened with torture, he thrust his right hand into the fire on the altar, and there let it burn, to show how

little he heeded pain. Astonished at his courage, the king bade him depart in peace; and Scaevola, as he was henceforward called, told him, out of gratitude, to make peace with Rome, since 300 noble youths had sworn to take the life of the king, and he was the first upon whom the lot had fallen. Porsena thereupon made peace with the Romans.

PORTŪNUS or PORTUMNUS, the protecting genius of harbours among the Romans, identified with the Greek Palaemon.

PŌRUS, king of the Indian provinces E. of the river Hydaspes He was conquered by Alexander, 327 B.C., and was afterwards received into his favour. We are told that Porus was a man of gigantic stature. See the *Anabasis* of Arrian.

PŎSEIDŌN, identified with NEPTŪNUS by the Romans, was the god of the Mediterranean Sea. He was a son of Cronos and Rhea, whence he is called Cronius, and by Latin poets Saturnius. He was accordingly a brother of Zeus and Hades; and it was determined by lot that he should rule over the sea. Like his brothers and sisters, he was, after his birth, swallowed by his father Cronos, but thrown up again. In the Homeric poems Poseidon is described as equal to Zeus in dignity, but less powerful. He resents the attempts of Zeus to intimidate him; he even threatens his mightier brother, and once conspired with Hera and Athena to put him in chains; but on other occasions we find him submissive to Zeus. The palace of Poseidon was in the depth of the sea near Aegae in Euboea, where he kept his horses with brazen hoofs and golden manes. With these horses he rides in a chariot over the waves of the sea, which become smooth as he approaches, while the monsters of the deep play around his chariot. Poseidon in conjunction with Apollo is said to have built the walls of Troy for Laomedon, whence Troy is called *Neptunia Pergama*. [LAOMEDON.] Poseidon sided with the Greeks in the war against their city. In the *Odyssey* he appears hostile to Ulysses, whom he prevents from returning home in consequence of his having blinded Polyphemus, a son of Poseidon by the nymph Thoösa. He is said to have created the horse, when he disputed with Athena as to which of them should give name to the capital of Attica. He was accordingly believed to have taught men the art of managing horses by the bridle, and to have been the originator and protector of horse races. He even metamorphosed himself into a horse, for the purpose of deceiving Demeter. Poseidon was married to Amphitrite, by whom he had 3 children, Triton, Rhode, and Benthesicyme. The sacrifices offered to him generally consisted of black and white bulls; but wild boars and rams were also sacrificed to him. Horse and chariot races were held in his honour on the Corinthian isthmus. The symbol of Poseidon's power was the trident, or a spear with three points. The pine tree was sacred to him, as well as the dolphin and the horse. (See Fig. 53.)

PŎSIDIPPUS, Greek poet of the New Comedy. Only fragments of his pieces survive.

PŎSIDŌNIA. [PAESTUM.]

PŎSIDŌNIUS, Stoic philosopher, born at Apamea in Syria, about

135 B.C. He studied at Athens under Panaetius, and taught at Rhodes. He gave instruction to Cicero. In 51 B.C. Posidonius removed to Rome, and died soon after, at the age of 84. Best account in Bury, *Ancient Greek Historians* (1909), pp. 221 sqq.

POSTŬMĬUS. [ALBINUS.]

POSTŬMUS, assumed the title of emperor in Gaul, A.D. 258, and reigned till 267, when he was slain by his soldiers.

POSTVORTA, Roman goddess, presiding over childbirth.

PŎTĬDAEA, town in Macedonia, on the isthmus of the peninsula Pallene, was a colony of the Corinthians. It afterwards became tributary to Athens, and its revolt, 432 B.C., was one of the causes of the Peloponnesian war. It was taken by the Athenians in 429, after a siege of more than 2 years. In 356 it was taken and destroyed by Philip.

PRAENESTE (*Palestrina*), ancient town of Latium, situated on a hill, about 20 miles S.E. of Rome. It was said to have been founded by Telegonus, the son of Ulysses. It frequently resisted the attacks of the Romans. Together with the other Latin towns, it became subject to Rome, and was later made a Roman colony. It was here that the younger Marius took refuge, and was besieged by Sulla's troops. Praeneste possessed a celebrated temple of Fortuna, with an oracle. Praeneste was a cool and healthy residence in summer (hence *frigidum Praeneste* in Horace).

PRAETOR, a higher magistrate at Rome. The praetorship was originally a kind of third consulship, but it appears it was from time to time necessary to increase the number of the praetors and to assign to them special departments in the administration of justice. The first in rank was the Praetor Urbanus, who was the chief magistrate for the administration of justice within Rome itself. Praetors were at one time appointed to govern provinces. [PROPRAETOR.]

PRAETORIUM, the headquarters in a Roman camp. In the provinces the name was attached to the governor's official residence

PRATĪNAS, Athenian tragic poet, contemporary of Aeschylus.

PRAXĪAS, Athenian sculptor (flourished 448 B.C.), of the age of Phidias, but of the more archaic school of Calamis. He executed statues in the pediments of the temple of Apollo at Delphi.

PRAXĪTĒLĒS, Greek sculptor, flourished about 364 B.C. and onwards. He was a citizen, if not a native, of Athens. He stands, with Scopas, at the head of the later Attic School, so called in contradistinction to the earlier Attic School of Phidias. Praxiteles was unsurpassed in the exhibition of the beauties of the human form, especially in the female figure. One of his most celebrated works was a marble statue of Aphrodītē, which was distinguished from other statues of the goddess by the name of the Cnidians, who purchased it. Praxiteles' 'Hermes' is the only statue extant which we can prove, by direct evidence, to be an original by one of the great Greek sculptors. See Frazer, *Pausanias*, vol. iii, pp. 595 sqq.

PRĬĂMĪDES, that is, a son of Priam, by which name Hector, Paris, Helenus, Deiphobus, and the other sons of Priam are called.

PRĬĀMUS, king of Troy at the time of the Trojan war, was a son of Laomedon. His original name was Podarces, i.e. 'the swift-footed,' which was changed into Priamus, supposed to mean 'the ransomed,' because he was ransomed by his sister Hesione after he had fallen into the hands of Hercules. He was first married to Arisba, and afterwards to Hecuba. According to Homer he was the father of 50 sons, 19 of whom were children of Hecuba. In the earlier part of his reign Priam supported the Phrygians in their war against the Amazons. When the Greeks landed on the Trojan coast, Priam was advanced in years, and took no active part in the war. Once only did he venture upon the field of battle, to conclude the agreement respecting the single combat between Paris and Menelaus. After the death of Hector, Priam went to the tent of Achilles to ransom his son's body for burial, and obtained it (cf. Homer, *Iliad*, xxiv). Upon the capture of Troy he was slain by Pyrrhus, the son of Achilles.

PRĬĀPUS, son of Dionysus and Aphrodītē. The original home of his worship was at Lampsacus, on the Hellespont. He was regarded as the god of fruitfulness, in general, and was worshipped as the protector of flocks of sheep and goats, of bees, of the vine, and of all garden produce. He was represented in carved images, mostly in the form of 'herms,' carrying fruit in his garment, and either a sickle or cornucopia in his hand.

PRĬĒNĒ, one of the 12 Ionian cities on the coast of Asia Minor. It was the birthplace of Bias, one of the Seven Sages.

PRĬMUS, M. ANTŌNĬUS, general of Vespasian, who gained a victory over the Vitellian army at Bedriacum, A.D. 69.

PRISCĬĀNUS, Roman grammarian, flourished about A.D. 450, and taught grammar at Constantinople.

PRISCUS, HELVĬDĬUS, son-in-law of Thrasea Paetus, distinguished by his love of virtue and liberty, was put to death by Vespasian.

PRŎBUS, AEMĬLĬUS. [NEPOS, CORNELIUS.]

PRŎBUS, M. AURĒLĬUS, Roman emperor, A.D. 276–82. He was appointed by the emperor Tacitus governor of the East, and, upon the death of Tacitus, the purple was forced on him by the armies of Syria. The downfall of Florianus removed his only rival. [FLORIANUS.] During his reign he gained many brilliant victories over the barbarians on the frontiers of Gaul and Illyricum. He was killed in a mutiny of his own soldiers.

PRŎCAS, one of the fabulous kings of Alba Longa, father of Numitor and Amulius.

PROCLES. [EURYSTHENES.]

PROCLUS, teacher of the Neo-Platonic School, and a supporter of Paganism in its final struggle with Christianity, was born at Byzantium A.D. 412, and died A.D. 485. He laid claim to the possession of miraculous power. Several of his works are still extant. See *The Elements of Theology*, introduction and translation by E. R. Dodds (1933).

PROCNĒ, daughter of Pandion of Athens, and wife of TEREUS.

PROCONSUL. [PROPRAETOR.]

PROCOPIUS OF CAESAREA, Byzantine historian, born about the end of the fifth century. He accompanied Belisarius as secretary when the latter led the Roman army against the Persians, the Vandals, and the Ostrogoths. Returning to Constantinople, he was appointed prefect of the city by Justinian. Chief work, the *Histories* (in 8 books; translated in the Loeb Library). He is our main authority for the reign of Justinian. See Bury's Gibbon, iv 513

PROCRIS, daughter of Erechtheus, and wife of CEPHALUS.

PROCRUSTĒS, 'the Stretcher,' surname of the robber Polypemon or Damastes. He tied his victims upon a bed: if they were shorter than the bed, he stretched their limbs; if they were longer than the bed, he made them of the same size by cutting off some of their limbs. He was slain by Theseus.

PRŎCŬLUS, the jurist, was the contemporary of the jurist Nerva the younger, who was probably the father of the emperor Nerva Proculus gave his name to the school or sect (*Proculiani* or *Proculeiani*) which was opposed to that of the Sabiniani.

PRŎCŬLUS, JŪLĬUS, Roman senator, is said to have informed the Roman people, after the death of Romulus, that their king had appeared to him, and bade him tell the people to honour him in future as a god under the name of Quirinus.

PRŎDĬCUS, sophist, was a native of Iulis in the island of Ceos, and lived in the time of the Peloponnesian war. He frequently visited Athens. He is famed for his moral apologue on 'The Choice of Heracles,' narrated by Xenophon in the *Memorabilia*.

PROETUS, son of Abas, and twin-brother of Acrisius. In the dispute between the 2 brothers for the kingdom of Argos, Proetus was expelled, whereupon he fled to Iobates in Lycia, and married Antēa or Stheneboea, the daughter of the latter. With the assistance of Iobates, Proetus returned to his native land; and Acrisius gave him a share of his kingdom. Proetus had 3 daughters, Lysippe, Iphinoe, and Iphianassa. When these daughters arrived at the age of maturity, they were stricken with madness, either from despising the worship of Dionysus, or from presuming to compare their beauty with that of Hera. The frenzy spread to the other women of Argos; till at length Proetus agreed to divide his kingdom between Melampus and his brother Bias, upon the former promising that he would cure the women of their madness. Proetus also plays a prominent part in the story of Bellerophon. According to Ovid, Acrisius was expelled from his kingdom by Proetus; and Perseus, the grandson of Acrisius, in revenge turned Proetus into stone by means of the head of Medusa.

PROMĂCHOS ('Champion'), surname of Athena, the guardian divinity of Athens.

PRŌMĒTHEŪS, son of the Titan Iapetus and Clymene, and brother of Atlas, Menoetius, and Epimetheus. His name signifies 'forethought,' as that of his brother Epimetheus denotes 'afterthought.'

He is represented as the great benefactor of men in spite of Zeus. He stole fire from heaven in a hollow tube, and taught mortals all useful arts. In order to punish men, Zeus gave Pandora as a present to Epimetheus, in consequence of which diseases and sufferings of every kind befell mortals. He also chained Prometheus to a rock on Mt. Caucasus, where in the daytime an eagle consumed his liver, which was restored in each succeeding night. (This is the subject of the play of Aeschylus, *Prometheus Bound.*) Prometheus was thus exposed to perpetual torture; but Hercules killed the eagle and delivered the sufferer, with the consent of Zeus, who in this way had an opportunity of allowing his son to gain immortal fame. There was also a legend which related that Prometheus created man out of earth and water. He is said to have given to men a portion of all the qualities possessed by the other animals.

PRŌNŬBA, surname of Juno among the Romans, describing her as the deity presiding over marriage.

PRŎPERTĬUS, SEX. AURĒLĬUS, the Roman poet, was a native of Umbria, and was born about 51 B.C. The merit of his early productions attracted the attention and patronage of Maecenas. The year of his death is unknown. Propertius is one of the principal of the Roman elegiac poets. No Roman poet, except Catullus, so forcibly depicted the passion of love. The best editions are by H. E. Butler and E. A. Barber (1933) and by O. E. Richmond (1928). H. E. Butler's translation (with text) is in the Loeb Library, and there is also an English version by J. S. Phillimore (1906).

PRŎPONTIS (*Sea of Marmora*), so called from its position, being πρὸ τοῦ Πόντου, 'before the Pontus.'

PROPRAETOR, the Roman governor of a province. At first praetors were appointed as governors of provinces, but afterwards they were appointed to this governorship at the expiry of their year of office at Rome, and with the title of Propraetores. In the later times of the republic the consuls also, after the expiration of their year of office, received the government of a province with the title of Proconsules: such provinces were called Consulares.

PROPYLAEA (Greek), a porch leading to a temple precinct. The most famous was the great 'Porch' of the Acropolis, built by the architect Mnesicles, in the time of Pericles, of Pentelic marble.

PRŎSERPĬNA. [PERSEPHONE.]

PRŌTĂGŌNISTĒS, the leading actor in Greek plays.

PRŌTĂGŎRĀS, Greek sophist, was born at Abdēra, in Thrace, about 480 B.C., and died about 411. He was the first who called himself a sophist, and taught for pay; and he practised his profession for 40 years. His instructions were so highly valued that he sometimes received 100 minae from a pupil. In 411 he was accused of impiety by Pythodorus, one of the Four Hundred. His impeachment was founded on his book on the gods, which began with the statement: 'Respecting the gods, I am unable to know whether they exist or do not exist.' The impeachment was followed by his banishment, or, as others affirm, only by the burning of his book. [According to

Plato, what he professed to teach was not science nor scholarship but conduct. See Benn, *The Philosophy of Greece*, pp. 127 sqq.]

PRŌTĔSĬLĀUS, son of Iphiclus and Astyoche, was a native of Phylace in Thessaly. He led the Thessalian warriors against Troy, and was the first of all the Greeks who were killed by the Trojans, being the first who landed on the Trojan shore. According to tradition, he was slain by Hector. [LAODAMIA.]

PRŌTEUS, the prophetic old man of the sea, is described in early legend as a subject of Poseidon, whose flocks (the seals) he tended. According to Homer he resided in the island of Pharos, whereas Virgil places his residence in the island of Carpathos, between Crete and Rhodes. At midday Proteus rose from the sea, and slept in the shade of the rocks. Any one wishing to learn futurity from him was obliged to catch hold of him at that time: as soon as he was seized, he assumed every possible shape, in order to escape the necessity of prophesying, but whenever he saw that his endeavours were of no avail, he resumed his usual form, and told the truth. Homer ascribes to him a daughter Idothea. Another tradition describes Proteus as a son of Poseidon, and as a king of Egypt, who had 2 sons, Telegonus and Polygonus or Tmolus.

PRŌTŎGĔNĒS, Greek painter. He was a native of Caunus, in Caria, a city subject to the Rhodians, and flourished 332–300 B.C. He resided at Rhodes almost entirely; the only other city of Greece which he is said to have visited is Athens, where he executed one of his great works in the Propylaea. Up to his 50th year he is said to have lived in poverty and obscurity. His fame, however, reached the ears of Apelles, who offered him for his finished works the enormous sum of 50 talents apiece, and thus led the Rhodians to understand what an artist they had among them.

PROVOCATIO (Roman law-term), an appeal from the verdict of a magistrate to the decision of the people.

PROXĔNUS, a Boeotian, was a disciple of Gorgias and a friend of Xenophon.

PRUDENTIUS, Roman poet (Christian), born in Caesaraugusta (*Saragossa*), in Hispania Tarraconensis, A.D. 343. Of his works the *Peristephanon* and *Cathemerinon* (= Daily Round) are the most considerable. The latter book—Latin text and English verse rendering—has been issued by Dent (Temple Classics). See Glover, *Life and Letters in the Fourth Century*, chap. xi.

PRŪSĬAS. 1. King of Bithynia from about 228 to 180 B.C. He was the son of Zielas, whom he succeeded. He raised his kingdom of Bithynia to power and prosperity. He basely surrendered Hannibal, who had taken refuge at his court, to the Romans. 2. The son and successor of the preceding, reigned from about 180 to 149. He courted the alliance of the Romans. He carried on war with Attalus, king of Pergamus, with whom he was compelled by the Romans to conclude peace in 154.

PRYTANES. [BOULE.]

PSAMMENITUS, king of Egypt, succeeded his father Amasis in

526 B.C., reigning 6 months. He was conquered by Cambyses in 525.

PSAMMĔTĬCHUS, king of Egypt, reigned from 671 to 617 B.C. He was one of the 12 kings who obtained an independent sovereignty in the confusion which followed the death of Setho. Having been banished by the other kings, he took refuge in the marshes: but shortly afterwards, with the aid of Ionian and Carian pirates, he conquered the other kings, and became sole ruler of Egypt. The employment of foreign mercenaries by Psammetichus offended the military caste in Egypt; and they emigrated in a body of 240,000 men into Ethiopia.

PSAMMIS, king of Egypt, succeeded his father Necho, and reigned from 601 to 595 B.C.

PSOPHIS, town in the N.W. of Arcadia, on the Erymanthus, originally called Phegia.

PSŸCHĒ, 'the soul,' occurs in the later times of antiquity as a personification of the human soul. Psyche was the youngest of the 3 daughters of a king, and excited by her beauty the jealousy of Aphrodite. The goddess ordered Cupid to inspire Psyche with a love for the most contemptible of all men: but Cupid himself fell in love with her. Unseen and unknown, he visited her every night, and left her as soon as the day began to dawn. But her jealous sisters made her believe that in the darkness she was embracing some hideous monster, and accordingly once, while Cupid was asleep, she drew near to him with a lamp, and, to her amazement, beheld the most lovely of the gods. A drop of hot oil fell from her lamp upon his shoulder. This awoke Cupid, who censured her for her mistrust, and fled. Psyche's happiness was gone, and she wandered about from temple to temple, inquiring after her lover, and at length came to the palace of Aphrodite. Aphrodite retained her, and imposed upon her the hardest labours. Psyche would have perished, had not Cupid, who still loved her in secret, invisibly comforted and assisted her. With his aid she at last succeeded in overcoming the hatred of Aphrodite: she became immortal, and was united to him for ever. In this story Psyche represents the human soul, which is purified by passions and misfortunes, and thus prepared for happiness. The story of Cupid and Psyche is told by Apuleius in his *Golden Ass*: see the rendering by Adlington (reprinted in Dent's Temple Classics and the Loeb Library).

PTŎLĔMAEUS, usually called PTOLEMY, the name of several kings of Egypt. 1. PTOLEMY I, surnamed SOTER, the 'Preserver,' but more commonly known as the son of Lagus, reigned 323–285 B.C. His father Lagus was a Macedonian of ignoble birth, but his mother Arsinoe had been a concubine of Philip of Macedon, on which account it was believed that Ptolemy was the son of Philip. Ptolemy accompanied Alexander throughout his campaigns in Asia, and on the division of the empire which followed Alexander's death (323), obtained the government of Egypt. He enlarged his dominions by seizing the satrapy of Phoenicia and Coele-Syria, and made himself master of Jerusalem, by attacking the city on the sabbath

day. These provinces he lost, but again recovered in a war with Antigonus and his son Demetrius. Ptolemy subsequently crossed over to Greece, where he announced himself as the liberator of the Greeks, but he effected little. In 306 he was defeated by Demetrius in a great sea fight off Salamis in Cyprus, by which he lost that important island. Next year (305) Ptolemy rendered assistance to the Rhodians, who were besieged by Demetrius; and when Demetrius was compelled to raise the siege (304), the Rhodians paid divine honours to the Egyptian monarch as their saviour (*Sotēr*) The latter years of Ptolemy's reign appear to have been devoted entirely to peace, and in 285 he abdicated in favour of his youngest son, Ptolemy Philadelphus. He survived this event 2 years, and died in 283. Ptolemy distinguished himself as a ruler, and as a patron of literature and science. He founded the Library and the Museum of Alexandria. Many men of literary eminence were gathered around the Egyptian king: among whom may be especially noticed Demetrius of Phalerus, the great geometer Euclid, the philosophers Stilpo of Megara, Theodorus of Cyrene, and Diodorus surnamed Cronus, as well as the elegiac poet Philetas of Cos, and the grammarian Zenodotus. Ptolemy was himself an author, and composed a history of the wars of Alexander the Great. 2. PTOLEMY II PHILADELPHUS (285-247 B.C.), the son of Ptolemy I by his wife Berenice, was born in the island of Cos, 309. His long reign was marked by few events of a striking character. He was long engaged in war with his half-brother Magas for the possession of the Cyrenaïca, which he eventually ceded to Magas. Ptolemy also concluded a treaty with the Romans. He was frequently engaged in hostilities with Syria, which were terminated towards the close of his reign by a treaty of peace, by which Ptolemy gave his daughter Berenice in marriage to Antiochus II. Ptolemy's chief care, however, was directed to the internal administration of his kingdom, and to the patronage of literature and science. Under him the Museum of Alexandria became the resort and abode of all the most distinguished men of letters of the day, and in the library attached to it were accumulated all the treasures of ancient learning. According to tradition, it was by his express command that the Holy Scriptures of the Jews were translated into Greek. The new cities or colonies founded by him in different parts of his dominions were extremely numerous. 3. PTOLEMY III EUERGETES (247-222 B.C.), eldest son and successor of Philadelphus. Shortly after his accession he invaded Syria, in order to avenge the death of his sister Berenice He advanced as far as Babylon and Susa, and after reducing all Mesopotamia, Babylonia, and Susiana, received the submission of all the upper provinces of Asia as far as the confines of Bactria and India. From this career of conquest he was recalled by the news of seditions in Egypt, and returned to that country, carrying with him an immense booty, comprising, among other objects, all the statues of the Egyptian deities which had been carried off by Cambyses to Babylon or Persia, and which he restored to their respective temples Hence he obtained the title of Euergetes ('the Benefactor'). During the latter years of his reign he subdued the Ethiopian tribes on his

southern frontier, and advanced as far as Adule, a port on the Red Sea. Ptolemy Euergetes is scarcely less celebrated than his father for his patronage of literature and science. 4. PTOLEMY IV PHILOPATOR (222–205 B.C.), eldest son and successor of Euergetes, did not inherit the virtues or abilities of his father: and his reign was the commencement of the decline of the Egyptian kingdom. Its beginning was stained with crime. He put to death his mother Berenice, his brother Magas, and his uncle Lysimachus, and then gave himself up to a life of luxury, while he abandoned to his minister Sosibius the care of all political affairs. Antiochus the Great, king of Syria, conquered the greater part of Coele-Syria and Palestine, but in the third year of the war (217) he was completely defeated by Ptolemy in person at the decisive battle of Raphia. On his return from his Syrian expedition, Ptolemy gave himself up more and more to debauchery, and thus shortened his life. He died in 205. Like his predecessors, he encouraged philosophers and men of letters, and especially patronized the distinguished grammarian Aristarchus. 5. PTOLEMY V EPIPHANES (205–181 B.C.), son and successor of Ptolemy IV. He was a child of 5 years old at the death of his father (205). Philip, king of Macedonia, and Antiochus III of Syria, took advantage of the minority of Ptolemy, and entered into a league to divide his dominions between them. Antiochus conquered Coele-Syria, while Philip reduced the Cyclades and the cities in Thrace subject to Egypt; but the Romans commanded both monarchs to refrain from further hostilities, and restore all the conquered cities. In 196 the young king was declared of age and the ceremony of his Anacleteria, or coronation, was solemnized with great magnificence, on which occasion the decree was issued which has been preserved to us in the celebrated inscription known as the Rosetta Stone. As long as Ptolemy continued under the guidance and influence of Aristomenes, his minister, his rule was equitable. Gradually, however, he became estranged from his able minister, and at length compelled him to take poison. Towards the close of his reign Ptolemy conceived the project of recovering Coele-Syria from Seleucus, the successor of Antiochus, as the latter monarch had not restored that province, according to treaty, when Ptolemy married his daughter, Cleopatra. But he was cut off by poison in the 24th year of his reign and the 29th of his age (181). His reign was marked by the decline of the Egyptian monarchy, and at his death Cyprus and the Cyrenaica were almost the only foreign possessions still attached to Egypt. 6. PTOLEMY VI PHILOMETOR (181–146 B.C.), eldest son and successor of Ptolemy V. He was a child at the death of his father in 181, and the regency was assumed during his minority by his mother Cleopatra. After her death, in 173, his ministers engaged in war with Antiochus Epiphanes, king of Syria, in the vain hope of recovering the provinces of Coele-Syria and Phoenicia. But their army was defeated by Antiochus, near Pelusium, and Antiochus advanced as far as Memphis (170). The young king himself fell into his hands, but was treated with kindness, as Antiochus hoped by this means to make himself the master of Egypt. But being unable to take Alexandria, which was

defended by Ptolemy's younger brother, Antiochus withdrew into Syria, after establishing Philometor as king at Memphis, but retained in his hands the frontier fortress of Pelusium. This last circumstance, together with the ravages committed by the Syrian troops, awakened Philometor to a sense of his true position, and he made peace with his brother, who during Ptolemy's captivity had assumed the title of King Euergetes II. It was agreed that the two brothers should reign together, and that Philometor should marry his sister Cleopatra. Upon this Antiochus advanced a second time to the walls of Alexandria, but withdrew to his own dominions (168) at the command of M. Popilius Laenas, the Roman ambassador. Dissensions soon broke out between the two brothers, and Euergetes expelled Philometor from Alexandria. Hereupon Philometor went to Rome (164), where he was received by the senate with honour, and deputies were appointed to reinstate him in the sovereign power. The remainder of his reign was occupied with Syrian affairs. In 146 he gained a decisive victory over Alexander Balas, but died a few days afterwards, in consequence of a fall from his horse during the battle. He had reigned 35 years from the period of his first accession, and 18 from his restoration by the Romans. Philometor is praised for the mildness and humanity of his disposition. 7 PTOLEMY VII EUERGETES II or PHYSCON, that is, 'Big-Belly,' reigned 146–117 B.C. In order to secure possession of the throne, he married his sister Cleopatra, the widow of his brother Philometor, and put to death his nephew Ptolemy, who had been proclaimed king under the surname of Eupator. Many of the leading citizens of Alexandria, who had taken part against him on the death of his brother, were put to death. He became enamoured of his niece Cleopatra (the offspring of his wife by her former marriage with Philometor), and he divorced the mother, and received her daughter instead, as his wife and queen. His vices and cruelties at length produced an insurrection at Alexandria. He fled to Cyprus, and the Alexandrians declared his sister Cleopatra queen (130). Enraged at this, Ptolemy put to death Memphitis, his son by Cleopatra, and sent his head and hands to his unhappy mother. But Cleopatra having been shortly afterwards expelled from Alexandria in her turn, Ptolemy found himself reinstated on the throne (127). He died after reigning 29 years from the death of his brother Philometor. Ptolemy Physeon retained that love of letters which appears to have been hereditary in the whole race of the Ptolemies. 8. PTOLEMY VIII SOTER II, and also PHILOMETOR, but more commonly called LATHYRUS or LATHURUS, reigned 117–107 B.C., and also 89–81. Although he was of full age at the time of his father's death (117), he was obliged to reign jointly with his mother, Cleopatra, who had been appointed by the will of her late husband to succeed him on the throne. After reigning 10 years, he was expelled from Alexandria by an insurrection of the people, which she had excited against him (107). His brother Alexander now assumed the sovereignty of Egypt, in conjunction with his mother, and reigned for 18 years. After the death of Cleopatra and the expulsion of Alexander in 89, Ptolemy Lathyrus, who had established himself at Cyprus, was recalled by the Alexan-

drians, and established anew on the throne of Egypt, which he occupied thenceforth without interruption till his death in 81. The most important event of this period was the revolt of Thebes, in Upper Egypt, which was taken after a 3 years' siege, and reduced to the state of ruin in which it has ever since remained. 9. PTOLEMY IX ALEXANDER I, youngest son of Ptolemy VII, reigned conjointly with his mother Cleopatra from the expulsion of his brother Lathyrus, 107-90 B.C. In this year he assassinated his mother; but he had not reigned alone a year when he was compelled by general sedition to quit Alexandria. 10. PTOLEMY X ALEXANDER II, son of the preceding, put to death by the Alexandrians shortly after his accession. 11. PTOLEMY XI DIONYSUS, or AULETES, the 'flute-player,' an illegitimate son of Ptolemy Lathyrus, was on the death of Alexander II proclaimed king by the Alexandrians, 80 B.C. To obtain the ratification of his title from the Romans, he expended immense sums, which he was compelled to raise by the imposition of fresh taxes, and the discontent thus excited led to his expulsion by the Alexandrians in 58. He went to Rome to solicit assistance but it was not till 55 that A. Gabinius, proconsul in Syria, was induced, by the influence of Pompey, aided by the bribe of 10,000 talents from Ptolemy himself, to undertake his restoration. One of his first acts was to put to death his daughter Berenice (whom the Alexandrians had placed on the throne), and many of the leading citizens of Alexandria. He died in 51, after a reign of 29 years from the date of his first accession. 12. PTOLEMY XII, eldest son of the preceding. By his father's will the sovereign power was left to himself and his sister Cleopatra jointly; but the latter was expelled by the minister Pothinus after she had reigned with her brother about 3 years. She took refuge in Syria, and assembled an army, with which she invaded Egypt. Shortly after, Caesar arrived in Egypt, and as Cleopatra's charms gained her his support, Pothinus determined to excite an insurrection against him. Hence arose what is usually called the Alexandrian war. Ptolemy, who was at first in Caesar's hands, managed to escape, but he was defeated by Caesar, and was drowned (47). 13. PTOLEMY XIII, youngest son of Ptolemy Auletes, was declared king by Caesar in conjunction with Cleopatra, after the death of his elder brother; but in 43 Cleopatra put him to death. For the Ptolemies generally, see Mahaffy, *Greek Life and Thought* (1896), especially chaps. x xii; and the same writer's *The Empire of the Ptolemies*.

PTŎLĔMAEUS, CLAUDĬUS, mathematician, astronomer, and geographer. We know nothing of him but his date. He certainly observed in A.D. 139, at Alexandria; and since he survived Antoninus he was alive A.D. 161. His *Geography*, in 8 books, is his most celebrated work.

PTŎLĔMĀIS. [BARCA.]

PUBLICANI, a Roman term for the farmers of taxes and revenue (the 'publicans' of the N.T.).

PUBLĬCŎLA, a Roman cognomen, signifying 'one who courts the people,' and thus 'a friend of the people.' 1. P. VALERIUS PUBLICOLA,

took an active part in expelling the Tarquins from the city, and was thereupon elected consul with Brutus (509 B.C.). He secured the liberties of the people, and ordered the lictors to lower the fasces before the people, as an acknowledgment that their power was superior to that of the consuls. Hence he became so great a favourite with the people that he received the surname of Publicola. He was consul 3 times again. He died in 503. 2. L. GELLIUS PUBLICOLA, consul in 72 B.C. He belonged to the aristocratical party. In 63 he supported Cicero in the suppression of the Catilinarian conspiracy. 3. L. GELLIUS PUBLICOLA, son of the preceding, espoused the republican party and went with M Brutus to Asia, but deserted to the triumvirs, Octavian and Antony, for which treachery he obtained the consulship in 36. In the war between Octavian and Antony he espoused the side of the latter.

PUBLĬLĬA, second wife of M. Tullius Cicero, married 46 B.C.

PUBLĬLĬUS, VOLĔRO, tribune of the plebs, 472 B.C., and again 471 In virtue of the laws which he proposed, the tribunes of the plebs and the aediles were elected by the comitia tributa, instead of by the comitia centuriata, as had previously been the case, and the tribes obtained the power of deliberating all matters affecting the whole nation, and not such only as concerned the plebs

PUBLĬUS SŸRUS. [SYRUS.]

PŬDĬCĬTĬA, a personification of modesty. At Rome there were two sanctuaries dedicated to her.

PUPIĒNUS MAXĬMUS, M. CLŌDĬUS, was elected emperor with Balbinus in A D. 238, when the senate received intelligence of the death of the two Gordians in Africa; but the new emperors were slain by the soldiers at Rome in the same year.

PŪPIUS, Roman dramatist.

PŪTĔŌLI (*Pozzuoli*), seaport town of Campania, situated on a promontory on the E. side of the Puteolanus Sinus, and a little to the E. of Cumae, was founded by the Greeks of Cumae, 521 B C., under the name of Dicaearchia. It obtained the name of Puteoli either from its numerous wells or from the stench arising from the mineral springs in its neighbourhood. The excellent harbour was protected by a mole to which Caligula attached a floating bridge, which extended as far as Baiae, a distance of 2 miles. Puteoli was the centre of commerce with Alexandria and with the greater part of Spain. The town was colonized by the Romans in 194 B.C., and also anew by Augustus, Nero, and Vespasian. It was destroyed by Alaric in A.D. 410, by Genseric in 455, and also by Totilas in 545, but was on each occasion rebuilt.

PYDNA (*Kitro*), town of Macedonia in the district Pieria. It was a Greek colony, but it was subdued by the Macedonians, from whom it frequently revolted. It was subdued by Philip. A victory was gained under its walls by Aemilius Paulus over Perseus, the last king of Macedonia, 168.

PYGMAEI, i.e. *men of the height of a* πυγμή, i.e. 13½ inches, a people

first mentioned by Homer (*Iliad*, iii) as dwelling on the shores of Ocean, and attacked by cranes in springtime.

PYGMĂLĬON. 1. King of Cyprus. He is said to have fallen in love with the ivory image of a maiden which he himself had made, and to have prayed to Aphrodite to breathe life into it. When the request was granted, Pygmalion married the maiden, and became by her the father of Paphus. 2. Son of Belus and brother of Dido, who murdered Acerbas, Dido's husband. [DIDO.]

PŬLĂDES, son of Strophius and Anaxibia, a sister of Agamemnon. His father was king of Phocis; and after the death of Agamemnon, Orestes was secretly carried to his father's court. Here Pylades contracted that friendship with Orestes which became proverbial. [ORESTES.]

PŬLŎS, the name of 3 towns on the W. coast of Peloponnesus. The most famous was in Messenia, at the N. entrance of what is now called the *Bay of Navarino*, the largest and safest harbour in Greece. This harbour was protected by the small island of Sphacteria, which stretched along the coast about 1¾ miles, leaving only 2 narrow entrances at each end. Pylos became memorable in the Peloponnesian war, when the Athenians under Demosthenes built a fort on the promontory Coryphasium, a little S. of the ancient city, and just within the N. entrance to the harbour (425 B.C.). The attempts of the Spartans to dislodge the Athenians proved unavailing; and the capture by Cleon of the Spartans, who had landed in the island of Sphacteria, was one of the most important events in the whole war. Cf. Thucydides, iv. 1–41.

PŬRĂMUS. [THISBE.]

PŬRĒNĒ (*Pyrenees*), range of mountains that divided Hispania from Gallia.

PYRGŎTĔLES, Greek gem-engraver, was a contemporary of Alexander the Great, who named him as the only artist permitted to engrave seal-rings for the king.

PŬRIPHLĔGĔTHON, that is, 'flaming with fire,' the name of one of the rivers in the lower world.

PYRRHIC DANCE, mimic war-dance among the Greeks.

PYRRHO, founder of the Sceptical or Pyrrhonian School of philosophy, was a native of Elis, in Peloponnesus. He is said to have been poor, and he followed, at first, the profession of a painter. He was attracted to philosophy by the books of Democritus. He attended the lectures of Bryson, a disciple of Stilpo, attached himself closely to Anaxarchus, and with him joined the expedition of Alexander the Great. He asserted that certain knowledge on any subject was unattainable; and that the great object of man ought to be to lead a virtuous life. Pyrrho wrote no works, except a poem addressed to Alexander. His philosophical system was first reduced to writing by his disciple Timon. He reached the age of 90 years; but we have no mention of the year either of his birth or of his death.

PYRRHUS. 1. Son of Achilles. [NEOPTOLEMUS.] 2. I. King of Epirus, son of Aeacides and Phthia, was born 318 B.C. Cassander

having prevailed upon the Epirots to expel their young king, Pyrrhus, who was only 17 years of age, accompanied his brother-in-law Demetrius to Asia, and was present at the battle of Ipsus (301). Afterwards he went as a hostage for Demetrius into Egypt, where he married Antigone, the daughter of Berenice. Ptolemy now supplied him with forces, with which he regained his kingdom (295). After this he attempted to conquer Macedonia, and obtained a share of the throne with Lysimachus, but was driven out after a reign of 7 months (286). For the next few years Pyrrhus reigned in Epirus; but in 280 he accepted the invitation of the Tarentines to assist them against the Romans. He crossed over to Italy with a large army, and in the first campaign defeated the Roman consul, M. Valerius Laevinus, near Heraclea. It was not till Pyrrhus brought forward his elephants, which bore down everything before them, that the Romans took to flight. Hence he advanced within 24 miles of Rome; but as he found it impossible to compel the Romans to accept peace, he retraced his steps, and withdrew into winter quarters at Tarentum. In the second campaign (279) Pyrrhus gained another victory near Asculum over the Romans, who were commanded by the consuls P. Decius Mus and P. Sulpicius Saverrio. The battle, however, was followed by no decisive results, and his forces were so much exhausted by it that he lent a ready ear to the invitations of the Greeks in Sicily, who begged him to come to their assistance against the Carthaginians. He accordingly crossed over into Sicily, where he remained from the middle of 278 to the end of 276. At first he met with success, but having failed in an attempt upon Lilybaeum, he lost his popularity with the Greeks. His position in Sicily at length became so dangerous that he returned to Italy in the autumn of 276. The following year he was defeated near Beneventum by the Roman consul Curius Dentatus, and obliged to leave Italy. He brought back with him to Epirus only 8,000 foot and 500 horse, and had not money to maintain even these without undertaking new wars. He therefore invaded Macedonia, of which he became king a second time, and afterwards turned his arms against Sparta and Argos. In the last city he was killed (272) by a tile hurled by a woman from the house-top, in the 46th year of his age and 23rd of his reign. Pyrrhus was the greatest warrior and one of the best princes of his time.

PŸTHĂGŎRAS. 1. Greek philosopher, a native of Samos, flourished in the times of Polycrates and Tarquinius Superbus (540–510 B.C.). He studied in his own country under Creophilus, Pherecydes of Syros, and others, and is said to have visited Egypt and many countries of the East for the purpose of acquiring knowledge. He believed in the transmigration of souls. [EUPHORBUS.] He paid great attention to arithmetic, and its application to weights, measures, and the theory of music. He pretended to divination and prophecy; and he appears as the revealer of a mode of life calculated to raise his disciples above the level of mankind. Having settled at Crotona, in Italy, he formed a brotherhood or club of 300, bound by vows to Pythagoras and each other, for the purpose

of cultivating the religious observances enjoined by their master, and of studying his philosophy. But the populace of Crotona rose against them; the building in which they assembled was set on fire, and only the younger and more active members escaped. Similar commotions ensued in the other cities of Magna Graecia in which Pythagorean clubs had been formed. Respecting the fate of Pythagoras himself, the accounts varied. Some say that he perished in the temple with his disciples; others that he fled first to Tarentum and that, being driven thence, he escaped to Metapontum, and there starved himself to death. Best account of Pythagoras in Burnet, *Early Greek Philosophy* (2nd ed., pp. 91–124). For his connection with Orphism, see Adam, *Religious Teachers of Greece*, pp. 90–7. 2. Of Rhegium, a Greek statuary, probably flourished 480–430 B.C.

PŸTHĒAS, of Massilia, in Gaul, Greek navigator, who lived in the time of Alexander the Great, or shortly afterwards. He appears to have visited Britain and Thule, and he also coasted along the whole of Europe from Gadira (*Cadiz*) to the Tanais. The description of this probably formed the subject of his *Periplus*.

PYTHIS. [PHILEUS.]

PŸTHĪUS, the Pythian, a surname of the Delphian Apollo.

PŸTHŌN, the celebrated serpent, which was produced from the mud left on the earth after the deluge of Deucalion. He lived in the caves of Mt. Parnassus, but was slain by Apollo, who founded the Pythian games in commemoration of his victory, and received in consequence the surname Pythius.

QUADI, powerful German people of the Suevic race, dwelt in the S.E. of Germany, between Mt. Gabreta, the Hercynian forest, the Sarmatian mountains, and the Danube. They were bounded on the W. by the Marcomanni, on the N. by the Gothini and Osi, on the E. by the Iazyges Metanastae, and on the S. by the Pannonians. In the reign of Tiberius, the Quadi were taken under the protection of the Romans. In the reign of M. Aurelius, however, they joined the Marcomanni and other German tribes in the long war against the empire. Their name is memorable in this war by the victory which M. Aurelius gained over them in 174. The Quadi disappear from history towards the end of the fourth century.

QUADRANS, Roman copper coin, the fourth part of an 'as.' It was the customary price of a bath.

QUADRĪFRONS, a surname of Janus. It is said that after the conquest of the Faliscans an image of Janus was found with 4 foreheads. Hence a temple of Janus Quadrifrons was built in the Forum transitorium, which had 4 gates. The fact of the god being represented with 4 heads is an indication of his presiding over the year with its 4 seasons.

QUADRĪGĀRĪUS, Q. CLAUDĪUS, Roman historian who flourished 100–78 B.C. His work commenced after the destruction of Rome by the Gauls, and probably went as far as Sulla.

QUAESTIO, a court of inquiry (Roman).

QUAESTOR, name given to two distinct classes of Roman officers One class, *quaestores classici*, had to do with the collecting and keeping of the public revenues; the other class, *quaestores parricidii*, were public accusers, who conducted the accusation of persons guilty of murder or any other capital offence and carried the sentence into execution. There were two quaestors in each class, of the patrician order, but in the year 421 B.C. the number of *quaestores classici* was doubled, two of their number acting as paymasters to the army. In 265 B.C. the number was again doubled to eight, and it is probable that their number continued to be increased as the empire was extended. The *quaestores parricidii* disappear from Roman history after 366 B.C. as their functions were transferred to the triumviri capitales. [TRIUMVIRI.]

QUINTĪLĪĀNUS, M. FABĪUS, Roman rhetorician, was born at Calagurris (*Calahorra*), in Spain, A.D. 40. He completed his education at Rome, and practised at the bar about 68. He was distinguished as a teacher of eloquence. By Domitian he was invested with the insignia and title of consul (*consularia ornamenta*), and is celebrated as the first public instructor who, in virtue of the endowment by Vespasian, received a regular salary from the imperial exchequer. He is supposed to have died about 118. The great work of Quintilian is a complete system of rhetoric, in 12 books, entitled *De Institutione Oratoria Libri XII*, or sometimes *Institutiones Oratoriae*, dedicated to his friend Marcellus Victorius. This production bears throughout the impress of a sound judgment, discrimination, and taste, improved by reading, reflection, and practice. There are also extant 164 declamations under the name of Quintilian, but no one believes these to be the genuine productions of Quintilian. See Peterson's ed. (1891) of the 10th book of Quintilian's *Institutio* for a life of the writer; and also 4 vols. of text and translation in the Loeb Library.

QUINTĪLĪUS VĀRUS. [VARUS.]

QUINTILLUS, M. AURĒLIUS, brother of the emperor M. Aurelius Claudius, was elevated to the throne by his troops at Aquileia, A.D. 270. But the army at Sirmium, where Claudius had died, proclaimed Aurelian emperor. Quintillus was deserted and committed suicide.

QUINTĪUS CĀPĪTŌLĪNUS BARBĀTUS, T. 1. Roman general in the early republic. He was 6 times consul, namely, in 471, 468, 465, 446, 443, 439 B.C. 2. T. QUINTIUS PENNUS CAPITOLINUS CRISPINUS, descendant of the above, who was consul, 208, and was defeated by Hannibal.

QUINTUS SMYRNAEUS or QUINTUS CALABER, Greek poet of 4th cent. A.D., author of an epic poem, closely copying Homer, on the Trojan war from the death of Hector to the return of the Greeks. Verse translation by A. S. Way in the Loeb Library.

QUĪRĪNĀLIS MONS. [ROMA.]

QUĪRĪNUS, Sabine word (perhaps derived from *quiris*, a lance or spear). It occurs as the name of Romulus, after he had been deified; and the festival in his honour bore the name of Quirinalia. It is also used as a surname of Mars and Janus.

RĂBĬRĬUS. 1. C. RABIRIUS, aged senator, was accused in 63 B.C., by T. Labienus, tribune of the plebs, of having put to death the tribune L. Appulcius Saturninus in 100, nearly 40 years before The accusation was set on foot at the instigation of Caesar, who judged it necessary to deter the senate from resorting to arms against the popular party. The *Duumviri Perduellionis* (an obsolete tribunal) appointed to try Rabirius were C. Caesar himself and his relative L. Caesar. Rabirius was condemned, but appealed to the people in the comitia of the centuries. Rabirius was defended by Cicero; but the people would have ratified the decision of the duumvirs, had not the meeting been broken up by the praetor, Q. Metellus Celer, who removed the military flag which floated on the Janiculum. 2. C. RABIRIUS POSTUMUS, the son of the sister of the preceding. After the restoration of Ptolemy Auletes to his kingdom by means of Gabinius, in 55 B.C., Rabirius repaired to Alexandria, and was invested by the king with the office of *Dioeketes*, or chief treasurer. In this office his extortions were so terrible that Ptolemy had him apprehended; but Rabirius escaped from prison, and returned to Rome. Here a trial awaited him. He was defended by Cicero, but was probably condemned. 3. A Roman poet, who lived in the last years of the republic, and wrote a poem on the civil wars.

RAMNES, one of the 3 old patrician tribes at Rome.

RAMSES, the name of many kings of Egypt.

RĂVENNA (Northern Italy, *Ravenna*), town in Gallia Cisalpina, on the river Bedesis, and at that time about a mile from the sea. Ravenna was situated in the midst of marshes, and was only accessible in one direction by land, probably by the road leading from Ariminum. It was said to have been founded by Thessalians (Pelasgians), and afterwards passed into the hands of the Umbrians. Its greatness does not begin till Augustus made it one of the 2 chief stations of the Roman fleet. When the Roman empire was threatened by the barbarians, the emperors of the West took up their residences at Ravenna. After the downfall of the western empire, Theodoric also made it the capital of his kingdom; and after the overthrow of the Gothic dominion by Narses, it became the residence of the exarchs, or the governors of the Byzantine empire in Italy, till the Lombards took the town, A.D. 752. See Gibbon, *Decline and Fall.*

RĔĂTĔ (*Rieti*), ancient town of the Sabines in Central Italy, said to have been founded by the Aborigines or Pelasgians, was situated on the Lacus Velinus and the Via Salaria. It was the place of assembly for the Sabines, and was subsequently a praefectura or a municipium. The valley in which Reate was situated was so beautiful that it received the name of Tempe; and in its neighbourhood is the waterfall now known as the fall of *Terni*.

REGILLUS LACUS, a lake in Latium, memorable for the victory gained on its banks by the Romans over the Latins, 498 B.C.

RĔGŬLUS, the name of a family of the Atilia gens. 1. M. ATILIUS REGULUS, consul 267 B.C., conquered the Sallentini, took the town of Brundisium, and obtained the honour of a triumph. In 256 he

was consul a second time with L. Manlius Vulso Longus. The 2 consuls defeated the Carthaginian fleet, and afterwards landed in Africa with a large force. They met with success; and after Manlius returned to Rome with half of the army, Regulus remained in Africa with the other half. The Carthaginian generals, Hasdrubal, Bostar, and Hamilcar, withdrew into the mountains, where they were attacked by Regulus, and defeated. The Carthaginian troops retired within the walls of the city, and Regulus now overran the country without opposition. The Carthaginians solicited peace; but Regulus would only grant it on such intolerable terms that the Carthaginians resolved to continue the war. A Lacedaemonian named Xanthippus pointed out to the Carthaginians that their defeat was owing to the incompetency of their generals, and not to the superiority of the Roman arms. Being placed at the head of their forces, he defeated the Romans, and took Regulus prisoner (255). Regulus remained in captivity for the next 5 years, till 250, when the Carthaginians, after their defeat by the proconsul Metellus, sent an embassy to Rome to solicit peace, or at least an exchange of prisoners. They allowed Regulus to accompany the ambassadors on the promise that he would return to Carthage if their proposals were declined. It is related that Regulus dissuaded the senate from assenting to a peace, or even to an exchange of prisoners, and that, resisting all the persuasions of his friends to remain in Rome, he returned to Carthage, where a martyr's death awaited him. On his arrival at Carthage he is said to have been put to death with torture. When the news of the death of Regulus reached Rome, the senate is said to have given Hamilcar and Bostar, 2 of the noblest Carthaginian prisoners, to the family of Regulus, who put them to death with cruel torments. But many writers have supposed that this tale was invented in order to excuse the cruelties perpetrated by the family of Regulus on the Carthaginian prisoners committed to their custody. Regulus was one of the favourite characters of early Roman story. 2. C. REGULUS SERRANUS, consul 257, when he defeated the Carthaginian fleet off the Liparean islands, and obtained possession of the islands of Lipara and Melite He was consul a second time in 250, with L. Manlius Vulso.

RĒMI or RHEMI, powerful people in Gallia Belgica, inhabited the country through which the Axona flowed, and were bounded on the S. and W. by the Nervii, on the S.E. by the Veromandui, and on the E. by the Suessiones and Bellovaci. They formed an alliance with Caesar, when the rest of the Belgae made war against him, 57 B.C Their chief town was Durocortorum, afterwards called Remi (*Rheims*)

RĔMUS. [ROMULUS.]

REX MARCIUS. 1. Q., praetor 144 B.C., built the aqueduct called Aqua Marcia. 2. Q., consul in 118, founded in this year the colony of Narbo Martius, in Gaul. 3. Q., consul 68, and proconsul in Cilicia in the following year. Being refused a triumph on his return to Rome, he remained outside the city till the Catilinarian conspiracy broke out in 63, when the senate sent him to Faesulae, to watch the movements of C. Mallius or Manlius, Catiline's general.

RHĂDĂMANTHUS, son of Zeus and Europa, and brother of Minos of Crete. From fear of Minos he fled to Ocalea in Boeotia, and there married Alcmēne. In consequence of his justice throughout life, he became, after his death, a judge in the lower world.

RHAETĬA, Roman province S. of the Danube, was originally distinct from Vindelicia, and was bounded on the W. by the Helvetii, on the E. by Noricum, on the N. by Vindelicia, and on the S. by Cisalpine Gaul. Towards the end of the first century, however, Vindelicia was added to the province of Rhaetia, whence Tacitus speaks of Augusta Vindelicorum as situated in Rhaetia. At a later time Rhaetia was subdivided into 2 provinces, Rhaetia Prima and Rhaetia Secunda, the former of which answered to the old province of Rhaetia, and the latter to that of Vindelicia. Rhaetia was a very mountainous country, since the Alpes Rhaeticae ran through the province. The original inhabitants of the country, the Rhaeti, are said to have been Tuscans, who were driven out of the N. of Italy by the invasion of the Celts, and who took refuge in this mountainous district under a leader called Rhaetus. They were a warlike people, and were not subdued by the Romans till the reign of Augustus, and they offered a desperate resistance against both Drusus and Tiberius, who finally conquered them. Rhaetia was then formed into a Roman province. The only town in Rhaetia of any importance was Tridentinum (*Trento*), famous in after ages by reason of the great church council held there in the sixteenth century.

RHĂGAE (*Rai*, S.E. of *Tehran*), city of Media, lay in the extreme N. of Great Media, at the S. foot of the mountains (Caspius M.), which border the S. shores of the Caspian Sea, and on the W. side of the great pass called the Caspiae Pylae. Having been destroyed by an earthquake, it was restored by Seleucus Nicator, and named Europus. In the Parthian wars it was again destroyed, but it was rebuilt by Arsaces, and called Arsacia. In the Middle Ages it was still a great city under its original name, slightly altered (*Rai*); and it was finally destroyed by the Tartars in the twelfth century

RHAMNŪS, a demus (or 'parish') in Attica.

RHAMPSINĬTUS, one of the ancient kings of Egypt.

RHĔA, ancient Greek goddess of the earth. She is represented as a daughter of Urānus and Gē, and the wife of Crŏnos, by whom she became the mother of Hestia, Demeter, Hera, Hades, Poseidon, and Zeus. Cronos devoured all his children by Rhea, with the exception of Zeus. [ZEUS.] Crete was the earliest seat of the worship of Rhea. Rhea was afterwards identified by the Greeks in Asia Minor with the great Asiatic goddess, known under the name of 'the Great Mother,' or 'the Mother of the Gods,' and also bearing other names, such as Cybĕlē, Dindymēnē. Eastern rites were added to her worship, which spread through the whole of Greece. From the orgiastic nature of these rites, her worship became closely connected with that of Dionysus. Under the name of Cybele, her worship was universal in Phrygia. Under the name of Agdistis, she was worshipped with great solemnity at Pessinus, in Galatia. Under different names we might trace the worship of Rhea as far as the

Euphrates, and even Bactriana. As regards the Romans, they worshipped Jupiter and his mother Ops, the wife of Saturn, who seems to have been identical with Rhea. In all European countries Rhea was conceived to be accompanied by the Curētes, who are connected with the birth and bringing up of Zeus in Crete, and in Phrygia by the Corybantes and Atys. The Corybantes were her enthusiastic priests, who, with drums, cymbals, horns, and in full armour, performed their orgiastic dances. In Rome the Galli were her priests. The lion was sacred to her. In works of art she is represented seated on a throne, adorned with a mural crown, from which a veil hangs down. Lions appear crouching on the right and left of her throne.

RHĒA SILVĬA. [ROMULUS.]

RHĒGĬUM (*Reggio*), Greek town on the coast of Bruttium in the S. of Italy, was situated on the Fretum Siculum, or the straits which separate Italy and Sicily. Rhegium was founded about the beginning of the first Messenian war, 743 B.C., by Aeolian Chalcidians from Euboea and by Doric Messenians. Even before the Persian wars Rhegium was sufficiently powerful to send 3,000 of its citizens to the assistance of the Tarentines, and in the time of the elder Dionysius it possessed a fleet of 80 ships of war. This monarch took the city, and treated it with severity. Rhegium never recovered its former greatness. The Rhegians having applied to Rome for assistance when Pyrrhus was in the S. of Italy, the Romans placed in the town a garrison of 4,000 soldiers, who had been levied among the Latin colonies in Campania. These troops seized the town in 279, killed or expelled the male inhabitants, and took possession of their wives and children. The Romans were too much engaged with their war against Pyrrhus to take notice of this outrage; but when Pyrrhus was driven out of Italy, they restored the surviving Rhegians to their city. Rhegium was the place from which persons usually crossed over to Sicily.

RHĒNUS (*Rhein* in German, *Rhine* in English), the great river, forming in ancient times the boundary between Gaul and Germany. Its course amounts to about 950 miles. Caesar was the first Roman general who crossed the Rhine. He threw a bridge of boats across the river, probably near Cologne.

RHĒSUS. 1. River-god in Bithynia, son of Oceanus and Tethys. 2. Son of king Eïoneus in Thrace, marched to the assistance of the Trojans in their war with the Greeks. An oracle had declared that Troy would never be taken if the snow-white horses of Rhesus should once drink the water of the Xanthus, and feed upon the grass of the Trojan plain. But as soon as Rhesus had reached the Trojan territory, Ulysses and Diomedes slew Rhesus, and carried off his horses. See the play of Euripides, the *Rhesus*.

RHIĀNUS, of Crete, distinguished Alexandrian poet and grammarian, flourished 222 B.C.

RHĪPAEI MONTES, the name of a range of mountains. The name seems to have been given by the Greek poets quite indefinitely to all the mountains in the northern parts of Europe and Asia.

RHŎDĂNUS (*Rhône*), one of the chief rivers of Gaul.

RHŎDŎPĒ, range of mountains in Thrace, sacred to Dionysus.

RHŎDŌPIS, Greek courtesan, of Thracian origin, was a fellow-slave with the poet Aesop, both of them belonging to the Samian Iadmon. She afterwards became the property of Xanthus, another Samian, who carried her to Naucratis in Egypt, in the reign of Amasis. Charaxus, the brother of Sappho, who had come to Naucratis as a merchant, fell in love with her, and ransomed her from slavery for a large sum of money. She was in consequence attacked by Sappho in a poem. She continued to live at Naucratis, and with the tenth part of her gains she dedicated at Delphi 10 iron spits, which were seen by Herodotus. She is called Rhodopis by Herodotus, but Sappho spoke of her under the name of Doricha. It is probable that Doricha was her real name, and that she received that of Rhodopis, which signifies 'the rosy-cheeked,' on account of her beauty.

RHŎDOS or RHŎDĒ, daughter of Poseidon and Helia, or of Helios and Amphitrite, or of Poseidon and Aphrodite, or lastly of Oceanus. From her the island of Rhodes is said to have derived its name; and in this island she bore to Helios 7 sons.

RHŎDUS (*Rhodos, Rhodes*), most easterly island of the Aegaean, or more specifically, of the Carpathian Sea, lies off the S coast of Caria, due S. of the promontory of Cynossema (*C. Alepo*), at the distance of about 12 geog. miles. Its length, from N.E. to S.W., is about 45 miles; its greatest breadth about 20 to 25. In early times it was called Aethraea and Ophiussa. There are mythological stories about its origin and peopling. Its Hellenic colonization is ascribed to Tlepolemus, the son of Hercules, before the Trojan war, and after that war to Althaemenes. Homer mentions the 3 Dorian settlements in Rhodes, namely, Lindus, Ialysus, and Camirus; and these cities, with Cos, Cnidus, and Halicarnassus, formed the Dorian Hexapolis, which was established, from a period of unknown antiquity, in the S.W. corner of Asia Minor. Rhodes soon became a great maritime confederacy, the island being parcelled out between the 3 cities above mentioned. The Rhodians founded numerous colonies. At the beginning of the Peloponnesian war, Rhodes was subject to Athens; but in the 20th year of the war, 412 B.C., it joined the Spartan alliance, and the oligarchical party, which had been depressed, and their leaders, the Eratidae, expelled, recovered their former power, under Dorieus. In 408, the new capital, called Rhodus, was built. At the Macedonian conquest the Rhodians submitted to Alexander, but upon his death expelled the Macedonian garrison. In the ensuing wars they formed an alliance with Ptolemy, the son of Lagus, and their city, Rhodes, successfully endured a siege by Demetrius Poliorcetes, who at length, in admiration of the valour of the besieged, presented them with the engines he had used against the city, from the sale of which they defrayed the cost of the celebrated Colossus. At length they came into connection with the Romans, whose alliance they joined in the war against Philip III of Macedon. In the ensuing war with Antiochus, the Rhodians

aided the Romans with their fleet; and, in the subsequent partition of the Syrian possessions of Asia Minor, they were rewarded by the supremacy of S. Caria. Their alliance with Rome was interrupted by their espousing the cause of Perseus, for which they were punished, 168; but they recovered the favour of Rome by the naval aid they rendered in the Mithridatic war. In the civil wars they took part with Caesar. They were at length deprived of their independence by Claudius; and their prosperity received its final blow from an earthquake, which laid the city of Rhodes in ruins, in the reign of Antoninus Pius, A.D. 155.

RHOECUS. 1. A Centaur, who pursued Atalanta, but was killed by her with an arrow. The Roman poets call him Rhoetus, and relate that he was wounded at the nuptials of Pirithous. 2. Son of Phileas or Philaeus, of Samos, an architect and statuary, flourished about 640 B.C. He invented the casting of statues in bronze and iron.

RHOETUS. 1. [RHOECUS.] 2. One of the giants, who was slain by Dionysus; he is usually called Eurytus.

RICIMER, the Roman 'King-maker,' was the son of a Suevian chief, and was brought up at the court of Valentinian III. In A.D. 472 he took Rome by storm, and died 40 days afterwards.

RŌBĪGUS, or ROBIGO, is described by Latin writers as a divinity worshipped for the purpose of averting blight or too great heat from the cornfields. The festival of the Robigalia was celebrated on the 25th of April, and was said to have been instituted by Numa.

RŌMA (*Rome*), capital of modern Italy, stands on the left bank of the Tiber, about 15 miles from its mouth. The site was inhabited long anterior to the traditional date of the legendary founding of the city by Romulus, 753 B.C. It is probable that Rome was originally formed out of a group of village communes, clustering round a colony hailing from Alba Longa. The Palatine[1] and Capitoline hills were doubtless the first to be occupied; and the city began as a fortified town of the Latins, the first settlements being gradually enlarged to include the whole of the district called the 'City of the Seven Hills.' Remains of the earliest wall have been found. In the time of the later (Etruscan) kings, some five of the seven-hilled settlements had been surrounded by defences, a huge *agger*, or mound, enclosing the whole. This agger, called the Servian Wall, practically formed the only defence of the city till the reign of the emperor Aurelian, the wall which bears his name, completed A.D. 280, being to a considerable extent identical with the present walls. To the period of the kings belongs the huge arched sewer called Cloāca Maxima, which is still extant in its original state; there were two other large drains emptying themselves into the Tiber. Rome was magnificently supplied with water; and there are remains, still extant, of the great Aqueducts, both of the republican and imperial epochs. In republican times the centre of public life in Rome was the Forum Romanum, an open 'square' traversed by

[1] The fortified enclosure ascribed to Romulus, and built on the Palatine, was known as *Roma Quadrata* (the 'square' city).

the Sacred Way, and surrounded by shops (*tabernae*). Besides the Forum Romanum, there were the Forum Julii (so called after its builder, Julius Caesar), the Forum Augusti, the Forum Pacis, the Forum Nervae, and the Boarium (or cattle-market). [FORUM.] The Capitol with its two summits, on one of which stood the vast temple of Capitoline Jove, was the centre of religious worship. [CAPITOLIUM.] Besides the fora there were four large open spaces: (1) the Campus Martius, or Plain of Mars [CAMPUS MARTIUS]; (2) the Campus Sceleratus; (3) the Campus Agrippae, and (4) the Campus Esquilīnus (the execution ground). There were over 200 streets in Rome; of these the most important was the Via Sacra (or Sacred Way), which started between the Caelian and Esquiline, and, leaving the Colosseum on the left, passed through the Arch of Titus, skirted the Forum, and thence led up to the Temple of Capitoline Jove.

In 390 B.C. Rome was destroyed by the Gauls. On the departure of the barbarians it was rebuilt in haste, without attention to regularity, and with narrow streets. After the conquest of the Carthaginians and of the monarchs of Macedonia and Syria, the city began to be adorned with many public buildings and handsome private houses; and it was still further embellished by Augustus, who used to boast that he had found the city of brick and had left it of marble. The great fire at Rome in the reign of Nero (A.D. 64) destroyed two-thirds of the city. Nero availed himself of this opportunity to indulge his passion for building; and the city now assumed a still more regular and stately appearance. We have no sure means of determining the population of Rome; of course the number of inhabitants varied at different times; but in the reign of Trajan we may suppose the city to have contained a million and a half inhabitants. The majority of them lived in *insulae*, blocks containing flats; private houses and mansions were the privilege of the rich. Among the Districts may be named the SUBURA, one of the busiest quarters, the Carīnae, the Velabrum, and the Argilētum ('Booksellers' Row'). Temples were numerous. We have already mentioned the temple of Capitoline Jove; next to this should be named: (1) the great temple of Apollo on the Palatine (erected by Augustus), celebrated for its fine library; (2) of Castor and Pollux; (3) of Concord, where the senate often met; (4) of Hercules, close to the Ara Maxima—still extant, but often wrongly designated the temple of Vesta; (5) of Janus, kept shut only in times of peace; (6) Mars Ultor (=Avenger), of which a fragment still remains; (7) the PANTHEON. Of the Circuses, where the chariot and horse races were held, best known is the CIRCUS MAXIMUS, which could seat 300,000 spectators. There were no theatres in early Roman times; they began to be built in the first century B.C., and at first were of wood. Later stone theatres took their place, the most noteworthy being the Theatre of Pompey (55 B.C.), containing sitting room for nearly 40,000 people. Of the Amphitheatres, the grandest was, of course, the COLOSSEUM. Baths, or *Thermae*, were a striking feature in Roman life; the ruins of the baths of Caracalla and Diocletian still remain to attest their

unparalleled size and splendour. Besides the architectural features already given, brief mention must be made of the Basilicas (courts of law and commercial exchanges), the Porticoes (or covered colonnades), and the Triumphal Arches; of the latter, the arch of Titus —erected to commemorate the destruction of Jerusalem, A.D. 70— the arch of Septimius Severus, and the arch of Constantine, still survive. Rome possessed also a number of *Horti* or 'Parks,' beautifully laid out; while its Palaces, including the famous *Golden House* of Nero, and the *Septizonium* of the emperor Severus, with its seven stages of colonnades, were among the wonders of the world. Of these buildings nothing now remains; but of the great sepulchral monuments with which the city was adorned, Hadrian's Mausoleum (now the castle of St. Angelo) still survives, a cylindrical tower of masonry (240 feet in diameter and 165 in height). Of the numerous commemorative columns erected at Rome two are still to be seen; of these the Column of Trajan (117 feet in height), with its spiral bas-relief representing the wars of the emperor against the barbarians, is the more important. The state prison at Rome was called the TULLIANUM, now known as the Mamertine.

Of the roads leading from Rome we may name at least four: (1) the Via Latina; (2) the APPIAN WAY, going south to Brindisi —the 'Queen of the Roads,' as a Roman poet called it; (3) the FLAMINIAN WAY, the great north road to Placentia and Aquileia; (4) the Via Aurelia, or coast road leading via Genoa into Gaul. (See Map, p. 583.)

For the administration of republican Rome see COMITIA; SENATUS. For the chief Roman officials, see AEDILES; CENSOR; CONSUL; DECEMVIRI; DICTATOR; PRAETOR; PROPRAETOR; QUAESTOR; TRIBUNI PLEBIS; TRIUMVIRI. During the republic all free inhabitants of Italy were Roman citizens, and possessed a vote; but this vote had to be made at Rome. Every citizen between the ages of 17 and 60 was liable to military service. He paid no direct taxes, the tribute from foreign possessions and the provinces being sufficient to meet state needs. For the Twelve Tables of Roman Law see LEX DUODECIM TABULARUM.

Consult the general works on Rome included in the list at the beginning of this volume; also Middleton's *Remains of Ancient Rome* (1892); W. E. Heitland, *The Roman Republic* (3 vols.; 2nd ed., revised, 1923); M. I. Rostovtseff, *The Social and Economic History of Rome* (1926); T. Frank, *An Economic History of Rome* (2nd ed., 1927); and Platner and Ashby, *A Topographical Dictionary of Ancient Rome* (1929). The second vol., *Rome*, of Rostovtseff's *History of the Ancient World* (1927, 1933) has a good bibliography, and is comprehensive in itself.

ROMAN FESTIVALS. Days were mainly distinguished as *fasti* and *nefasti*. On the latter no legal judgments could take place; on the former the various festivals were held. The commonest of these festivals were the Lupercalia, Quirinalia, Terminalia, Parilia (the shepherd festival, in honour of Pales), SATURNALIA.

RŌMŪLĒA, ancient town of the Hirpini, in Samnium, on the road from Beneventum to Tarentum.

RŌMŪLUS, legendary founder and first king of Rome, worshipped after his death as Quirinus. According to the familiar tale, the daughter of Numitor—last of the Alban kings—the Vestal, Rhea Silvia, became the mother of twin sons (Romulus and Remus) by the god Mars. The children were ordered to be drowned in the Tiber, but were miraculously saved, to be suckled by a she-wolf. They were discovered by Faustulus, the king's shepherd, and brought up at his home among the herdsmen. They were ultimately recognized. When grown up they determined to found a city on the banks of the Tiber; but a strife arose between the brothers, in which Remus was slain. Romulus founded the city that was to bear his name, and made it a refuge for runaway slaves and homicides. The city was soon filled with men; but, there being no women, the inhabitants, by a ruse, carried off the Sabine maidens to be their wives. A war ensued, but in the end the two peoples amalgamated under the sovereignty of Romulus. After a 37 years' reign he was translated to heaven, and worshipped as a divinity.

ROSCĪUS. 1. Q. ROSCIUS, comic actor at Rome, was a native of Solonium, a small place in the neighbourhood of Lanuvium. His histrionic powers procured him the favour of the dictator Sulla, who presented him with a gold ring, the symbol of equestrian rank. Roscius enjoyed the friendship of Cicero. Roscius was considered to have reached such perfection in his profession that it became the fashion to call every one who became distinguished in the histrionic art by the name of Roscius. He realized an immense fortune by his profession, and died in 62 B.C. 2. SEX. ROSCIUS, of Ameria (Umbria), falsely accused by Chrysogonus and others of murdering his father (81 B.C.). Cicero's masterly speech for the defence is extant. Roscius was acquitted. The case was one of the greater cases which had been tried before Sulla's restored senate, and also was the first criminal trial in which Cicero took part.

ROXĀNA, daughter of Oxyartes the Bactrian, fell into the hands of Alexander on his capture of the hill-fort in Sogdiana named 'the rock' (327 B.C.). Alexander was so captivated by her charms that he married her. Soon after Alexander's death (323) she gave birth to a son (Alexander Aegus), who was admitted to share the nominal sovereignty with Arrhidaeus, under the regency of Perdiccas. Roxana afterwards crossed over to Europe with her son, placed herself under the protection of Olympias, and took refuge in Pydna along with the latter. In 316 Pydna was taken by Cassander; Olympias was put to death; and Roxana and her son were placed in confinement in Amphipolis, where they were murdered by Cassander's orders in 311.

RŪBĪCON, small river in Italy, falling into the Adriatic a little N. of Ariminum, formed the boundary in the republican period between the province of Gallia Cisalpina and Italia proper. It is celebrated in history on account of Caesar's passage across it at the head of his army, by which act he declared war against the republic.

RUBRA SAXA, called *Rubrae breves* by Martial, small place in Etruria a few miles from Rome, on the Via Flaminia.

RŬGĬI, people in Germany, originally dwelt on the coast of the Baltic between the Viadus (*Oder*) and the Vistula. After disappearing a long time from history, they are found at a later time in Attila's army; and after Attila's death they founded a new kingdom on the N. bank of the Danube, in Austria and Hungary.

RŬPĬLĬUS, P., consul 132 B.C., prosecuted with vehemence all the adherents of Tib. Gracchus, who had been slain in the preceding year. As proconsul in Sicily in the following year he made various regulations for the government of the province, which were known by the name of Leges Rupiliae.

RUSELLAE, ancient city of Etruria, situated on an eminence E. of the lake Prelius and on the Via Aurelia. The walls still remain.

RUSTĬCUS, L. JŪNĬUS ARULĒNUS, friend and pupil of Paetus Thrasea, and an admirer of the Stoic philosophy. He was put to death by Domitian for having written a panegyric upon Thrasea.

RŬTĬLĬUS NAMATIĀNUS, CLAUDĬUS, Roman poet, and a native of Gaul, lived at the beginning of the fifth century A.D. He was praefectus urbi at Rome about A.D. 414, but afterwards returned to Gaul. He celebrated his return in a poem, *Itinerarium*, of which the first book and part of the second has survived. See *Minor Latin Poets* in the Loeb Library.

RŬTĬLĬUS RŪFUS, P., Roman statesman and orator. He was military tribune under Scipio in the Numantine war, praetor 111 B.C., consul 105, and legatus in 95 under Q. Mucius Scaevola, proconsul of Asia. While acting in this capacity he displayed so much honesty and firmness in repressing the extortions of the publicani, that he became an object of fear and hatred to the whole body Accordingly, on his return to Rome he was impeached of malversation (*de repetundis*), found guilty, and compelled to withdraw into banishment (92).

RŬTŬPĬAE (*Richborough*), port of the Cantii, in the S.E. of Britain (*Kent*). There are still remains of the Roman camp (Caesar's first permanent camp), part of which is well preserved.

SABAZĬUS, Thracian and Phrygian divinity, commonly described as a son of Rhea or Cybele. Later he was identified with Dionysus, who is sometimes called Dionysus Sabazius. For the same reason Sabazius is called a son of Zeus by Persephone, and is said to have been reared by a nymph, Nysa. Sabazius was probably a vegetation, or a nature, god; his symbol was the snake. See chap. vii ('The Mysteries') of Lawson's *Modern Greek Folklore and Ancient Greek Religion*.

SĂBĪNA, wife of the emperor Hadrian, was the grand-niece of Trajan, being the daughter of Matidia, who was the daughter of Marciana, the sister of Trajan. Sabina was married to Hadrian about A.D. 100, but the marriage did not prove a happy one. Sabina put an end to her life, probably in 138.

SĂBĬNA, POPPAEA, daughter of T. Ollius. She assumed the name of her maternal grandfather Poppaeus Sabinus, who had been consul, A.D. 9. She was first married to Rufius Crispinus, and afterwards to Otho, who was one of the boon companions of Nero. The latter soon became enamoured of her; and in order to get Otho out of the way, Nero sent him to govern the province of Lusitania (58). Poppaea now became the acknowledged mistress of Nero, over whom she exercised absolute sway. Anxious to become the wife of the emperor, she persuaded Nero first to murder his mother Agrippina (59), who was opposed to such a disgraceful union, and next to divorce and shortly afterwards put to death his innocent and virtuous wife Octavia (62). She then became the wife of Nero. In 65 Poppaea, while pregnant, was killed by a kick from her brutal husband.

SĂBĬNI, one of the most ancient and powerful of the peoples of central Italy. They were a people of simple and virtuous habits, faithful to their word, and imbued with religious feeling. They were a migratory race, and a whole generation sometimes migrated as a religious act. With the exception of the Sabines in Lucania and Campania, they never attained a high degree of civilization; but they were always distinguished by their love of freedom. The Samnites were the most powerful of the Sabine peoples. [SAMNIUM.] The Sabines formed one of the elements of which the Roman people was composed. In the time of Romulus, a portion of the Sabines, after the rape of their wives and daughters, became incorporated with the Romans, and the 2 peoples were united into one under the general name of Quirites. The remainder of the Sabini proper, who were less warlike than the Samnites and Sabellians, were finally subdued by M. Curius Dentatus, 290 B.C., and received the Roman franchise, *sine suffragio* (=without the vote).

SĂBĬNUS. 1. FLAVIUS, brother of the emperor Vespasian, governed Moesia for 7 years during the reign of Claudius, and held the office of praefectus urbis during the last 11 years of Nero's reign. He was removed from this office by Galba, but was replaced in it on the accession of Otho, who was anxious to conciliate Vespasian. He continued to retain the dignity under Vitellius. During the struggle for the empire between Vespasian and Vitellius, Sabinus took refuge in the Capitol, where he was attacked by the Vitellian troops. In the assault the Capitol was burnt to the ground, Sabinus was taken prisoner, and put to death by the soldiers in the presence of Vitellius, who endeavoured in vain to save his life. Sabinus was a man of distinguished reputation, and of unspotted character. 2. MASSURIUS, was a distinguished jurist in the time of Tiberius. The school of the Sabiniani was named after him.

SABRĬNA, the river *Severn*.

SĂCAE, numerous and powerful Scythian nomad tribe. They excelled as cavalry, and as archers. The name of the Sacae is often used loosely for the Scythians in general.

SĂCER MONS, hill in the country of the Sabines, 3 miles from Rome, to which the plebeians repaired in their celebrated secessions.

SACRAMENTUM, the Roman military oath of allegiance.

SACRA VIA, principal street in Rome, ran from the valley between the Caelian and Esquiline hills, through the arch of Titus, and past the Forum Romanum, to the Capitol.

SACRĪPORTUS, small place in Latium, of uncertain site, memorable for the victory of Sulla over the younger Marius, 82 B.C.

SADYATTES, king of Lydia, succeeded his father Ardys and reigned 629-617 B.C. He waged war with the Milesians for 6 years.

SĀGUNTUM (*Murviedro*), in Spain; its siege by Hannibal, 219 B.C., was the immediate cause of the second Punic war.

SAITIS, surname of Athena, under which she had a sanctuary on Mt. Pontinus, near Lerna, in Argolis.

SALĀCIA, Roman goddess of the sea, the wife of Neptune.

SĀLĂMIS, island off the W. coast of Attica, from which it is separated by a narrow channel. It forms the S. boundary of the bay of Eleusis. Its greatest length, from N. to S., is about 10 miles It is said to have been called Salamis from a daughter of Asopus, of this name. It was colonized by the Aeacidae of Aegina. Telamon, the son of Aeacus, fled thither after the murder of his half-brother Phocus, and became sovereign of the island. His son Ajax accompanied the Greeks with 12 Salaminian ships to the Trojan war. Salamis continued an independent state till about the beginning of the 40th Olympiad (620 B.C.). After a long struggle it then fell into the hands of the Megarians, but the Athenians finally took possession through a stratagem of Solon [SOLON], and it became one of the Attic demi. It continued to belong to Athens till the time of Cassander, when its inhabitants voluntarily surrendered it to the Macedonians, 318. The Athenians recovered the island in 232 through Aratus, and punished the Salaminians for their desertion to the Macedonians. The old city of Salamis stood on the S. side of the island, opposite Aegina; but this was afterwards deserted, and a new city of the same name built on the E. coast opposite Attica, on a small bay now called *Ambelakia*. At the extremity of the S. promontory forming this bay was the small island of Psyttalia (*Lypsokutali*), which is about a mile long, and from 200 to 300 yards wide. Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, 480 B.C.

SĂLĂPIA (*Salpi*), ancient town of Apulia, in the district Daunia, was situated S. of Sipontum, on a lake named after it. It is not mentioned till the second Punic war, when it revolted to Hannibal after the battle of Cannae, but it subsequently surrendered to the Romans, and delivered to the latter the Carthaginian garrison.

SĂLĂRIA VIA, Roman road, which ran from the Porta Salaria through Fidenae, Reate, and Asculum Picenum, to Castrum Truentinum, and thence along the coast to Ancona.

SALASSI, warlike people in Gallia Transpadana, in the valley of the Duria, regarded as a branch of the Salyes or Salluvii, in Gaul Their chief town was Augusta Praetoria (*Aosta*).

SĂLERNUM (*Salerno*), ancient town in Campania, at the innermost corner of the Sinus Paestanus, situated on a hill near the coast. It was made a Roman colony, 194 B.C.

SĂLĬI ('jumpers'), patrician priests of Mars, whose duty it was to guard the holy shields (*ancilia*) that fell from heaven.

SĂLĬNAE ('salt-works'), the name of several towns which possessed salt-works in their vicinity. 1. Town in Britain, on the E. coast, in the S. part of Lincolnshire. 2. Town of the Suetrii, in the Maritime Alps in Gallia Narbonensis, E. of Reii. 3. (*Torre delle Saline*), place on the coast of Apulia, near Salapia. 4. Place in Picenum, on the river Sannus (*Salino*). 5. (*Torda*), place in Dacia 6. SALINAE HERCULEAE, near Herculaneum, in Campania.

SĂLĬNĂTOR, M. LĬVĬŪS, consul, 219 B.C., with L. Aemilius Paulus, carried on war along with his colleague against the Illyrians. On their return to Rome, both consuls were brought to trial on the charge of having unfairly divided the booty among the soldiers. Livius was condemned, and took his disgrace so much to heart that he retired to his estate. In 210 the consuls compelled him to return to the city, and in 207 he was elected consul a second time with C. Claudius Nero. With his colleague he defeated Hasdrubal on the Metaurus. Next year (206) Livius was stationed in Etruria, as proconsul, with an army, and his imperium was prolonged for 2 successive years. In 204 he was censor with his former colleague in the consulship, Claudius Nero, and imposed a tax upon salt, in consequence of which he received the surname of Salinator.

SALLUSTĬUS, praefectus praetorio under the emperor Julian, with whom he was on terms of friendship. Sallustius was a heathen, but dissuaded the emperor from persecuting the Christians. He was probably the author of an extant treatise *On the Gods and the Universe*. If so, he was attached to the doctrines of the Neo-Platonists. The treatise has sometimes, on insufficient grounds, been attributed to Sallustius, a Cynic philosopher of the fifth century. It has been edited, with translation and prolegomena, by A. D. Nock, (1926). See also Murray, *Five Stages of Greek Religion* (1925).

SALLUSTĬUS CRISPUS, C., Roman historian, belonged to a plebeian family, and was born 86 B.C., at Amiternum, in the country of the Sabines. He was quaestor about 59, and tribune of the plebs in 52, the year in which Clodius was killed by Milo. In his tribunate he joined the popular party, and took an active part in opposing Milo. In 50 Sallust was expelled from the senate by the censors, probably because he belonged to Caesar's party. In the civil war he followed Caesar. In 47 we find him praetor elect, by obtaining which dignity he was restored to his rank. He nearly lost his life in a mutiny of some of Caesar's troops in Campania, who had been led thither to pass over into Africa. He accompanied Caesar in his African war (46), and was left by Caesar as the governor of Numidia, in which capacity he is charged with having enriched himself by unjust means. He became immensely rich, as was shown by the expensive gardens which he formed (*horti Sallustiani*) on the Quirinalis. He retired into privacy after he returned from Africa, and

passed quietly through the troublesome period after Caesar's death He died in 34, about 4 years before the battle of Actium. The story of his marrying Cicero's wife, Terentia, ought to be rejected. It was probably not till after his return from Africa that Sallust wrote his historical works, namely, the *Catilina*, or *Bellum Catilinarium*, a history of the conspiracy of Catiline during the consulship of Cicero, 63; the *Jugurtha*, or *Bellum Jugurthinum*, the history of the war of the Romans against Jugurtha, king of Numidia; and the *Historiarum Libri quinque*. This last work is lost, with the exception of fragments. Besides these there are attributed to Sallust *Duae Epistolae de Republica ordinanda*, and a *Declamatio in Ciceronem*. His language is generally concise and perspicuous: perhaps his love of brevity may have caused the ambiguity that is sometimes found in his sentences. He also affected archaic words. He has, however, probably the merit of being the first Roman who wrote what is usually called history. Best English edition is that of Capes; best prose rendering that of A. W. Pollard.

SALMŌNE or SALMŌNĬA, town of Elis, in the district Pisatis, on the river Enipeus, said to have been founded by Salmoneus.

SALMŌNEUS, son of Aeolus, and brother of Sisyphus. He originally lived in Thessaly, but emigrated to Elis, where he built the town of Salmone. He deemed himself equal to Zeus, and ordered sacrifices to be offered to himself. He even imitated the thunder and lightning of Zeus, but the father of the gods killed him with his thunderbolt, destroyed his town, and punished him in the lower world.

SALMYDESSUS, town of Thrace, on the coast of the Euxine, S. of the promontory Thynias. The name was originally applied to the whole coast from this promontory to the entrance of the Bosporus.

SĂLO (*Jalon*), tributary of the Iberus, in Celtiberia, which flowed by Bilbilis, the birthplace of Martial.

SĂLUS, Roman goddess. First, as the personification of health she answers closely to the Greek Hygieia, and was represented in works of art with the same attributes. Secondly, she represents prosperity in general. In a third sense she is the goddess of the public welfare (*Salus publica* or *Romana*). In this capacity a temple was vowed to her in the year 307 B.C., by the censor C. Junius Bubulcus, on the Quirinal hill, which was afterwards decorated with paintings by C. Fabius Pictor. She was worshipped publicly on the 30th of April, in conjunction with Pax, Concordia, and Janus. Salus was represented, like Fortuna, with a rudder, a globe at her feet, and sometimes in a sitting posture, pouring from a patera a libation upon an altar, round which a serpent is winding.

SALVĬUS OTHO. [OTHO.]

SĂLYES or SALLUVĬI, celebrated Ligurian tribe, inhabited the S. coast of Gaul from the Rhône to the Maritime Alps. They were troublesome neighbours to Massilia. They were subdued by the Romans in 123 B.C. after a long struggle, and the colony of Aquae Sextiae was founded in their territory by the consul Sextius.

SAMNĬUM, country in the centre of Italy. The Samnites were an

offshoot of the Sabines, who emigrated from their country before the foundation of Rome, and settled in the country afterwards called Samnium. [SABINI.] The Samnites were distinguished for their love of freedom. Issuing from their mountain fastnesses, they overran a great part of Campania; and it was in consequence of Capua applying to the Romans for assistance against the Samnites that war broke out between the 2 peoples in 343 B.C. The war which commenced in 343 was continued with few interruptions for the space of 53 years. [SENTINUM.] The civil war between Marius and Sulla gave them hopes of recovering their independence; but they were defeated by Sulla before the gates of Rome (82). Their towns were laid waste, the inhabitants sold as slaves, and their place supplied by Roman colonists.

SĂMOS, island in the Aegaean Sea, lying in that portion of it called the Icarian Sea, off the coast of Ionia. The Samians early acquired such power at sea that, besides obtaining possession of parts of the opposite coast of Asia, they founded many colonies. After a transition from the state of a heroic monarchy, through an aristocracy, to a democracy, the island became subject to the most distinguished of the so-called tyrants, Polycrates (532 B.C.), under whom its power and splendour reached their highest pitch. [POLYCRATES.] At this period the Samians had commercial relations with Egypt, and they obtained from Amasis the privilege of a separate temple at Naucratis. The Samians now became subject to the Persian empire, under which they were governed by tyrants, with a brief interval, until the battle of Mycale, which made them independent, 479 B.C. They now joined the Athenian confederacy, of which they continued independent members until 440 B.C., when an opportunity arose for reducing them to entire subjection and depriving them of their fleet, which was effected by Pericles after an obstinate resistance of 9 months' duration. In the Peloponnesian war Samos held firm to Athens. Transferred to Sparta after the battle of Aegospotami, 405, it was soon restored to Athens by that of Cnidus, 394; but went over to Sparta again in 390. Soon after, it fell into the hands of the Persians, being conquered by the satrap Tigranes; but it was recovered by Timotheus for Athens. In the Social war, the Athenians successfully defended it against the attacks of the confederated Chians, Rhodians, and Byzantines, 352 B.C. After Alexander's death it was taken from the Athenians by Perdiccas, 323; but restored to them by Polysperchon, 319. In the Macedonian war Samos was taken by the Rhodians, then by Philip, and lastly by the Rhodians again, 200 B.C. It took part with Mithridates in his first war against Rome, on the conclusion of which it was finally united to the province of Asia, 84 B.C. Meanwhile it had greatly declined. Its prosperity was partially restored under the propraetorship of Q. Cicero, 62 B.C., but still more by the residence in it of Antony and Cleopatra, 32, and afterwards of Octavianus, who made Samos a free state. It sank into insignificance as early as the second century A.D. Samos may be regarded as almost the chief centre of Ionian culture. There was a native

school of statuary. In painting, the island produced Calliphon, Theodorus, Agatharchus, and Timanthes. Its pottery was celebrated throughout the ancient world. In literature, Samos was made illustrious by the poets Asius, Choerilus, and Aeschrion; by the philosophers Pythagoras and Melissus; and by the historians Pagaeus and Duris. The capital city, also called Samos, stood on the S.E. side of the island, opposite Pr. Trogilium, partly on the shore, and partly rising on the hills behind in the form of an amphitheatre. It had a magnificent harbour, and numerous splendid buildings, among which, besides the Heraeum and other temples, the chief were the senate-house, the theatre, and a gymnasium dedicated to Eros. In the time of Herodotus, Samos was reckoned one of the finest cities of the world.

SĂMŎSĂTA, capital of the province, and afterwards kingdom, of Commagene, in the N. of Syria, stood on the right bank of the Euphrates, N.W. of Edessa. It was the birthplace of Lucian, and also of the heretic Paul, bishop of Antioch, in the third century.

SĂMOTHRĂCĒ, small island in the N. of the Aegaean Sea. Samothrace was the chief seat of the worship of the Cabiri. [CABIRI.]

SANCHUNIATHON, said to have been an ancient Phoenician writer, whose works were translated into Greek by Philo Byblius, who lived in the latter half of the first century of the Christian era. A considerable fragment of the translation of Philo is preserved by Eusebius in the first book of his *Praeparatio Evangelica* (Oxford edition by Gifford in 7 vols. with translation, 1903); but it is now generally agreed that the work was a forgery of Philo.

SANCUS, or SEMO SANCUS, Roman divinity, originally a Sabine god, and identified with Hercules and Dius Fidius. Sancus presided over oaths, and represented good faith in social life. Sancus had a temple at Rome, on the Quirinal.

SANNĬO, a name of the buffoon in the 'mimes,' derived from *sanna*, a mimic gesture.

SANNYRĬON, Athenian comic poet, flourished 407 B.C. His excessive leanness was ridiculed by Strattis and Aristophanes.

SANTŎNES, powerful people in Gallia Aquitanica, dwelt on the coast of the ocean, N. of the Garumna. Under the Romans they were a free people. Their chief town was Mediolanum, afterwards Santones (*Saintes*).

SAPPHŌ, lyric poet of the Aeolian School, was a native of Mytilene, or, as some said, of Eresos in Lesbos. Sappho was contemporary with Alcaeus, Stesichorus, and Pittacus. She lived in friendly intercourse with Alcaeus, as is shown by the poetry of both. Of the events of her life we have no other information than an obscure allusion in the Parian Marble, and in Ovid (*Her.* xv. 51), to her flight from Mytilene to Sicily, to escape some unknown danger, between 604 and 592; and the common story that being in love with Phaon, and finding her love unrequited, she leapt down from the Leucadian rock. This story, however, seems to have been an invention of later times. At Mytilene Sappho appears to have been

the centre of a female literary society. Ancient writers expressed unbounded admiration for her poetry. Her lyric poems formed 9 books. Surviving fragments have been added to since 1900 from papyri discovered at Oxyrhynchus. We now have considerable remains of the first, second, and fourth books, together with pieces of the fifth book. Her entire works have been estimated to amount to about 9,000 lines. There is an ode to Aphrodite which is perhaps entire, but the newly discovered narrative poem, *The Wedding of Hector and Andromache*, is not attributed to Sappho without dispute. The majority of her poems are lyrics expressive of personal feelings, and written in a great variety of metres. All the existing poems and fragments have been collected in an edition by Lobel (Oxford Univ. Press, 1925), and, together with translation, by C. R. Haines (1926). There is also a verse translation by A. S. Way.

SARCOPHĂGUS OF ALEXANDER, now in the Museum of Antiquities, Constantinople. It is the finest specimen we possess of ancient sepulchral reliefs. This magnificent work of art is so called not because it contained the body of Alexander the Great, but because the subjects sculptured in relief upon its sides relate to episodes in his life. The style is Attic, and suggests the influence of Scopas. The general effect of the whole is enhanced by its beautiful colouring The sarcophagus was found at Sidon. See Percy Gardner, *Grammar of Greek Art*, pp. 94, 113. (See Fig. 54.)

SARDĂNĂPĀLUS (Asnapper in O.T.), Assyrian king, ascended the throne 668 B.C. His name, in Assyrian, is generally read as Asur-bani-pal. He was the eldest son of Esarhaddon, and reigned over 40 years. No sooner had he succeeded to the throne than he was involved in a war in Egypt, which country he rescued from the ravages of the king of Ethiopia, Tirhakah (Tarkū). In two campaigns he not only drove back the Ethiopians, but secured Egypt itself. But before long Egypt, under the king Psammetichus, threw off the Assyrian yoke. Among the further successes of Asur-bani-pal were the conquest of Tyre; the rout of the Elamites, Assyria's most powerful foe; the subjugation of Babylon; and the conquest of Arabia. During Asur-bani-pal's reign Assyria attained great wealth and prosperity. The king celebrated his conquests by erecting vast buildings, chiefly his own palace; of this the remains still exist (at *Kuyunjik*). The design and execution of this work mark the high level of Assyrian art. He was a munificent patron of literature and art; and it is to his library, in which he collected the 'classics' of his country, that we owe great part of our knowledge of Assyrian language and literature. Among the chief treasures that have been found among the ruins of that library must be mentioned the famous *Deluge Tablets*. Classical historians have been fond of describing Asur-bani-pal as an effeminate and voluptuous despot. The Assyrian records disprove this. He was a skilful administrator, and an enlightened monarch.

SARDĪNĬA, island in the Mediterranean, is in the shape of a parallelogram, upwards of 140 nautical miles in length from N. to S., with an average breadth of 60. It was regarded by the ancients

as the largest of the Mediterranean islands, and this opinion is correct; since Sardinia is a little larger than Sicily. A chain of mountains runs along the whole of the E. side of the island from N. to S., occupying about one-third of its surface. These mountains were called by the ancients Insani Montes. Sardinia was fertile, but was not extensively cultivated, in consequence of the uncivilized character of its inhabitants. Still the plains in the W. and S. parts of the island produced a quantity of corn, exported to Rome every year. Among the products of the island was the *Sardonia herba*, a poisonous plant. The fatal convulsions, caused by eating it, distorted the mouth so that the person appeared to laugh, though in pain; hence the well-known *risus sardonicus*. This derivation of 'sardonic' is, however, dubious. Sardinia possesses many precious metals, especially silver, the mines of which were worked in antiquity to a great extent. There were likewise numerous mineral springs; and large quantities of salt were manufactured on the W. and S. coasts. The population of Sardinia was mixed. It appears that Phoenicians, Tyrrhenians, and Carthaginians settled in the island at different periods. Sardinia was known to the Greeks as early as 500 B.C., since we find that Histiaeus of Miletus promised Darius that he would render the island of Sardo tributary to his power. It was conquered by the Carthaginians at an early period, and continued in their possession till the end of the first Punic war. Shortly after this event, the Romans availed themselves of the dangerous war which the Carthaginians were carrying on against their mercenaries in Africa, to take possession of Sardinia, 238 B.C. It was now formed into a Roman province under the government of a praetor; but it was not till after many years and numerous revolts that the inhabitants submitted to the Roman dominion. Sardinia continued to belong to the Roman empire till the fifth century, when it was taken possession of by the Vandals.

SARDĬS, ancient city of Asia Minor, and the capital of the great Lydian monarchy. It was surrounded by a triple wall, and contained the palace and treasury of the Lydian kings. At the downfall of the Lydian empire it resisted all the attacks of Cyrus, and was only taken by surprise. Under the Persian and Greco-Syrian empires, Sardis was the residence of the satrap of Lydia. The rise of Pergamus diminished its importance; but under the Romans it was a considerable city, and the seat of a conventus juridicus. In the reign of Tiberius it was destroyed by an earthquake, but was restored by the emperor's aid. It was an early seat of the Christian religion, and one of the 7 churches of the province of Asia to which St. John addressed the Apocalypse; but the apostle's language implies that the church at Sardis had already sunk into decay (Rev. iii 1 sqq.). In the wars of the Middle Ages the city was destroyed. The chief cult of Sardis was that of Cybele, the ruins of whose temple are still visible.

SARMĂTĬA (the E. part of *Poland*, and S. part of *Russia*), a name first used by Mela for part of N. Europe and Asia extending from the Vistula and the Sarmatici Montes on the W., to the Rha (*Volga*) on

the E.; bounded on the S. and S.W. by Pannonia and Dacia, and, further, by the Euxine, and beyond it by Mt. Caucasus. In the N. it extended as far as the Baltic. Part of it was inhabited by the Sarmatae, but the greater part was peopled by Scythian tribes.

SARMĂTĬCAE PORTAE (*Pass of Dariel*), the central pass of the Caucasus, leading from Iberia to Sarmatia.

SARMĂTĬCI MONTES (part of the *Carpathian Mountains*), a range of mountains in central Europe, extending from the sources of the Vistula to the Danube, between Germany on the W. and Sarmatia on the E

SĂRŌNĬCUS SĪNUS (*G. of Aegina*), a bay of the Aegaean Sea lying between Attica and Argolis.

SARPĒDON. 1. Son of Zeus and Europa, and brother of Minos and Rhadamanthus. Being involved in a quarrel with Minos about Miletus, he took refuge with Cilix, whom he assisted against the Lycians. He became king of the Lycians, and Zeus granted him the privilege of living 3 generations. 2. Son of Zeus and Laodamia, or, according to others, of Evander and Deidamia, and a brother of Clarus and Themon. He was a Lycian prince, and a grandson of No. 1. In the Trojan war he was an ally of the Trojans, distinguished by his valour, but was slain by Patroclus (Homer, *Iliad*, xvi).

SARSĪNA (*Sarsina*), ancient town of Umbria, on the river Sapis, subsequently a Roman municipium, celebrated as the birthplace of Plautus.

SASSANĬDAE, the name of a dynasty which reigned in Persia from A.D. 226 to 651. 1. ARTAXERXES (the Ardishir or Ardshir of the Persians), the founder of the dynasty, reigned A.D. 226–40. He was a son of one Babek, an inferior officer. Artaxerxes had served with distinction in the army of Artabanus, the king of Parthia, was rewarded with ingratitude, and took revenge in revolt He claimed the throne on the plea of being descended from the ancient kings of Persia, the progeny of the great Cyrus. The people supported him, as he declared himself the champion of the ancient Persian religion. In 226 Artabanus was defeated in a decisive battle; and Artaxerxes assumed the national title of 'King of Kings.' One of his first legislative acts was the restoration of the religion of Zoroaster and the worship of fire. Having succeeded in establishing his authority at home, Artaxerxes demanded from the emperor Alexander Severus the immediate cession of all those portions of the Roman empire that had belonged to Persia in the time of Cyrus and Xerxes, that is, the whole of the Roman possessions in Asia, as well as Egypt. An immediate war was the consequence. After a severe contest, peace was restored, shortly after the murder of Alexander in 237, each nation retaining the possessions which they held before the breaking out of the war. See Gibbon, *Decline and Fall*, vol. i. 2. SAPOR I (Shapur), son and successor of Artaxerxes I, reigned 240–73. He carried on war first against Gordian, and afterwards against Valerian. The latter emperor was defeated by Sapor, taken prisoner, and kept in captivity for the remainder of his life. After the capture of Valerian, Sapor conquered Syria, destroyed Antioch, and having made himself master

of the passes in the Taurus, laid Tarsus in ashes, and took Caesarea His further progress was stopped by Odenathus and Zenobia. 3. HORMISDAS I (Hormuz), son of the preceding, who reigned only 1 year, and died 274. 4. VARANES or VARARANES I (Bahram or Baharam), son of Hormisdas I, reigned 274–7. He carried on wars against Zenobia, and after her captivity was involved in a contest with Aurelian. 5. VARANES II (Bahram), son of Varanes I, reigned 277–94. He was defeated by Carus, who took both Seleucia and Ctesiphon, and his dominions were only saved by the sudden death of Carus (283). 6. VARANES III (Bahram), elder son of Varanes II, died after a reign of 8 months, 294. 7. NARSES (Narsi), younger son of Varanes II, reigned 294–303. He carried on a formidable war against the emperor Diocletian; but in the second campaign Narses was defeated with great loss. In 303 Narses abdicated in favour of his son, and died soon afterwards. 8. HORMISDAS II (Hormuz), son of Narses, reigned 303–10. 9. SAPOR II POSTUMUS (Shapur), son of Hormisdas II, was born after the death of his father. He reigned 310–81. His reign was signalized by a cruel persecution of the Christians. He carried on a successful war for many years against Constantius II and his successors. Sapor has been surnamed 'the Great,' and no Persian king ever had caused such terror to Rome as this monarch. Sapor was succeeded by 18 princes of the same dynasty; but in 651 Yesdigerd III, the last king, was defeated and slain by Kaleb, general of the Khalif Abu-Bekr. Persia then became a Mohammedan country.

SATURNALIA, a Roman festival in honour of Saturnus. This favourite 'holiday' began on 17th December, and lasted 7 days; doubtless our Christmas revels are a survival of the Saturnalia.

SĀTURNĬA, an ancient name of Italy. [ITALIA.]

SĀTURNĬNUS. 1. One of the Thirty Tyrants, was a general of Valerian, by whom he was much beloved. Disgusted by the debauchery of Gallienus, he accepted from the soldiers the title of emperor, but was put to death by the troops, who could not endure the sternness of his discipline. 2. A native of Gaul, and an able officer, was appointed by Aurelian commander of the eastern frontier, and was proclaimed emperor at Alexandria during the reign of Probus, by whose soldiers he was eventually slain.

SĀTURNĬNUS, L. APPULEIUS, Roman demagogue, was quaestor, 104 B.C., and tribune of the plebs for the first time, 102. He entered into alliance with Marius, and acquired great popularity. He became a candidate for the tribunate for the second time, 100, and obtained it by the murder of his rival. As soon as he had entered upon office he brought forward an agrarian law, which led to the banishment of Metellus Numidicus. Saturninus proposed other popular measures, such as a Lex Frumentaria, and a law for founding new colonies in Sicily, Achaia, and Macedonia. In the comitia for the election of the magistrates for the following year, Saturninus obtained the tribunate for the third time. At the same time there was a struggle for the consulship between Glaucia and Memmius, and as the latter seemed likely to carry his election, Saturninus

and Glaucia hired some ruffians who murdered him openly in the comitia. This last act produced a reaction against Saturninus and his associates. The senate declared them public enemies, and ordered the consuls to put them down by force. Marius was unwilling to act against his friends, but he had no alternative. Driven out of the Forum, Saturninus, Glaucia, and the quaestor Saufeius took refuge in the Capitol, but the partisans of the senate cut off the pipes which supplied the Capitol with water. Unable to hold out any longer, they surrendered to Marius. As soon as they descended from the Capitol, Marius placed them for security in the Curia Hostilia, but the mob pulled off the tiles of the senate-house, and pelted them with the tiles till they died.

SĀTURNĪUS, that is, 'a son of Saturnus,' and accordingly used as a surname of Jupiter, Neptune, and Pluto. For the same reason the name of Saturnia is given both to Juno and Vesta.

SĀTURNUS, mythical king of Italy, whom the Romans identified with the Greek Cronos, and hence made the former the father of Jupiter, Neptune, Pluto, and Juno; but there is in reality no resemblance between the attributes of the two deities. The resemblance is much stronger between Demeter and Saturn, for all that the Greeks ascribe to their Demeter is ascribed by the Italians to Saturn. Saturnus was said to have derived his name from sowing (*sero, sevi, satum*), and was reputed the introducer of civilization and social order, which are inseparably connected with agriculture. His reign is conceived to have been the golden age of Italy. As agricultural industry is the source of wealth, his wife was Ops, the representative of plenty. The story ran that the god came to Italy in the reign of Janus, by whom he was hospitably received, and that he formed a settlement on the Capitoline hill, which was hence called the Saturnian hill. At the foot of that hill, on the road leading up to the Capitol, there stood in after times the temple of Saturn.

SĂTYRI, a class of beings in Greek mythology connected with the worship of Dionysus. They represent the luxuriant vital powers of nature. They are commonly said to be the sons of Hermes and Iphthima, or of the Naiades. The Satyrs are represented with bristly hair, the nose round and turned upwards, the ears pointed at the top, like those of animals, with 2 small horns growing out of the top of the forehead, and with a tail like that of a horse or goat. In works of art they are represented at different stages of life; the older ones were commonly called Sileni, and the younger ones are termed Satyrisci. The Satyrs are always described as fond of wine (whence they often appear either with a cup or a thyrsus in their hand), and of every kind of sensual pleasure. They were greatly dreaded by mortals. Later writers, especially the Roman poets, confound the Satyrs with the Italian Fauni, and represent them with larger horns and goats' feet, although originally they were quite distinct kinds of beings. Praxiteles regarded his 'Satyr' as one of his most successful works. (See Fig. 55.)

SĂTŸRUS. 1. Comic actor at Athens, is said to have given instructions to Demosthenes in the art of gesture in the course of a

speech. 2. Peripatetic philosopher and historian, who lived in the time of Ptolemy Philopator. He wrote a collection of biographies, including lives of Philip and Demosthenes. His *Life of Euripides* was discovered in a mutilated form at Oxyrhynchus in 1911. It is in the form of a dialogue.

SAUROCTŎNOS, 'lizard-slayer,' an epithet of Apollo.

SAXA, DĔCĬDĬUS, native of Celtiberia, and originally one of Caesar's soldiers, eventually accompanied Antony to the East, and was made by him governor of Syria. Here he was defeated by the younger Labienus and the Parthians, and was slain (40 B.C.).

SAXŎNES, powerful people in Germany, who originally dwelt in the S. part of the Cimbric Chersonesus, between the rivers Albis (*Elbe*) and Chalusus (*Trave*), in the modern *Holstein*. They first occur in history in A.D. 286, and afterwards appear at the head of a confederacy of German people, who united under the general name of Saxons, and who occupied the country between the Elbe, the Rhine, the Lippe, and the German Ocean. A portion of the Saxons, with the Angli, conquered Britain about the middle of the fifth century.

SCAEVA, CASSĬUS, centurion in Caesar's army, who distinguished himself by his valour at the battle of Dyrrhachium.

SCAEVŎLA, the name of a family of the Mucia gens. 1. C. MUCIUS SCAEVOLA. When king Porsena was blockading Rome, C. Mucius went out of the city with the intention of killing him. [PORSENA.] Mucius received the name of Scaevola, or 'left-handed,' from the circumstance of the loss of his right hand. 2. P. MUCIUS SCAEVOLA, tribune of the plebs, 141; praetor, 136; and consul, 133. In 131 he succeeded his brother Mucianus as pontifex maximus. Scaevola was distinguished for his knowledge of the Jus Pontificium. His fame as a lawyer is recorded by Cicero in several passages. 3. Q. MUCIUS SCAEVOLA, the augur, married the daughter of C. Laelius, the friend of Scipio Africanus the younger. He was tribune of the plebs, 128; plebeian aedile, 125, and as praetor was governor of the province of Asia in 121. He was prosecuted after his return from his province for the offence of *repetundae*, in 120, by T. Albucius, but was acquitted. He was consul, 117. He lived at least to the tribunate of P. Sulpicius Rufus, 88. Cicero, who was born in 106, informs us that after he had put on the toga virilis, his father took him to Scaevola, who was then an old man, and that he kept close to him in order to profit by his remarks. After his death Cicero became a hearer of Q. Mucius Scaevola, the pontifex. The augur was distinguished for his knowledge of the law; but none of his writings are recorded. He is one of the speakers in the treatise *De Oratore*, in the *Laelius*, and in the *De Republica* (i. 12). See Wilkins, Introduction to the *De Oratore*, i, pp. 21–6. 4. Q. MUCIUS SCAEVOLA, pontifex maximus, son of No. 2, was tribune of the plebs, 106; curule aedile, 104, and consul, 95, with Licinius Crassus, the orator, as his colleague. After his consulship Scaevola was proconsul of Asia, in which capacity he gained the esteem of the people under his government. Subsequently he was made pontifex maximus. He lost his life in

the consulship of C. Marius the younger and Cn. Papirius Carbo (82), having been proscribed by the Marian party. Cicero, *Ep. ad Atticum*, ix. 15, § 2. The virtues of Scaevola are recorded by Cicero, who, after the death of the augur, became an attendant (*auditor*) of the pontifex. He was a man of the highest character. He is the first Roman to whom we can attribute a scientific and systematic handling of the Jus Civile, which he accomplished in a work in 18 books.

SCĂMANDER, the celebrated river of the Troad. As a mythological personage, the river-god was called Xanthus by the gods.

SCAMANDRĬUS, son of Hector and Andromache, whom the people of Troy called Astyanax, because his father was the protector of the city of Troy.

SCAPTĒ HŸLE, also called Scaptesyle, a small town on the coast of Thrace, opposite Thasos. Its gold mines were worked by the Thasians. Thucydides here arranged the materials for his history.

SCĂPŬLA, P. OSTORIUS, governor of Britain about A.D. 50, defeated the tribe of the Silures, took prisoner their king Caractacus, and sent him in chains to Rome.—Tacitus, *Annals*, xii. 31-9.

SCAURUS, the name of a family of the Aemilia gens. 1. M. AEMILIUS SCAURUS, raised his family from obscurity to the highest rank among the Roman nobles. He was born in 163 B.C. Notwithstanding his patrician descent, he at first thought of carrying on some mean trade, like his father, but finally resolved to devote himself to the study of eloquence. He served in the army, where he appears to have gained distinction. He was curule aedile in 123. He obtained the consulship in 115, when he carried on war with success against several Alpine tribes. In 112 he was sent at the head of an embassy to Jugurtha; and in 111 he accompanied the consul L. Calpurnius Bestia, as one of his legates, in the war against Jugurtha. Both he and the consul took bribes from the Numidian king to obtain for him a favourable peace, for which offence an indictment was brought forward by C. Mamilius, the tribune of the plebs; but though Scaurus had been guilty, he contrived to be appointed one of the three quaesitores who were elected for the purpose of prosecuting the criminals. He thus secured himself, but was unable to save any of his accomplices. In 109 Scaurus was censor with M. Livius Drusus. In his consulship he restored the Milvian bridge, and constructed the Aemilian road. In 107 he was elected consul a second time, in place of L. Cassius Longinus. In the struggles between the aristocratical and popular parties, Scaurus was always a warm supporter of the former. He died about 89. 2. M. AEMILIUS SCAURUS, eldest son of the preceding, and stepson of the dictator Sulla, served under Pompey as quaestor in the third Mithridatic war. After this he commanded an army in the East. He was curule aedile in 58, when he celebrated the public games with extraordinary splendour. In 56 he was praetor, and in the following year governed the province of Sardinia, which he plundered. On his return to Rome he was accused of the crime of *repetundae*. He was defended by Cicero, Hortensius, and others,

and was acquitted. He was accused again in 52, under Pompey's new law against *ambitus*, and was condemned. 3. M. AEMILIUS SCAURUS, son of No. 2, and Mucia, the former wife of Pompey the triumvir, and consequently the half-brother of Sex. Pompey. He accompanied the latter into Asia, after the defeat of his fleet in Sicily, but betrayed him into the hands of the generals of M. Antonius, in 35. 4. MAMERCUS AEMILIUS SCAURUS, son of No. 3, was a distinguished orator and poet, but dissolute. Being accused of majestas under Tiberius, A.D. 34, he killed himself.

SCĔLĔRĀTUS CAMPUS, place in Rome, close to the Porta Collina, where vestals who had broken their vows were entombed alive.

SCĒNĪTAE ('dwellers in tents'), the general name used by the Greeks for the Bedouin tribes of Arabia Deserta.

SCĬPIO, the name of a patrician family of the Cornelia gens, said to have been given to the founder of the family, because he served as a staff in directing his blind father. The family tomb of the Scipios was discovered in 1780, and the inscriptions and other curiosities are now deposited in the Museo Pio-Clementino at Rome. 1. P. CORNELIUS SCIPIO, magister equitum, 396 B.C., and consular tribune, 395 and 394. 2. L. CORN. SCIPIO, consul, 350. 3. P. CORN. SCIPIO BARBATUS, consul, 328, and dictator, 306. He was also pontifex maximus. 4. L. CORN. SCIPIO BARBATUS, the great-great-grandfather of the conqueror of Hannibal, consul, 298, when he carried on war against the Etruscans, and defeated them near Volaterrae. 5. CN. CORN. SCIPIO ASINA, son of No. 4, was consul, 260, in the first Punic war, and a second time in 254. 6. L. CORN. SCIPIO, also son of No. 4, was consul, 259. He drove the Carthaginians out of Sardinia and Corsica, defeating Hanno, the Carthaginian commander. He was censor in 258. 7. P. CORN. SCIPIO ASINA, son of No. 5, was consul, 221, and, with his colleague M. Minucius Rufus, subdued the Istri. 8. P. CORN. SCIPIO, son of No. 6, was consul, with Ti. Sempronius Longus, in 218, the first year of the second Punic war. He encountered Hannibal, on his march into Italy, in Cisalpine Gaul; but the Romans were defeated, the consul himself received a severe wound, and was only saved from death by the courage of his young son, Publius, the future conqueror of Hannibal. Scipio now retreated across the Ticinus, crossed the Po also, first took up his quarters at Placentia, and subsequently withdrew to the hills on the left bank of the Trebia, where he was joined by the other consul, Sempronius Longus. The latter resolved upon a battle. The result was the defeat of the Roman army. In the following year (217), Scipio, whose imperium had been prolonged, crossed over into Spain, where, with his brother Cneius, he made head against the Carthaginians till 211, when they were defeated and slain. 9. CN. CORN. SCIPIO CALVUS, son of No. 6, and brother of No. 8, was consul, 222, with M. Claudius Marcellus. 10. P. CORN. SCIPIO AFRICANUS MAJOR, son of No. 8, was born in 234. He was one of the greatest men of Rome. He is first mentioned in 218 at the battle of the Ticinus, when he saved the life of his father. He fought at Cannae two years afterwards (216), when he was already

a tribune of the soldiers, and was one of the few Roman officers who survived that fatal day. He was chosen along with Appius Claudius to command the remains of the army, which had taken refuge at Canusium; and it was owing to his youthful heroism and presence of mind that the Roman nobles, who had thought of leaving Italy in despair, were prevented from carrying their rash project into effect. He was already so popular that he was elected aedile in 212, although he had not yet reached the legal age. In 210, after the death of his father and uncle in Spain, Scipio, then barely 24, was chosen with enthusiasm to take the command in that country. His success was striking. In the first campaign (210) he took the important city of Carthago Nova, and in the course of the next 3 years he drove the Carthaginians entirely out of Spain. He returned to Rome in 206, and was elected consul for the following year (205), although he had not yet filled the office of praetor. He was anxious to cross over at once to Africa, and to bring the contest to an end at the gates of Carthage; and obtained a fleet and army for that purpose. After spending the winter in Sicily, and completing all his preparations for the invasion of Africa, he crossed over in the course of the following year. Success again attended his arms. The Carthaginians and their ally Syphax were defeated; and the former were compelled to recall Hannibal from Italy as the only hope of saving their country. The long struggle between the 2 peoples was at length brought to a close by the battle fought near the city of Zama on the 19th of October, 202, in which Scipio gained a decisive victory over Hannibal. Carthage had no alternative but submission; but the final treaty was not concluded till the following year (201). Scipio returned to Italy in 201, and entered Rome in triumph. The surname of Africanus was conferred upon him. He took no prominent part in public affairs during the next few years. He was censor in 199 with P. Aelius Paetus, and consul a second time in 194 with Ti. Sempronius Longus. In 193 he was one of the 3 commissioners who were sent to Africa to mediate between Masinissa and the Carthaginians; and in the same year he was one of the ambassadors sent to Antiochus at Ephesus, at whose court Hannibal was then residing. In 190 Africanus served as legate under his brother Lucius in the war against Antiochus the Great. After their return, Lucius and subsequently Africanus himself were accused of having received bribes from Antiochus, and of having appropriated to their own use part of the money which had been paid by Antiochus to the Roman state. The successful issue of the prosecution of Lucius emboldened his enemies to bring the great Africanus himself before the people. His accuser was M. Naevius, the tribune of the people, and the accusation was brought in 185. When the trial came on, and Africanus was summoned, he proudly reminded the people that this was the anniversary of the day on which he had defeated Hannibal at Zama, and called upon them to follow him to the Capitol, in order there to return thanks to the immortal gods, and to pray that they would grant the Roman state other citizens like himself. Scipio was followed by crowds to the Capitol. Having thus set all the laws at defiance, Scipio quitted

Rome, and retired to his country seat at Liturnum. The tribunes wished to renew the prosecution; but Gracchus wisely persuaded them to let it drop. Scipio never returned to Rome. The year of his death is uncertain: probably 183. (See Fig. 56.) 11. L. CORN SCIPIO ASIATICUS, also called Asagenes or Asiagenus, was the son of No. 8 and the brother of the great Africanus. He served under his brother in Spain; was praetor in 193, when he obtained the province of Sicily; and consul in 190, with C. Laelius. He defeated Antiochus at Mt. Sipylus in 190, entered Rome in triumph in the following year, and assumed the surname of Asiaticus. His accusation and condemnation have been already related in the life of his brother 12. P. CORN. SCIPIO AFRICANUS, elder son of the great Africanus, was prevented by his weak health from taking any part in public affairs. 13. L. or CN. CORN SCIPIO AFRICANUS, younger son of the great Africanus. He accompanied his father into Asia in 190, and was taken prisoner by Antiochus. 14. L. CORN. SCIPIO ASIATICUS, a descendant of No. 11, belonged to the Marian party, and was consul, 83, with C. Norbanus. 15. P. CORN. SCIPIO AEMILIANUS AFRICANUS MINOR, was the younger son of L. Aemilius Paulus, the conqueror of Macedonia, and was adopted by P. Scipio [No. 12], the son of the conqueror of Hannibal. He was born about 185. In his 17th year he accompanied his father Paulus to Greece, and fought under him at the battle of Pydna, 168. Scipio devoted himself with ardour to literature, and formed an intimate friendship with Polybius and Panaetius, and with the poets Lucilius and Terence. He is said to have assisted the latter in the composition of his comedies. His friendship with Laelius has been immortalized by Cicero's celebrated treatise entitled *Laelius, sive de Amicitia*. Scipio first served in Spain with great distinction as military tribune under the consul L. Lucullus in 151. On the breaking out of the third Punic war in 149 he accompanied the Roman army to Africa, again with the rank of military tribune. By his bravery and military skill he repaired the mistakes of the consul Manilius, whose army on one occasion he saved from destruction. He returned to Rome in 148, and had already gained such popularity that when he became a candidate for the aedileship for the following year (147) he was elected consul, although he was only 37, and had not therefore attained the legal age. The senate assigned to him Africa as his province. He prosecuted the siege of Carthage with the utmost vigour; and, in spite of a desperate resistance, captured it in the spring of 146. After reducing Africa to the form of a Roman province, Scipio returned to Rome in the same year, and celebrated a splendid triumph. In 142 Scipio was censor, and he attempted to repress the luxury and immorality of his contemporaries. In 139 Scipio was accused by Ti. Claudius Asellus of majestas, but acquitted. The speeches which he delivered on the occasion obtained great celebrity. It appears to have been after this event that Scipio was sent on an embassy to Egypt and Asia to attend to the Roman interests in those countries. The long continuance of the war in Spain again called Scipio to the consulship. He was appointed consul in his absence, and had the province of Spain assigned to

him in 134. His operations were attended with success; and in 133 he brought the war to a conclusion by the capture of the city of Numantia after a long siege. He now received the surname of Numantinus in addition to that of Africanus. During his absence in Spain Tib. Gracchus had been put to death. Scipio was married to Sempronia, the sister of the fallen tribune, but he had no sympathy with his reforms, and no sorrow for his fate. Upon his return to Rome in 132 he took the lead in opposing the popular party, and endeavoured to prevent the agrarian law of Tib. Gracchus from being carried into effect. In the disputes that arose in consequence, he was accused by Carbo as the enemy of the people, and upon his again expressing his approval of the death of Tib. Gracchus, the people shouted out, 'Down with the tyrant!' In the evening he went home with the intention of composing a speech for the following day; but next day he was found dead in his room. He is supposed to have been murdered, and Cicero mentions Carbo as his assassin. 16. P. CORN. SCIPIO NASICA, that is, 'Scipio with the pointed nose,' was the son of Cn. Scipio Calvus, who fell in Spain in 211 [No. 9]. He is first mentioned in 204 as a young man who was judged by the senate to be the best citizen in the state, and was therefore sent to Ostia along with the Roman matrons to receive the statue of the Idaean Mother, which had been brought from Pessinus. He was curule aedile in 196; praetor in 194, when he fought with success in Farther Spain; and consul in 191, when he defeated the Boii, and triumphed over them on his return to Rome. Scipio Nasica was a celebrated jurist, and a house was given him by the state in the Via Sacra, in order that he might be more easily consulted. 17. P. CORN. SCIPIO NASICA CORCULUM ('the sagacious'), son of No. 16, inherited a love of jurisprudence, and became so celebrated for his knowledge of the pontifical and civil law, that he received the surname of Corculum. He was elected pontifex maximus in 150. 18. P. CORN. SCIPIO NASICA SERAPIO, son of No. 17, is chiefly known as the leader of the senate in the murder of Tib. Gracchus. In consequence of his conduct on this occasion, Nasica became an object of such detestation to the people that the senate found it advisable to send him on a pretended mission to Asia, although he was pontifex maximus, and ought not, therefore, to have quitted Italy. He did not venture to return to Rome, and died soon afterwards at Pergamum.

SCĬRŌN, a robber who infested the frontier between Attica and Megaris. He not only robbed the travellers who passed through the country, but compelled them on the Scironian rock to wash his feet, and kicked them into the sea while they were thus employed. At the foot of the rock there was a tortoise, which devoured the bodies of the robber's victims. He was slain by Theseus.

SCŎLĬA, short lyrical poems, intended to be sung after dinner. They were in high favour in Athens. Several specimens are extant.

SCŎPAS. 1. An Aetolian, who held a leading position among his countrymen at the period of the outbreak of the war with Philip and the Achaeans, 220 B.C.; in the first year of which he commanded

the Aetolian army. After the close of the war with Philip he withdrew to Alexandria. Here he was received with favour by the ministers of the young king, Ptolemy V, and was appointed to the command of the army against Antiochus the Great, but was unsuccessful. Notwithstanding this he continued in high favour at the Egyptian court; but having formed a plot in 196 to obtain by force the chief administration of the kingdom, he was arrested and put to death. 2. A distinguished sculptor and architect, was a native of Paros, and appears to have belonged to a family of artists in that island. He flourished from 395 to 350 B.C. He was the architect of the temple of Athena Alea at Tega, in Arcadia, which was commenced soon after 394 B.C. He was one of the artists employed in executing the bas-reliefs which decorated the frieze of the mausoleum at Halicarnassus in Caria. Among the statues and groups of Scopas, the best known is his group of figures representing the destruction of the sons and daughters of Niobe. But the most esteemed of all the works of Scopas, in antiquity, was his group representing Achilles conducted to the island of Leuce by the divinities of the sea. See E. A. Gardner, *Six Greek Sculptors* (1910).

SCŌTI, a people mentioned, together with the PICTI, by the later Roman writers as one of the chief tribes of the ancient Caledonians They dwelt in the S of Scotland and in Ireland.

SCRĪBŌNĬA, wife of Octavianus, afterwards the emperor Augustus, had been married twice before. By one of her former husbands, P Scipio, she had 2 children: P. Scipio, who was consul, 16 B C., and a daughter, Cornelia, who was married to Paulus Aemilius Lepidus, censor, 22 B.C. Scribonia was the sister of L. Scribonius Libo, who was the father-in-law of Sex. Pompey. Augustus married her in 40, on the advice of Maecenas, because he was then afraid that Sex. Pompey would form an alliance with Antony to crush him; but having renewed his alliance with Antony, Octavian divorced her in the following year (39), on the very day on which she had borne him a daughter, Julia, in order to marry Livia. Scribonia long survived her separation from Octavian. In A.D. 2 she accompanied, of her own accord, her daughter Julia into exile to the island of Pandataria.

SCRĪBŌNĬUS CŪRĬO. [CURIO.]

SCRIPTORES HISTORIAE AUGUSTAE, six writers who compiled a dry, though useful, biography of the Roman emperors from Hadrian to Numerian (A.D. 117–284).

SCŸLAX, of Caryanda in Caria, was sent by Darius Hystaspis to explore the coast of Asia from the Indies to the Red Sea. There is still extant a *Periplus* bearing the name of Scylax, but which could not have been written by him.

SCYLLA and CHĂRYBDIS, the names of two rocks between Italy and Sicily. In the one nearest to Italy was a cave, in which dwelt Scylla, a daughter of Crataeis, a fearful monster, barking like a dog, with 12 feet, and 6 long necks and heads, each of which contained 3 rows of sharp teeth. The opposite rock, which was much lower, contained an immense fig tree, under which dwelt Charybdis,

who thrice every day swallowed down the waters of the sea, and thrice threw them up again. This is the Homeric account (*Odyssey*, xii. 85–110); but later traditions give different accounts of Scylla's parentage. Hercules is said to have killed her, because she stole some of the oxen of Geryon; but Phorcys is said to have restored her to life. Virgil (*Aen.* vi. 286) speaks of several Scyllae, and places them in the lower world.

SCYLLA, daughter of king Nisus of Megara. [NISUS]

SCYMNUS, of Chios, wrote a *Periegēsis*, or description of the earth, in prose, which is consequently different from the *Periegesis* in iambic metre which has come down to us from an unknown writer.

SCŸROS, island in the Aegaean Sea, E. of Euboea. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, and here also Pyrrhus, the son of Achilles by Deidamia, was brought up.

SCŸTHIA, name applied to very different countries at different times. The Scythia of Herodotus comprises the S.E. parts of Europe, between the Carpathian mountains and the river Tanais (*Don*). The Scythians were a nomad people. They lived in covered wagons, which Aeschylus describes as 'lofty houses of wicker-work, on well-wheeled chariots.' They kept large troops of horses, and were most expert in cavalry exercises and archery; and hence, as the Persian king Darius found, when he invaded their country (507 B.C.), it was almost impossible for an army to act against them. They retreated, wagons and all, before the enemy, harassing him with their light cavalry, and leaving famine and exposure, in their bare steppes, to do the rest. A modification of their habits had, however, taken place before Herodotus described them. The fertility of the plains on the N. of the Euxine, and the influence of the Greek settlements at the mouth of the Borysthenes, and along the coast, had led the inhabitants of this part of Scythia to settle down as cultivators of the soil, and had brought them into commercial and other relations with the Greeks. In later times the Scythians were gradually overpowered by the Sarmatians, who gave their name to the whole country. In writers of the time of the Roman empire the name of Scythia denotes the greater part of N. Asia. Of the people of this region nothing was known except some names.

SCŸTHŎPŎLIS (O.T. Bethshan), city of Palestine, in the S.E. of Galilee, according to the usual division, but sometimes also reckoned to Samaria, sometimes to Decapolis, and sometimes to Coele-Syria. It is often mentioned in O.T. history, in the time of the Maccabees, and under the Romans. It had a mixed population of Canaanites, Philistines, and Assyrian settlers. Under the late Roman empire it became the seat of the archbishop of Palaestina Secunda.

SEGESTA, the later Roman form of the town called by the Greeks Egesta or Aegesta, in Virgil Acesta; situated in the N.W. of Sicily, near the coast between Panormus and Drepanum. It is said to have been founded by the Trojans on 2 small rivers, to which they gave the names of Simois and Scamander; hence the Romans made it a colony of Aeneas.

SEGOVĬA (*Segovia*), town of the Arevaci, on the road from Emerita to Caesaraugusta. A magnificent Roman aqueduct is still extant at Segovia.

SEISACHTHEIA. [SOLON.]

SĒJĀNUS, AELĬUS, was born at Vulsinii, in Etruria, and was the son of Seius Strabo, who was commander of the praetorian troops at the close of the reign of Augustus, A.D. 14. He succeeded his father in this command, and gained such influence over Tiberius that he made him his confidant. For many years he governed Tiberius; but not content with this high position, he formed the design of obtaining the imperial power. With this view he sought to make himself popular with the soldiers, and procured the poisoning of Drusus, the son of Tiberius by his wife Livia, whom he had seduced. After Tiberius had shut himself up in the island of Capreae, Sejanus had full scope for his machinations; and the death of Livia, the mother of Tiberius (29), was followed by the banishment of Agrippina and her sons Nero and Drusus. Tiberius at last began to suspect the designs of Sejanus, and sent Sertorius Macro to Rome, with a commission to take command of the praetorian cohorts. Macro, after assuring himself of the troops, and depriving Sejanus of his usual guard, produced a letter from Tiberius to the senate in which the emperor expressed his apprehensions of Sejanus The senate decreed his death, and he was executed. His body was finally thrown into the Tiber. Many of the friends of Sejanus perished at the same time; and his son and daughter shared his fate. See Tacitus, *Annals*, iv onward.

SĔLĒNĒ, the Greek moon-goddess, identified in later times with Artemis. She was sister of Hēlios (the Sun).

SĔLEUCĬA, the name of several cities in different parts of Asia, built by Seleucus I, king of Syria. 1. S. AD TIGRIN, also called S Babylonia, S. Assyriae, and S Parthorum, a great city on the confines of Assyria and Babylonia, and for a long time the capital of W. Asia, until it was eclipsed by CTESIPHON. The most probable opinion is that it stood on the W. bank of the Tigris, N. of its junction with the Royal Canal, opposite to the mouth of the river Delas or Sila (*Diala*), and to the spot where Ctesiphon was afterwards built by the Parthians. It was a little to the S. of the modern city of *Baghdad*. It was built in the form of an eagle with expanded wings, and was peopled by settlers from Assyria, Mesopotamia, Babylonia, Syria, and Judaea. It rapidly eclipsed Babylon in wealth. Even after the Parthian kings had become masters of the banks of the Tigris, and had fixed their residence at Ctesiphon, Seleucia remained a very considerable city. In the reign of Titus it had, according to Pliny, 600,000 inhabitants. It declined after its capture by Severus, and in Julian's expedition it was found entirely deserted. 2. S PIERIA (called *Seleukeh* or *Kepse*, near *Suadeiah*), city and fortress of Syria, founded by Seleucus in April, 300 B.C. It stood on the site of an ancient fortress, on the rocks overhanging the sea, at the foot of Mt. Pieria, about 4 miles N. of the Orontes, and 12 miles W. of Antioch. In the war with Egypt, which ensued upon

the murder of Antiochus II, Seleucia surrendered to Ptolemy III Euergetes (246 B.C.). It was afterwards recovered by Antiochus the Great (219). In the war between Antiochus VIII and IX the people of Seleucia made themselves independent (109 or 108). The city had fallen entirely into decay by the sixth century of our era. The surrounding district was called SELEUCIS. 3. S. AD BELUM, city of Syria, in the valley of the Orontes, near Apamea. Its site is doubtful. 4. S. TRACHEOTIS (*Selefkeh*), city of Cilicia Aspera, was built by Seleucus I on the W. bank of the river Calycadnus, about 4 miles from its mouth. It had an oracle of Apollo, and annual games in honour of the Olympian Zeus. It was the birthplace of the philosophers Athenaeus and Xenarchus. 5. S. IN MESOPOTAMIA (*Bir*), on the left bank of the Euphrates, opposite to the ford of Zeugma, was a fortress of considerable importance in ancient military history. 6. A considerable city of Margiana, built by Alexander the Great, in a beautiful situation, and called Alexandria; destroyed by the barbarians, and rebuilt by Antiochus I, who named it Seleucia after his father.

SĔLEUCIS, fertile district of Syria, containing the N.W. part, between Mt. Amanus on the N., the Mediterranean on the W., the districts of Cyrrhestice and Chalybonitis on the N.E., the desert on the E., and Coele-Syria and the mountains of Lebanon on the S.

SĔLEUCUS, the name of several kings of Syria. 1. SELEUCUS NICATOR, founder of the Syrian monarchy, reigned 312–280 B.C. He was the son of Antiochus, a Macedonian of distinction among the officers of Philip II, and was born about 358. He accompanied Alexander on his expedition to Asia. After the death of Alexander (323) he espoused the side of Perdiccas, whom he accompanied on his expedition against Egypt; but he took a leading part in the mutiny of the soldiers, which ended in the death of Perdiccas (321). In the second partition of the provinces which followed, Seleucus obtained the important satrapy of Babylonia; but it is not till his recovery of Babylon from Antigonus, in 312, that the Syrian monarchy is reckoned to commence. He conquered Susiana and Media, and extended his power over all the eastern provinces which had formed part of the empire of Alexander, from the Euphrates to the banks of the Oxus and the Indus. In 306 Seleucus formally assumed the regal title and diadem. Having leagued himself with Ptolemy, Lysimachus, and Cassander against Antigonus, he obtained, by the defeat and death of that monarch at Ipsus (301), a great part of Asia Minor, as well as the whole of Syria, from the Euphrates to the Mediterranean. Seleucus in 293 consigned the government of all the provinces beyond the Euphrates to his son Antiochus, upon whom he bestowed the title of king, as well as the hand of his own youthful wife, Stratonice, for whom the prince had conceived a violent attachment. In 286, with the assistance of Ptolemy and Lysimachus, he defeated and captured Demetrius, king of Macedonia, who had invaded Asia Minor. For some time jealousies had existed between Seleucus and Lysimachus. [LYSIMACHUS.] Seleucus crossed the Hellespont to take possession of the throne of

Macedonia, which had been left vacant by the death of Lysimachus (281); but he had advanced no farther than Lysimachia, when he was assassinated by Ptolemy Ceraunus, to whom, as the son of his old friend and ally, he had extended a friendly protection. His death took place in the beginning of 280, and in the 32nd year of his reign. He was in his 78th year. Seleucus appears to have carried out, with great energy and perseverance, the projects originally formed by Alexander himself, for the Hellenization of his Asiatic empire; and we find him founding, in almost every province, Greek or Macedonian colonies, which became so many centres of civilization and refinement. 2. SELEUCUS II CALLINICUS (246–226), was the eldest son of Antiochus II by his first wife Laodice. The first measure of his administration, or rather that of his mother, was to put to death his stepmother, Berenice, together with her infant son. To avenge his sister Ptolemy Euergetes, king of Egypt, invaded the dominions of Seleucus, and not only made himself master of Antioch and the whole of Syria, but carried his arms unopposed beyond the Euphrates and the Tigris. When Ptolemy had been recalled to his own dominions by domestic disturbances, Seleucus recovered possession of the greater part of the provinces which he had lost. Seleucus next became involved in a dangerous war with his brother, Antiochus Hierax, and afterwards undertook an expedition to the East, with a view to reducing the revolted provinces of Parthia and Bactria He was, however, defeated by Arsaces, king of Parthia, in a great battle, which was long after celebrated by the Parthians as the foundation of their independence. Seleucus appears to have been engaged in an expedition for the recovery of his provinces in Asia Minor, which had been seized by Attalus, when he was accidentally killed by a fall from his horse, in the 21st year of his reign, 226. 3. SELEUCUS III CERAUNUS (226–223), eldest son and successor of Seleucus II, was assassinated by 2 of his officers, after a reign of only 3 years, and was succeeded by his brother, Antiochus the Great 4. SELEUCUS PHILOPATOR (187–175), was the son and successor of Antiochus the Great. The reign of Seleucus was feeble. He was assassinated in 175 by one of his own ministers. 5. SELEUCUS V, eldest son of Demetrius II, assumed the royal diadem on learning the death of his father, 125; but his mother, Cleopatra, who had herself put Demetrius to death, caused Seleucus also to be assassinated. 6. SELEUCUS VI, EPIPHANES, and also NICATOR (95–93), was the eldest of the 5 sons of Antiochus VIII Grypus. On the death of his father, in 95, he ascended the throne, and slew in battle his uncle, Antiochus Cyzicenus, who had laid claim to the kingdom. But shortly after Seleucus was in his turn defeated by Antiochus Eusebes, the son of Cyzicenus, and expelled from Syria. He took refuge in the city of Mopsuestia, in Cilicia; but in consequence of his tyranny was burned to death by the inhabitants. See Bevan, *The House of Seleucus* (in 2 vols.).

SĔLINŪS, important town in Sicily, situated upon a hill on the S.W. coat, and upon a river of the same name. It was founded by the Dorians from Megara Hyblaea, on the E. coast of Sicily,

628 B.C. It attained prosperity; but it was taken by the Carthaginians in 409, when its inhabitants were slain or sold as slaves, and the city mostly destroyed.

SELLA CURŪLIS, chair of office of curule magistrates.

SĔMĔLĒ, daughter of Cadmus and Harmonia, at Thebes, and accordingly sister of Ino, Agave, Autonoë, and Polydorus. She was beloved by Zeus. Hēra, stimulated by jealousy, appeared to her in the form of her aged nurse Beroë, and induced her to ask Zeus to visit her in the same splendour with which he appeared to Hera. Zeus warned her of the danger; but as he had sworn to grant whatever she desired, he was obliged to comply. He accordingly appeared before her as the god of thunder, and Semele was consumed by the lightning; but Zeus saved her child Dionysus with whom she was pregnant. Her son afterwards carried her out of the lower world, and conducted her to Olympus, where she became immortal under the name of Thyone.

SĔMĪRĂMIS, wife of Ninus, the mythical founder of the Assyrian empire of Ninus or Nineveh. The legend of Semiramis may have been borrowed from Eastern (? Median) sources; and some have identified her with the Syrian goddess Astarte. See Frazer, *Golden Bough* (2nd ed.), vol. iii, pp. 161 sqq.

SEMNŎNES, or SENNŎNES, German people, described by Tacitus as the most powerful tribe of the Suevic race, dwelt between the rivers Viadus (*Oder*) and Albis (*Elbe*).

SEMPRŌNIA, wife of D. Junius Brutus, consul 77 B.C., was a woman of great personal attractions and literary accomplishments, but of a profligate character. She took part in Catiline's conspiracy, though her husband was not privy to it.

SENATUS. In all the republics of antiquity the government was divided between a senate and a popular assembly; and in cases where a king stood at the head of affairs, as at Sparta, the king had little more than the executive. A senate in the early times was regarded as an assembly of elders, which is in fact the meaning of the Roman senatus as of the Spartan gerousia, and its members were elected from among the nobles of the nation. The number of the senators in the ancient republics bore a distinct relation to the number of tribes of which the nation was composed. [BOULE; GEROUSIA.] The Roman senate consisted originally of 100 members, but during most of the period of the Republic the number was 300, raised to 900 by Julius Caesar. Augustus, however, ordained that the number should be 600. The senate had the general care of the public welfare, the management of all affairs with foreign nations, and the superintendence of all matters of religion; it commanded the levies of troops, regulated the taxes and duties, and had, in short, the supreme control of all the revenue and expenditure.

SĔNĔCA. 1. M. ANNAEUS, the rhetorician, was born at Corduba (*Cordoba*) in Spain, about 61 B.C. Seneca was at Rome in the early period of the power of Augustus. He afterwards returned to Spain, and married Helvia, by whom he had 3 sons, L. Annaeus Seneca, L. Annaeus Mela or Mella, the father of the poet Lucan, and M.

Novatus. Seneca was rich, and belonged to the equestrian class. At a later period he returned to Rome, where he resided till his death, which probably occurred near the end of the reign of Tiberius. Two of Seneca's works have come down to us. (1) *Controversiarum Libri Decem*, of which the 1st, 2nd, 7th, 8th, and 10th books only are extant, in an imperfect form. (2) *Suasoriarum Liber*, which is probably not complete. Seneca's works are commonplace, though interspersed with some good ideas and apt expressions. The *Suasoriae* has been edited with translation by W. A. Edward (1928).

2. L. ANNAEUS, philosopher, the son of the preceding, was born at Corduba, probably a few years B.C., and brought to Rome when he was a child. He was a student from his youth, and devoted himself to rhetoric and philosophy. He gained distinction as a pleader, and excited the jealousy of Caligula by the ability with which he conducted a case in the senate before the emperor. In the first year of the reign of Claudius (A.D. 41), Seneca was banished to Corsica, on account of his intimacy with Julia, the niece of Claudius. Seneca was recalled (49) by the influence of Agrippina, who had married her uncle the emperor Claudius. He obtained a praetorship, and tutored the young Domitius, afterwards the emperor Nero. On the accession of his pupil to the imperial throne (54), Seneca became the adviser of the young emperor. He exerted his influence to check Nero's vicious propensities, but at the same he amassed an immense fortune. He supported Nero in his contests with his mother Agrippina, and was a party to the death of the latter (60). After the death of his mother, Nero put no restraint on himself, and Seneca became irksome to him, while he coveted the wealth of the philosopher. Seneca asked the emperor for permission to retire, and offered to surrender all that he had. Nero affected to be grateful for his services, refused the gift, and sent him away with assurances of affection. Seneca now seldom visited the city, on the ground of feeble health, or being occupied with his philosophical studies. After the conspiracy of Piso (65), Nero sent a tribune to him with the order of death. Without alarm, Seneca cheered his friends by reminding them of the lessons of philosophy. Embracing his wife Pompeia Paulina, he prayed her to moderate her grief. But as Paulina protested that she would die with him, the same blow opened the veins in the arms of both. Seneca died with the courage of a Stoic. Seneca's writings are on moral and philosophical subjects. The most important is the *De Beneficiis*, in 7 books. He was also the author of 10 tragedies. They contain many striking passages, and have some merit as poems. Seneca had seen much of human life. His philosophy was the Stoical, but it was rather an eclecticism of Stoicism. His style is antithetical, and apparently laboured, yet his language is clear and forcible. The *Moral Letters*, *Moral Essays*, and *Tragedies* are in the Loeb Library (3 vols.). The *Tragedies* have been translated into English verse by E. I. Harris (1904), and the *Letters to Lucilius* by E. P. Barker (2 vols., 1932). See Sir Samuel Dill, *Roman Society from Nero to Marcus Aurelius* (1904).

SĔNŎNES, powerful people in Gallia Lugdunensis, dwelt along the upper course of the Sequana (*Seine*).

SENTĪNUM, town in Umbria, near the river Aesis; here was fought a great battle between the Romans (under Fabius and Decius) against the Samnites and the Celts in 295 B.C. The battle was a desperate one; the Romans lost Decius and, according to Livy (x. 27), over 8,000 men; but the Roman victory was decisive. The Celts were annihilated, and the fear of a second Celtic attack on Rome removed. For 14 years the Samnites kept up the unequal struggle, but in 290 peace was declared. The Romans, out of respect for their valiant antagonists, allowed them to become allies of Rome on equal terms. This closed the third Samnite war. See Mommsen, *History of Rome*, vol. i, pp. 489 sqq.

SĒPĪAS, promontory in the S E. of Thessaly, on which a great part of the fleet of Xerxes was wrecked.

SEPTUAGINT (symbolized as LXX), the Greek version of the Old Testament, so called from the tradition that it was executed by seventy (*septuaginta*) Jewish elders, in obedience to the wishes of king Ptolemy, some time in the first half of the third century B.C. Four questions arise as to the origin of the version: (1) Where was it made? (2) When? (3) By whom? (4) Whence its title? All are agreed as to (1): the birthplace of the version was Alexandria. As regards (2), there is no reason to doubt that the date assigned (early part of 3rd cent. B.C.) is substantially correct. In regard to (3), Aristobulus (2nd cent. B.C.) says that, before the days of Demetrius Phalareus—librarian to King Ptolemy—a portion of the Old Testament had already appeared; but the translation of the Law (the 'Torah') was made in the time of King Philadelphus. It seems probable that the Law and the Prophets, and subsequently the 'Hagiographa' (i.e., the entire Old Testament) were completely rendered from the original Hebrew by Hellenistic Jews settled in Alexandria. It may therefore be that the making of the LXX, *as we have it*, was not a single act, but a process extending from the reign of Ptolemy I down to the end of the first century B.C. In reference to (4), the statement in the Letter of Aristeas is not unlikely, that there was a mission from Jerusalem, consisting of 72 interpreters, who attended a conference at Alexandria, and set their seal upon the work as a whole. [ARISTEAS.] The value of the version as a whole is not to be disputed, and the light it throws upon the Greek language of common life in the third century is undoubted. Of editions, the best is the three-volumed work published by Prof. H. B. Swete (Cambridge University Press); the same writer's *Introduction to the Septuagint* (1900) is also invaluable.

SĒQUĀNA (*Seine*), one of the principal rivers of Gaul, rising in the central parts of that country, and flowing through the province of Gallia Lugdunensis. It is 346 miles in length. Its principal affluents are the Matrŏna (*Marne*), Esia (*Oise*) with its tributary the Axŏna (*Aisne*), and Incaunus (*Yonne*).

SĒQUĀNI, a powerful Celtic people in Gallia Belgica.

SĒQUESTER, VĪBĪUS, the name attached to a glossary of the geographical names contained in the Roman poets.

SĔRĀPION, physician of Alexandria, in the third century B.C.

SĔRĀPIS or SARĀPIS, Egyptian divinity, whose worship was introduced into Greece in the time of the Ptolemies. His cult was introduced into Rome with that of Isis. He was worshipped as a god of healing. He had a most magnificent temple at Alexandria, the Serapēum. See Dill, *Roman Society from Nero*, pp. 560 sqq.

SĔRĒNUS, Q., SAMMONĪCUS, physician of high reputation at Rome for taste and learning, murdered by command of Caracalla, A.D. 212 He left behind him many works.

SĒRES. [SERICA.]

SERGĪUS. [CATILINA.]

SĒRĪCA, country in the E. of Asia, the region of the silk-worm, which was called σήρ; hence the adjective *sericus* for 'silken.' The Seres are the Chinese. The Great Wall of China is mentioned by Ammianus Marcellinus under the name of Aggeres Serium.

SĔRĪPHUS, island in the Aegaean Sea. It is celebrated in mythology in the story of Perseus. [PERSEUS.] The copper mines here were mined in the Minoan age. Seriphus was colonized by Ionians from Athens, and it was one of the few islands which refused submission to Xerxes. The island was employed by the Roman emperors as a place of banishment for state criminals.

SERRĀNUS. [REGULUS.]

SERTŌRĪUS, Q., Roman soldier, was a native of Nursia, a Sabine village, and was born of obscure but respectable parents. He served under Marius in the war against the Teutones; and before the battle of Aquae Sextiae (*Aix*), 102 B.C., he entered the camp of the Teutones in disguise as a spy. He also served as tribunus militum in Spain under T. Didius (97). He was quaestor in 91, and had before this time lost an eye in battle. On the outbreak of the civil war in 88 he declared himself against the party of the nobles, and commanded one of the 4 armies which besieged Rome under Marius and Cinna. He was, however, opposed to the massacre which ensued after Marius and Cinna entered Rome. In 83 Sertorius was praetor, and either in this year or the following he went into Spain; whence he crossed over to Mauretania, and gained a victory over Paccianus, one of Sulla's generals. After this, at the request of the Lusitanians, he became their leader; and for some years successfully resisted the Romans. After Sulla had become master of Italy, Sertorius was joined by many Romans, and among the rest by Perperna, with 53 cohorts. Sertorius established a senate of 300, into which no provincial was admitted. The continued want of success on the part of Metellus, who had been sent against Sertorius in 79, induced the Romans to send Pompey to his assistance, but with an independent command. Pompey arrived in Spain in 76, with a large force, but was unable to gain any decisive advantages. For the next 5 years Sertorius kept both Metellus and Pompey at bay. Sertorius was at length assassinated in 72 by Perperna and some other Roman officers, who had long been jealous of his authority. See Mommsen, *History of Rome*, vol. iv, pp. 281 sqq.

SERVĪLĪA. 1. Daughter of Q. Servilius Caepio and the daughter

of Livia, the sister of the celebrated M. Livius Drusus, tribune of the plebs, 91 B.C. Servilia was married twice; first to M. Junius Brutus, by whom she became the mother of the murderer of Caesar, and secondly to D. Junius Silanus, consul 62. 2. Sister of the preceding, was the second wife of L. Lucullus, consul 74.

SERVĪUS, Latin grammarian, contemporary with Macrobius, who introduces him among the dramatis personae of the *Saturnalia*. He wrote an elaborate commentary on Virgil.

SESTUS, a town in Thrace, situated at the narrowest part of the Hellespont, opposite Abydos. [HELLESPONTUS.]

SĔVĒRUS, M. AURĒLĬUS ALEXANDER, usually called Alexander Sevērus, Roman emperor, A.D. 222–35, the son of Gessius Marcianus and Julia Mamaea, and first cousin of Elagabalus, was born at Arce, in Phoenicia, the 1st of October, A.D. 205. In 221 he was adopted by Elagabalus and created Caesar; and on the death of that emperor, on the 11th of March, A.D. 222, Alexander ascended the throne. After reigning in peace some years, during which he reformed many abuses, he was involved in war with Artaxerxes, king of Persia, and gained a victory over him in 232; but was unable to prosecute his advantage in consequence of intelligence having reached him of a movement among the German tribes. He celebrated a triumph at Rome in 233, and in 234 he set out for Gaul, which the Germans were devastating; but was waylaid by a band of mutinous soldiers, instigated, it is said, by Maximinus, and slain, in the 30th year of his age, and the 14th of his reign. Alexander Severus was distinguished by justice, wisdom, and clemency in all public transactions, and by the simplicity and purity of his private life.—Gibbon, *Decline and Fall*, vol. i.

SĔVĒRUS, FLĀVĬUS VĂLĔRIUS, Roman emperor, A.D. 306–7. He was proclaimed Caesar by Galerius in 306, and was soon afterwards sent against Maxentius, who had assumed the imperial title at Rome. Severus surrendered at Ravenna, was taken as a prisoner to Rome and compelled to put an end to his life.

SĔVĒRUS, LIBĬUS, Roman emperor, A.D. 461–65, was a Lucanian by birth, and owed his accession to Ricimer, who placed him on the throne after the assassination of Majorian. During his reign the real government was in the hands of Ricimer.

SĔVĒRUS, L. SEPTĬMĬUS, Roman emperor, A.D. 193–211, was born 146, near Leptis in Africa. After holding various important military commands under M. Aurelius and Commodus, he was appointed commander-in-chief of the army in Pannonia and Illyria. By this army he was proclaimed emperor after the death of Pertinax (193). He forthwith marched upon Rome, where Julianus had been made emperor by the praetorian troops. Julianus was put to death upon his arrival before the city. Severus then turned his arms against Pescennius Niger, who had been saluted emperor by the Eastern legions, defeated him in a battle near Issus, and shortly afterwards put him to death (194). Severus next laid siege to Byzantium, which was not taken till 196. During this siege, Severus had crossed the Euphrates (195) and subdued the Arabians. He returned to

Italy in 196, and in the same year proceeded to Gaul to oppose Albinus, who had been proclaimed emperor by the troops in that country. Albinus was defeated and slain near Lyons on the 19th of February, 197. Severus returned to Rome in the same year; but after remaining a short time in the capital, he set out for the East in order to repel the invasion of the Parthians, who were ravaging Mesopotamia. After spending 3 years in the East, where he met with success, Severus returned to Rome in 202. For the next 7 years he remained tranquilly at Rome; but in 208 he went to Britain with his sons Caracalla and Geta. Here he carried on war against the Caledonians, and erected the celebrated wall, which bore his name, from the Solway to the Tyne. After remaining 2 years in Britain he died at Eboracum (*York*) on the 4th of February, 211, aged 65. Cf. M. Platnauer's monograph (1919).

SEXTĬUS or SESTĬUS, P., quaestor 63 B.C., and tribune of the plebs 57. Like Milo, he kept a band of armed retainers to oppose P. Clodius and his partisans; and in the following year (56) he was accused of *vis* on account of his violent acts during his tribunate He was defended by Cicero in an oration still extant, and was acquitted on the 14th of March, chiefly in consequence of the influence of Pompey. On the breaking out of the civil war in 49, Sextius first espoused Pompey's party, but he afterwards joined Caesar.

SEXTUS EMPĬRĬCUS (the *empirical* philosopher), contemporary of Galen, in the first half of the third century of the Christian era. Three works are extant, remarkable for learning and acumen. Two of them are published with translation in the Loeb Library.

SĬBYLLAE, the name by which several prophetic women are designated. Some authors mention only 4 Sibyls, but it was more commonly believed that there were 10. The most celebrated of them is the Cumaean. She was consulted by Aeneas before he descended into the lower world. She is said to have come to Italy from the East, and she is the one who, according to the famous tradition, appeared before king Tarquinius, offering him the Sibylline Books for sale. This collection was jealously preserved in the Roman Capitol, and remained there till A D. 405. They were consulted as oracles. For the Sibylline Books see Appendix B in Postgate's *Selections from Tibullus*, 1903.

SICHAEUS, also called Acerbas. [DIDO.]

SĬCĬLĬA, island in the Mediterranean Sea. It was supposed by the ancients to be the same as the Homeric island Thrinacia, and it was therefore frequently called Thrinacia, Trinacria, or Trinacris. The soil of Sicily was fertile, and produced in antiquity a quantity of wheat, on which the population of Rome relied to a great extent. So celebrated was it on account of its corn, that it was represented as sacred to Demeter, and as the favourite abode of this goddess. Hence it was in this island that her daughter Persephone was carried away by Pluto. Besides corn, the island produced wine, saffron, honey, almonds, and fruits. The Phoenicians, at an early period, formed settlements on all the coasts of Sicily. But the most im-

portant of all the immigrants into Sicily were the Greeks, who founded a number of very flourishing cities, such as Syracuse, Leontini, and Agrigentum in 579, etc. The Greeks received the name of Siceliotae to distinguish them from the earlier inhabitants. At a later time the Carthaginians obtained a firm footing in Sicily. After taking Agrigentum in 405, the Carthaginians became the permanent masters of the W. part of the island, and were engaged in frequent wars with Syracuse and the other Greek cities. At the close of the first Punic war (241) the Carthaginians were obliged to evacuate the island, the W. part of which was made a Roman province. The E. part still continued under the rule of Hieron of Syracuse as an ally of Rome; but after the revolt of Syracuse in the second Punic war, and the conquest of that city by Marcellus, the whole island was made a Roman province, and was administered by a praetor. On the downfall of the Roman empire, Sicily formed part of the kingdom of the Ostrogoths; but it was taken from them by Belisarius in A.D. 536, and annexed to the Byzantine empire. It continued a province of this empire till 828, when it was conquered by the Saracens. See Professor Freeman's *History of Sicily* (4 vols., 1891–4).

SICĬNĬUS. 1. L. SICINIUS BELLUTUS, leader of the plebeians in their secession to the Sacred Mount in 494 B.C. He was chosen one of the first tribunes. 2. L. SICINIUS DENTATUS, called by some writers the Roman Achilles, from his personal prowess. He was tribune of the plebs in 454. He was assassinated by order of the Decemvirs in 450, because he endeavoured to persuade the plebeians to secede to the Sacred Mount.

SĬCYŌNĬA, district in the N.E. of Peloponnesus, bounded on the E. by the territory of Corinth, on the W. by Achaia, on the S. by the territory of Phlius and Cleonae, and on the N. by the Corinthian Gulf. Its area was about 100 square miles. The land was fertile, and produced excellent oil. Its almonds and its fish were also much prized. Its chief town was Sicyon, which was situated a little to the W. of the river Asopus, and at the distance of 20, or, according to others, 12 stadia from the sea. Sicyon was one of the most ancient cities of Greece. It is said to have been originally called Aegialēa or Aegiali, after an ancient king, Aegialeus; to have been renamed Mecōne, and finally Sicyon, from an Athenian of this name. Sicyon is represented by Homer as forming part of the empire of Agamemnon; but on the invasion of Peloponnesus it became subject to Phalces, the son of Temenus, and was hence forward a Dorian state. Sicyon, on account of the small extent of its territory, never attained much political importance, and was generally dependent either on Argos or Sparta. At the time of the second Messenian war it became subject to a succession of tyrants. On the death of Clisthenes, the last of these, about 576, a republican form of government was established. Sicyon was for a long time the chief seat of Grecian art. It gave its name to one of the great schools of painting, which was founded by Eupompus, and which produced Pamphilus and Apelles. It is also said to have been the

earliest school of statuary in Greece; but its earliest native artist of celebrity was Canachus. Lysippus was also a native of Sicyon.

SĪDA, SIDĒ, city of Pamphylia, on the coast, a little W. of the river Melas. It was an Aeolian colony from Cyme in Aeolis, and was a chief seat of the worship of Athena, who is represented on its coins holding a pomegranate (σίδη) as the emblem of the city.

SIDĒ, wife of Orion.

SĪDON, powerful and ancient city of Phoenicia. In the expedition of Xerxes against Greece, the Sidonians furnished the best ships in the whole fleet, and their king obtained the highest place, next to Xerxes, in the council, and above the king of Tyre. In the reign of Artaxerxes III Ochus, the Sidonians, having taken part in the revolt of Phoenice and Cyprus, and being betrayed to Ochus by their own king, Tennes, burnt themselves with their city, 351 B.C. In addition to its commerce, Sidon was famed for its manufactures of glass. See Rawlinson's *History of Phoenicia* (1889).

SIDŌNIUS ĀPOLLINĀRIS, was born at Lugdunum (*Lyons*) about A.D. 431. He was made a senator by the emperor Avitus, whose daughter he had married. After the downfall of Avitus he lived in retirement; but in 467 appeared again in Rome as ambassador from the Arverni to Anthemius. He gained the favour of that prince by a panegyric; was made a patrician, and prefect of the city; and afterwards, though not a priest, bishop of Clermont in Auvergne. His extant works (learned but bombastic) are some poems, and 9 books of letters. The *Letters* have been translated by O. M. Dalton (Oxford Translations: 2 vols., 1915); and the *Letters* and *Poems* are in the Loeb Library. See also C. E. Stevens, *Sidonius Apollinaris and his Age.*

SĪGEUM (*Yenishehr*), N.W. promontory of the Troad, and the S. headland at the entrance of the Hellespont. It is here that Homer places the Grecian fleet and camp in the Trojan war.

SIGNIA (*Segni*), town in Latium, the E. side of the Volscian mountains, founded by Tarquinius Priscus. It was celebrated for its temple of Jupiter Urius, for its astringent wine, for its pears, and for a pavement for the floors of houses, called *opus Signinum.*

SILANION, Atheman statuary in bronze, was a contemporary of Lysippus, and flourished 324 B.C. His statue of Sappho at Syracuse in the time of Verres is praised by Cicero.

SILĀNUS, JŪNIUS. 1. M., was praetor 212 B.C. In 210 he accompanied P. Scipio to Spain. He fell in battle against the Boii in 196. 2. M., consul 109, fought in this year against the Cimbri in Transalpine Gaul, and was defeated. He was accused in consequence, in 104, by the tribune Cn. Domitius Ahenobarbus, but acquitted. 3. D., stepfather of M. Brutus, having married his mother Servilia. He was consul 62, with L. Licinius Murena, along with whom he proposed the Lex Licinia Julia. 4. M., son of No. 3 and of Servilia, served in Gaul as Caesar's legatus in 53. After Caesar's murder, in 44, he accompanied M. Lepidus over the Alps; and in 45 Lepidus sent him with troops into Cisalpine Gaul, where he fought on the side of Antony. He was consul in 25.

SĪLĒNUS. It is remarked in the article SATYRI that the older Satyrs were generally termed Sileni; but one of these Sileni is commonly *the* Silenus, who always accompanies Dionysus, whom he is said to have brought up and instructed. Like the other Satyrs, he is called a son of Hermes; but some make him a son of Pan by a nymph, or of Gaea. Being the constant companion of Dionysus, he is said, like the god, to have been born at Nysa. Moreover, he took part in the contest with the Gigantes, and slew Enceladus. He is described as a jovial old man, with a bald head, a pug-nose, fat and round like his wine-bag, which he always carried with him, and generally intoxicated. He is generally represented riding on an ass, or supported by other Satyrs. He is mentioned along with Marsyas and Olympus as the inventor of the flute, and a special kind of dance was called after him. He was an inspired prophet; and when he was drunk and asleep he was in the power of mortals who might compel him to prophesy and sing by surrounding him with chains of flowers.

SĪLĪUS ITĂLĪCUS, C., Roman poet, was born about A.D. 25. He was of repute as an advocate, and was afterwards one of the Centumviri. He was consul in 68, the year in which Nero perished; he was intimate with Vitellius, and was subsequently proconsul of Asia. In his 75th year, in consequence of an incurable disease, he starved himself to death, in the house once occupied by Virgil. The great work of Silius Italicus was an heroic poem in 17 books, entitled *Punica*, which has descended to us entire. It is printed with translation in the Loeb Library.

SILŬRES, powerful people in Britain, inhabiting *South Wales*.

SILVĀNUS, Latin divinity of the fields and forests. He is also called the protector of the boundaries of fields. In connection with woods (*silvestris deus*), he presided over plantations, and delighted in trees growing wild; whence he is represented as carrying the trunk of a cypress. Silvanus is further described as the divinity protecting herds of cattle. Later writers identified Silvanus with Pan, Faunus, Inuus, and Aegipan. He is represented as an old man, but cheerful, and as being in love with Pomona.

SILVĪUS, son of Ascanius. All the succeeding kings of Alba bore the cognomen Silvius.

SIMMĪAS, of Thebes, first the disciple of the Pythagorean philosopher Philolaüs, and afterwards the friend and disciple of Socrates, at whose death he was present. Simmias wrote 23 dialogues on philosophical subjects, all of which are lost.

SĪMŎIS, Greek river-god, the son of Oceanus and Tethys, and the father of Astyochus and Hieromneme.

SĪMON, a disciple of Socrates, by trade a leather-cutter.

SĪMONĪDĒS. 1. Of Amorgos, was the second, both in time and in reputation, of the 3 principal iambic poets of the early period of Greek literature, namely, Archilochus, Simonides, and Hipponax. He was a native of Samos, whence he led a colony to the neighbouring island of Amorgos. He flourished about 664 B.C. 2. Of Ceos, celebrated lyric poet of Greece, was born 556 B.C. From his

native island he proceeded to Athens, and thence into Thessaly, where he lived under the patronage of the Aleuads and Scopads. He afterwards returned to Athens, and in 489 conquered Aeschylus in the contest for the prize which the Athenians offered for an elegy on those who fell at Marathon. He composed several other works of the same description; and in his eightieth year his long poetical career at Athens was crowned by the victory which he gained with the dithyrambic chorus (447), being the fifty-sixth prize which he had carried off. Shortly after this he was invited to Syracuse by Hieron, at whose court he lived till his death in 467. He made literature a profession, and is said to have been the first who took money for his poems. The chief characteristics of the poetry of Simonides were sweetness (whence his surname of *Melicertes*) and elaborate finish, though in originality he was far inferior, not only to the early lyric poets, but also to his contemporary Pindar. [Some of his choicest lyrics are translated (with the Greek text) in Mr. F. Brooks's *Greek Lyric Poets*. His most famous effort, perhaps, is his noble epitaph on the dead heroes of Thermopylae quoted in Herodotus, vii. 228. See Murray, *History of Greek Literature*, pp. 106 8.]

SIMPLĬCĬUS, one of the last philosophers of the Neo-Platonic school, was a native of Cilicia and a disciple of Ammonius and Damascius. In consequence of the persecutions in the reign of Justinian, Simplicius took refuge at the court of the Persian king Chosroes. He returned home about 543. Simplicius wrote commentaries on Aristotle and on the *Enchiridion* of Epictetus, which are extant.

SĬNIS or SINNIS, son of Polypēmon, Pemon, or Poseidon, by Sylea, daughter of Corinthus. He was a robber, who frequented the isthmus of Corinth, and killed the travellers whom he captured by fastening them to the top of a fir tree, which he bent, and then let spring up again. He was killed in this manner by Theseus.

SINON, son of Aesimus, or, according to later accounts, of Sisŷphus, and grandson of Autŏlȳcus, was a relation of Ulysses, whom he accompanied to Troy. He allowed himself to be taken prisoner by the Trojans, and then persuaded them to admit into their city the wooden horse filled with armed men. The Trojans believed the deceiver, and dragged the horse into the city; whereupon Sinon at night let the Greeks out of the horse, who thus took Troy.

SĬNŌPĒ, important Greek colony on the Euxine, stood on the N. coast of Asia Minor, on the W. headland of the great bay of which the delta of the river Halys forms the E. headland. It was an early colony of the Milesians. Having been destroyed in the invasion of Asia by the Cimmerians, it was restored by a new colony from Miletus, 632 B.C., and became the greatest commercial city on the Euxine. Its territory, called Sinopis, extended to the banks of the Halys It was the birthplace and residence of Mithridates the Great, who enlarged and beautified it. Shortly before the murder of Julius Caesar it was colonized by the name of Julia Caesarea Felix Sinope. At the time of Constantine it had declined so much as

to be ranked second to Amasia. It was the native city of the philosopher Diogenes, of the comic poet Diphilus, and of the historian Baton.

SĪNŬESSA (*Rocca di Mandragone*), last city of Latium on the confines of Campania, to which it originally belonged, was situated on the sea-coast and on the Via Appia. It was colonized by the Romans, together with Minturnae, 296 B.C. It possessed a good harbour, and was a place of commercial importance. In its neighbourhood were warm baths, called Aquae Sinuessanae.

SIPHNUS (*Siphanto*), island in the Aegaean Sea, forming one of the Cyclades, S.E. of Seriphus. It is of an oblong form, and about 40 miles in circumference. Its original name was Merope; and it was colonized by Ionians from Athens. In consequence of their gold and silver mines, the Siphnians were regarded in the time of Herodotus as the wealthiest of the islanders. Siphnus refused tribute to Xerxes; and one of its ships fought on the side of the Greeks at Salamis. Owing to the moral reputation of the Siphnians, to act like a Siphnian (Σιφνιάζειν) became a term of reproach.

SĪRĒNES, sea-nymphs who had the power of charming by their songs all who heard them. When Ulysses (Homer, *Odyssey*, xii) came near their island, the Sirens endeavoured to allure him and his companions, but he stuffed the ears of his companions with wax, and tied himself to the mast of his vessel. The Sirens are also connected with the legends of the Argonauts and the rape of Persephŏne. When the Argonauts sailed by, the Sirens began to sing, but in vain, for Orpheus surpassed them; and as it had been decreed that they should live only till someone hearing their song should pass by unmoved, they threw themselves into the sea, and were metamorphosed into rocks.

SĪRĒNŪSAE, called by Virgil (*Aen.* v. 864) *Sirenum scopuli*, 3 small uninhabited and rocky islands near the S. side of the Prom. Misenum, off the coast of Campania, which were, according to tradition, the abode of the Sirens.

SĪRIUS, the dog-star. [CANIS.]

SIRMIO (*Sirmione*), promontory on the S. shore of the Lacus Benācus (*Lago di Garda*), on which Catullus had a villa.

SIRMĪUM (*Mitrovitza*), city in Pannonia Inferior, was situated on the left bank of the Savus. It was founded by the Taurisci, and under the Romans became the capital of Pannonia.

SĪSENNA, L. CORNELĪUS, Roman annalist. In the piratical war (67 B.C.) he was the legate of Pompey, and having been dispatched to Crete in command of an army, died in that island at the age of about 52. He wrote a history of his own time, and he translated the Milesian fables of Aristides.

SISTRUM, a ritual 'rattle,' used in the worship of Isis.

SISYGAMBIS, mother of Darius Codomannus, last king of Persia, fell into the hands of Alexander, after the battle of Issus, 333 B.C., together with the wife and daughters of Darius. Alexander treated these captives with kindness, and displayed towards Sisygambis

reverence and delicacy of conduct. After his death she starved herself to death.

SISŸPHUS, son of Aeŏlus, whence he is called Aeolĭdes. He was married to Merŏpe, a daughter of Atlas, and became by her the father of Glaucus, Ornytion (or Porphyrion), Thersander, and Halmus. In later accounts he is called a son of Autolȳcus, and the father of Ulysses by Anticlea; whence we find Ulysses sometimes called Sisyphĭdes. He is said to have built the town of Ephȳra, afterwards Corinth. As king of Corinth he promoted navigation and commerce, but he was fraudulent and avaricious (Homer, *Iliad*, vi. 153). His wickedness was punished in the lower world, where he had to roll uphill a marble block, which as soon as it reached the top always rolled down again (Homer, *Odyssey*, xi. 593).

SITĂCE or SITTĂCĒ (*Eski-Baghdad*), city of Babylonia, near but not on the Tigris, and 8 parasangs within the Median wall.

SĬTHŎNĬA. [CHALCIDICE.]

SITTĬUS or SITĬUS, P., of Nuceria in Campania, was connected with Catiline, and went to Spain in 64 B.C., from which country he crossed over into Mauretania in the following year. He joined Caesar when the latter came to Africa, in 46, to prosecute the war against the Pompeian party. He was rewarded by Caesar with western Numidia, where he settled, distributing the land among his soldiers. After the death of Caesar, Arabio, the son of Masinissa, returned to Africa, and killed Sittius by stratagem.

SMĂRAGDUS MONS (*Jebel Sebara*), mountain of Upper Egypt, near the coast of the Red Sea, N. of Berenice. It obtained its name from its extensive emerald mines.

SMERDIS, son of Cyrus, was murdered by order of his brother Cambȳses. A Magian, named Patizĭthes, who had been left by Cambyses in charge of his palace, availed himself of the likeness of his brother to the deceased Smerdis to proclaim this brother as king, representing him as the younger son of Cyrus. Cambyses heard of the revolt in Syria, but he died of an accidental wound in the thigh. The false Smerdis was acknowledged as king by the Persians, and reigned for 7 months without opposition. The fraud was discovered by Phaedima, who had been one of the wives of Cambyses, and had been transferred to his successor. She communicated it to her father, Otanes, who thereupon formed a conspiracy, and in conjunction with 6 other noble Persians, succeeded in forcing his way into the palace, where they slew the false Smerdis and his brother Patizĭthes in the 8th month of their reign, 521 B.C.

SMINTHEUS, surname of Apollo, derived by some from σμίνθος, a mouse, and by others from the town of Sminthe in Troas.

SMYRNA or ZMYRNA, ancient city of Asia Minor, and the only one of the great cities on its W. coast which has survived to this day. It occupies a place in the early history of Christianity, as one of the only two among the 7 churches of Asia which St. John addresses, in the Apocalypse, and as the scene of the labours and martyrdom of Polycarp. There are but few ruins of the ancient city. Smyrna stood at the head of the cities which claimed the birth of Homer.

The poet was worshipped in a magnificent building called the Homerēum.

Soccus, a low shoe (adopted by Romans from Greece), characteristic of comedy, as the cothurnus was of tragedy.

Sŏcrătes. 1. The Athenian philosopher, was born in the demus Aiōpĕce, in the neighbourhood of Athens, 469 B.C. His father Sophroniscus was a statuary; his mother Phaenarēte was a midwife. In his youth Socrates followed the profession of his father, and executed the group of clothed Graces which was preserved in the Acropolis, and was shown as his work down to the time of Pausanias. The personal qualities of Socrates were marked. His physical constitution was healthy and robust. He was capable of bearing fatigue or hardship, and indifferent to heat or cold, in a measure which astonished all his companions. He went barefoot in all seasons of the year, even during the winter campaign at Potidaea, under the severe frosts of Thrace; and the same homely clothing sufficed for him in winter as well as in summer. His ugly physiognomy excited the jests both of his friends and enemies, who inform us that he had a flat nose, thick lips, and prominent eyes, like a satyr or Silenus. He served as a hoplite at Potidaea, Delium, and Amphipŏlis. He seems never to have filled any political office until 406, in which year he was a member of the senate of Five Hundred, and one of the Prytănes, when on the occasion of the trial of the 6 generals, he refused to put an unconstitutional question to the vote. He displayed the same moral courage in refusing to obey the order of the Thirty Tyrants for the apprehension of Leon the Salaminian. At what time Socrates relinquished his profession as a statuary we do not know; but it is certain that at least all the middle and later part of his life was devoted to the self-imposed task of teaching. But he never opened a school, nor did he, like the sophists of his time, deliver public lectures. He was persuaded that he had a special religious mission, and that he constantly heard the monitions of a divine or supernatural voice. Everywhere, in the market-place, in the gymnasia, and in the workshops, he sought and found opportunities for awakening and guiding, in boys and men, moral consciousness and the impulse after knowledge respecting the end and value of our actions. His object, however, was only to aid them in developing the germs of knowledge; and he therefore fought unweariedly against all false appearance and conceit of knowledge. This was probably the reason why he was selected for attack by Aristophanes and other comic writers. Attached to none of the prevailing parties, Socrates found in each of them his friends and his enemies. Hated and persecuted by Critias, Charicles, and others among the Thirty Tyrants, who had him specially in view in the decree which they issued, forbidding the teaching of the art of oratory, he was impeached after their banishment and by their opponents. An orator named Lycon, and a poet (a friend of Thrasybūlus) named Melētus, united in the impeachment with the powerful demagogue Anȳtus. The chief articles of impeachment were, that Socrates was guilty

of corrupting the youth, and of despising the tutelary deities of the state; but the accusation was doubtless also dictated by political animosity. The substance of the speech which Socrates delivered in his defence is probably preserved by Plato in the piece entitled the *Apology of Socrates*. Being condemned by a majority of only 6 votes, he refused to acquiesce in any greater punishment than a fine of 60 minae, on the security of Plato, Crito, and other friends. Incensed by this speech, the judges condemned him to death by a majority of 80 votes. The sentence could not be carried into execution until after the return of the vessel which had been sent to Delos on the periodical Theoric mission. The 30 days which intervened between its return and the execution of Socrates were devoted by him to poetic attempts (the first he had made in his life), and to his usual conversation with his friends. One of these conversations, on the duty of obedience to the laws, Plato has reported in the *Crito*, so called after the faithful follower of Socrates, who had endeavoured to persuade him to escape. In another, imitated or worked up by Plato in the *Phaedo*, Socrates, immediately before he drank the cup of hemlock, developed the grounds of his immovable conviction of the immortality of the soul. He died with composure and cheerfulness in his 70th year, 399 B.C. He must be considered as having laid the foundation of formal logic. It is almost impossible to advise readers as to the best books to read on SOCRATES, for they are legion. To the fountain heads they must go, for first-hand knowledge as to his methods and teaching, i.e. to the Dialogues of Plato and the *Memorabilia* of Xenophon. But there is no better *short* summary of this prince of teachers than that given in the late Dr. Adam's *Religious Teachers of Greece* (1908), pp. 320–55, and in the late Professor Lewis Campbell's *Religion in Greek Literature*, chap. xiv. (See Fig. 57.) 2. SOCRATES SCHOLASTICUS, ecclesiastical historian, was born at Constantinople about A.D. 379. He was a pupil of Ammonius and Helladius, and followed the profession of an advocate in his native city, whence he is surnamed Scholasticus. The *Ecclesiastical History* of Socrates extends from the reign of Constantine the Great, 306, to that of the younger Theodosius, 439. [English translation in Bohn's Library.]

SOEMIS OR SOAEMĬAS, JŪLIA, daughter of Julia Maesa, and mother of Elagabalus, became the chosen counsellor of her son. She was slain by the praetorians on the 11th of March, A.D. 222.

SOGDIĀNUS, illegitimate son of Artaxerxes I Longimanus, acquired the throne on the death of his father, 425 B.C., by the murder of his legitimate brother Xerxes II. Sogdianus was murdered, after a reign of 7 months, by his brother Ochus.

SŎL. [HELIOS.]

SOLARIA, sun-dials (introduced into Italy 290 B.C.).

SŎLI or SŎLŎĒ, city on the coast of Cilicia, between the rivers Lamus and Cydnus, said to have been colonized by Argives and Lydians from Rhodes. Pompey restored the city, which had been destroyed by Tigranes, and peopled it with the survivors of the defeated bands of pirates; and from this time it was called

Pompeiopolis. It was the birthplace of Chrysippus, Philemon, and Aratus.

SOLINUS, C. JŪLĬUS, author of a geographical compendium, divided into 57 chapters, containing a brief but unreliable sketch of the world as known to the ancients, diversified by historical notices, remarks on the origin, habits, religious rites and social condition of various nations enumerated. Solinus may perhaps be placed in the reigns of Valerian and Gallienus.

SŎLŌN, Athenian legislator, was born about 639 B.C. His father Execestides was a descendant of Codrus, and his mother was a cousin of the mother of Pisistratus. Execestides had been prodigal of his resources, and Solon in his youth made a livelihood as a foreign trader. Solon early distinguished himself by his poetical abilities. His first effusions were in a light and amatory strain, which afterwards gave way to the more earnest purpose of inculcating sage advice. So widely indeed did his reputation spread, that he was ranked as one of the 7 sages. The occasion which first brought Solon prominently into politics was the contest between Athens and Megara respecting the possession of Salamis. Indignant at the dishonourable renunciation of their claims by the Athenians, he feigned madness, rushed into the agora, and there recited a short elegiac poem of 100 lines, in which he called upon the Athenians to retrieve their disgrace and reconquer the *lovely island*. The pusillanimous law was rescinded; war was declared, and Solon himself appointed to conduct it. The Megarians were driven out of the island, but a tedious war ensued, which was finally settled by the arbitration of Sparta. Both parties appealed, in support of their claim, to the authority of Homer; and it was currently believed in antiquity that Solon had surreptitiously inserted the line (*Il.* ii. 558) which speaks of Ajax as ranging his ships with the Athenians. The Spartans decided in favour of the Athenians, about 596 B.C. Solon himself, probably, was one of those who received grants of land in Salamis, and this may account for his being termed a Salaminian. Soon after these events (about 595) Solon promoted hostilities on behalf of Delphi against Cirrha, and was the mover of the decree of the Amphictyons by which war was declared. It was about the time of the outbreak of this war, that, in consequence of the distracted state of Attica, which was rent by civil commotions, Solon was called upon by all parties to mediate between them and alleviate the miseries that prevailed. He was chosen Archon 594, and under that legal title was invested with unlimited power. Solon effected the relief of the existing distress by his celebrated *disburdening ordinance* (σεισάχθεια). This measure was framed to relieve the debtors with as little infringement as possible on the claims of the wealthy creditors; and seems principally to have consisted of a depreciation of the coinage. The success of the Seisachtheia procured for Solon such confidence and popularity that he was charged with the task of remodelling the constitution. He repealed all the laws of Dracon except those relating to bloodshed, and introduced reforms by a new distribution of the different classes of citizens, by

enlarging the functions of the Ecclesia, or popular assembly, and by instituting the Boulē or senate of 400. He also introduced a new system of weights and measures. Besides the arrangement of the political relations of the people, Solon was the author of special laws, which do not seem to have been arranged in any systematic manner. The laws of Solon were inscribed on wooden rollers (ἄξονες) and triangular tablets (κύρβεις), and were set up at first in the Acropolis, afterwards in the Prytaneum. Solon also made some rectification of the calendar. It is said that Solon exacted from the people a solemn oath, that they would observe his laws for a certain space, and then absented himself from Athens for 10 years. He visited Egypt, and from thence proceeded to Cyprus, where he was received with distinction by Philocyprus, king of the little town of Aepea. Solon persuaded the king to remove from the old site, and built a new town on the plain. The new settlement was called Soli, in his honour. He is further said to have visited Lydia; and his interview with Croesus is celebrated. During the absence of Solon the old dissensions were renewed, and shortly after his arrival at Athens the power was seized by Pisistratus. The tyrant is said to have paid considerable court to Solon, and on various occasions to have solicited his advice, which Solon did not withhold. Solon probably died about 559, two years after the overthrow of the constitution, at the age of 80. Of the poems of Solon considerable fragments remain, which are of great interest as historical documents. They do not indicate any great degree of imaginative power, but their style is vigorous and simple. Solon represents that tendency of Greek elegy which is known as 'gnomic'— the desire to inculcate moral precepts and practical wisdom. See K. Freeman, *The Work and Life of Solon* (with translation of the poems), 1926.

SOMNUS (Ὕπνος), god of sleep, is described as a brother of Death, and as a son of Night. In works of art, Sleep and Death are represented alike as two youths, sleeping or holding inverted torches in their hands.

SŎPHŎCLES. 1. Athenian tragic poet, was born at Colōnus, 495 B.C. His father's name was Sophilus, or Sophillus. Sophocles received an excellent education. In both of the leading branches of Greek education, music and gymnastics, he gained the prize of a garland. Of the skill which he had attained in music and dancing in his sixteenth year, and of the perfection of his bodily form, we have evidence in the fact that, when the Athenians were assembled in festival around the trophy which they had set up in Salamis to celebrate their victory over the fleet of Xerxes, Sophocles was chosen to lead, naked, and with lyre in hand, the chorus which danced about the trophy, and sang the songs of triumph, 480. At the age of 27, 468, Sophocles came forward as the rival of the veteran Aeschylus. The solemnities of the Great Dionysia were rendered more imposing by the return of Cimon from his expedition to Scyros, bringing with him the bones of Theseus. Apsephion, the Archon Eponymus, had not yet ventured to appoint the judges of the dramatic contest, when Cimon, with his 9 colleagues, having

entered the theatre, the Archon detained them at the altar, and administered to them the oath appointed for the judges. Their decision was in favour of Sophocles, the second prize only being awarded to Aeschylus. From this epoch Sophocles held the supremacy of the Athenian stage, until a rival arose in Euripides, who gained the first prize for the first time in 441. In the spring of 440 Sophocles brought out the *Antigone*, a play which gave the Athenians such satisfaction that they appointed him one of the ten *stratēgi*, of whom Pericles was the chief, in the war against Samos. In his last years his son Iophon, jealous of his father's love for his grandson Sophocles, and apprehending that he purposed to bestow upon this grandson a large proportion of his property, is said to have summoned his father before the Phratores, on the charge that his mind was affected by old age. As his only reply, Sophocles exclaimed, 'If I am Sophocles, I am not beside myself; and if I am beside myself, I am not Sophocles'; and then read a passage from his *Oedipus at Colonus*, which was lately written, but not yet brought out, whereupon the judges at once dismissed the case. Sophocles died in 406, in his ninetieth year. The manner of his death is variously related. The number of plays ascribed to Sophocles as genuine was 123, and of these 112 can be identified. Only 7 are extant in their entirety. Fragments of a satyric play, the *Ichneutae*, was discovered on an Egyptian papyrus in 1907. There are also fragments from Oxyrhynchus of a play, called *Eurypylus*. Jebb's celebrated edition of the complete plays (7 vols., 1884–96) contains a commentary, introduction, and English prose translation. The present Oxford text has been edited by A. C. Pearson (1924). The fragments have also been edited by Pearson (3 vols., 1917), and by A. S. Hunt (1912). The *Ichneutae* has been edited with translation by R. J. Walker (1919), with introductory chapters on the satyric drama. F. Storr's translation of the complete plays is in the Loeb Library, and Sir G. Young's translation in Everyman's Library. There are other good renderings in verse by Whitelaw and Lewis Campbell. See Symonds's *The Greek Poets* and S. H Butcher, *Aspects of the Greek Genius*. 2. Son of Ariston and grandson of the elder Sophocles, was also an Athenian tragic poet. In 401 he brought out the *Oedipus at Colonus* of his grandfather; but he did not begin to exhibit his own dramas till 396.

SOPHISTS (σοφισταί), teachers of rhetoric and of the art of knowledge. They were not a school or sect, but a class of popular lecturers who aimed at imparting universal culture. Gorgias and Protagoras may be taken as representative sophists. As the profession of 'sophist' began to deteriorate, the word acquired a bad significance in later times. See chap. 67 of Grote's *History of Greece*.

SOPHONISBA, daughter of the Carthaginian general Hasdrubal, the son of Gisco. She had been betrothed by her father to the Numidian prince Masinissa, but later Hasdrubal being desirous to gain over Syphax, the rival monarch of Numidia, to the Carthaginian alliance, gave her in marriage to that prince. After the defeat of Syphax, and the capture of his capital city of Cirta by Masinissa,

Sophonisba fell into the hands of the conqueror, upon whom her beauty exercised so powerful an influence, that he determined to marry her himself. Their nuptials were celebrated without delay, but Scipio (who was apprehensive lest she should exercise the same influence over Masinissa which she had previously done over Syphax) refused to ratify this arrangement, and insisted on the immediate surrender of the princess. Unable to resist this command, the Numidian king spared her the humiliation of captivity by sending her a bowl of poison, which she drank without hesitation.

SŌPHRŌN, of Syracuse, was the principal writer of the mime (μῖμος), which was a variety of the Dorian comedy. He flourished about 460–420 B.C. When Sophron is called the inventor of mimes, the meaning is, that he reduced to the form of a literary composition a species of amusement which the Greeks of Sicily had practised from time immemorial at their public festivals. Plato is said to have been the first who made the mimes known at Athens. A substantial fragment of Sophron was discovered on an Egyptian papyrus at Oxyrhynchus.

SŌRACTĒ (*Monte Soratte*), mountain in Etruria, near the Tiber, about 24 miles from Rome, but the summit of which, frequently covered with snow, was visible from the city. (Hor. *Carm.* i. 9.) On the summit was a temple of Apollo, to whom the mountain was sacred.

SŌRĀNUS. 1. Sabine divinity, identified with Apollo, worshipped on Mt. Soracte. 2. A physician of Ephesus, practised his profession first at Alexandria, and afterwards at Rome, in the reigns of Trajan and Hadrian, A.D. 98–138. There are several medical works extant under the name of Soranus.

SORTES, 'lots'; tablets for augury.

SŌSĬGĔNĒS, Peripatetic philosopher, was the astronomer employed by Julius Caesar to direct the correction of the calendar (46 B.C.).

SŎSĬUS. 1. C., quaestor 66 B.C., and praetor 49. He was afterwards one of Antony's principal lieutenants in the East, and in 37 placed Herod upon the throne of Jerusalem. 2. The name of two brothers (Sosii), booksellers at Rome in the time of Horace.

SOSPĬTA, the 'saving goddess,' was a surname of Juno at Lanuvium and Rome, in both of which places she had a temple.

SOSTRĂTUS, the son of Dexiphanes, of Cnidus, was one of the great architects during and after the life of Alexander the Great.

SŌTĒR, i.e. 'the Saviour' (Lat. *Servator* or *Sospes*), was the surname of several divinities, especially of Zeus. It was also a surname of Ptolemaeus I, king of Egypt, as of other later Greek kings.

SPARTA, also called Lacedaemon, the capital of Laconia or Laconica and the chief city of Peloponnesus, was situated on the right bank of the Eurōtas (*Iri*), about 20 miles from the sea. It stood on a plain which contained within it several rising grounds and hills. [LACONICA.] It was of a circular form, about 6 miles in circumference,

and consisted of several quarters which were originally villages, and which were never united into one regular town. During the flourishing times of Greek independence, Sparta was never surrounded by walls, since the bravery of its citizens, and the difficulty of access to it, were supposed to render such defences needless. It was first fortified by the tyrant Nabis; but it did not possess regular walls till the time of the Romans. Sparta, unlike most Greek cities, had no proper Acropolis, but this name was only given to one of the steepest hills of the town, on the summit of which stood the temple of Athena Poliūchos, or Chalcioecus. Sparta is said to have been founded by Lacedaemon, a son of Zeus and Taygete, who married Sparta, the daughter of Eurotas, and called the city after the name of his wife. Sparta was a powerful kingdom in the Aegaean civilization of the second millennium. The Achaeans had driven out the former inhabitants, and at the time of the Trojan war Sparta was ruled by Menelaus, the younger brother of Agamemnon. Argos was the chief city in the Peloponnesus, and Sparta was subject to it; but by the marriage of Orestes, son of Agamemnon, with Hermione, daughter of Menelaus, the two kingdoms were united. The Dorian conquest of the Peloponnesus, which, according to tradition, took place 80 years after the Trojan war, made Sparta the capital of the country. Laconia fell to the share of Eurysthenes and Procles, the 2 sons of Aristodemus, who took up their residence at Sparta and ruled over the kingdom conjointly. Archaeological excavations have shown that Sparta at this time was a wealthy city and one of the leaders of Greek civilization. Much of the Aegaean culture had been taken over by the Dorians, and oriental influences were evident. Sparta developed a constitution peculiar to itself, but it is probable that the constitution, which we know existed from the sixth century to the fourth, cannot be attributed to so early an origin as tradition assigns it. The Spartans believed their constitution was the work of Lycurgus, who was probably a semi-mythical figure. [LYCURGUS.] In 743 B.C. the Spartans attacked Messenia, and after two wars conquered it, and made it an integral portion of Laconia. After the close of the second Messenian war the Spartans continued their conquests in Peloponnesus. The reform of the Spartan constitution may have been the result of the effort made during the Messenian wars. Spartan life was probably not so rigid before that date, and its later peculiar features were shaped by the necessity of war and by the ever-present fear among the Spartans of a rebellion of their subject-population. Sparta was dominated by a number of Dorian families, which afforded a ruling class of less then 30,000 persons, known as Spartiates. The subject-population of some 600,000 consisted of the Helots and the *Perioeci*. The Helots were the old Achaean inhabitants reduced to slavery, their numbers augmented by slaves taken as a result of conquest. Some of the Messenians, for instance, were reduced to slavery after the Messenian wars. It is probable, however, that slavery existed in Laconia before the Dorian conquest and was taken over by the conquerors. The Perioeci or provincial inhabitants may also have been Achaean descendants, combined

with the population of surrounding villages, made tributary to Sparta. In their hands were the trade and industry, forbidden to the Spartiates. The Spartiates were a warrior-caste. They devoted their lives to military pursuits, lived a communal life with others of their military 'club,' and were supported at the command of the state by the labour of the Helots. Each Spartiate was allotted land by the state, together with a number of Helots who worked the land for him and were bound to provide him with subsistence. There were two kings in Sparta, and a Council of Elders, the *Gerousia*, consisting of 30 members, including the kings. The Ephors or elected heads of the Council submitted its measures to the approval of the popular Assembly, consisting of all adult Spartiates (those over 30 years of age). The legislative power rested with this Assembly. The Helots and the Perioeci had no political rights. The result of this organization was to give Sparta a military hegemony, leading not only to the conquest of Messenia, but also to the subjugation of Elis, Arcadia, and Argolis. Arcadia concluded a military alliance, and in the sixth century Argolis was subdued and, together with Elis, Sicyon, and Corinth, was drawn into a Peloponnesian league with Sparta at the head. At the time of the Persian invasion the Spartans obtained by unanimous consent the chief command in the war. But after the final defeat of the Persians at Plataea, 479 B.C., the haughtiness of Pausanias disgusted most of the Greek states, and led them to transfer the supremacy to Athens, 477. [ATHENAE.] The Spartans, however, regained it by the overthrow of Athens in the Peloponnesian war (404). But the Spartans did not retain this supremacy more than 30 years. They were decisively defeated by the Thebans under Epaminondas at the battle of Leuctra (371); and the restoration of the Messenians to their country 2 years afterwards completed the humiliation of Sparta. About 30 years afterwards the greater part of Greece yielded to Philip of Macedon. The Spartans, however, kept aloof from the Macedonian conqueror, and refused to take part in the Asiatic expedition of his son Alexander the Great. Under the later Macedonian monarchs the power of Sparta still further declined Agis endeavoured to restore the ancient institutions of Lycurgus; but he perished in the attempt (240). Cleomenes III, who began to reign 236, was more successful. For a short time he carried on war with success against the Achaeans. But his defeat in 221 was followed by the capture of Sparta, which was at length compelled to join the Achaean League. Shortly afterwards it fell, with the rest of Greece, under the Roman power.

SPARTĂCUS, by birth a Thracian, was successively a shepherd, a soldier, and a chief of banditti. On one of his predatory expeditions he was taken prisoner, and sold to a trainer of gladiators In 73 he was a member of the company of Lentulus, and was detained in his school at Capua, in readiness for the games at Rome. He persuaded his fellow-prisoners to make an attempt to gain their freedom. About 70 of them broke out of the school of Lentulus and took refuge in the crater of Vesuvius. Spartacus was chosen

leader, and was soon joined by a number of runaway slaves. They were blockaded by C. Claudius Pulcher at the head of 3,000 men, but Spartacus attacked the besiegers and put them to flight. His numbers rapidly increased, and for 2 years (73–71 B.C.) he defeated one Roman army after another, and laid waste Italy. After both the consuls of 72 had been defeated by Spartacus, M. Licinius Crassus, the praetor, was appointed to the command of the war, which he terminated by a battle near the river Silarus, in which Spartacus was defeated and slain.

SPARTI, the *Sown-men*, is the name given to the armed men who sprang from the dragon's teeth sown by Cadmus.

SPARTIĀNUS, AELĪUS, one of the *Scriptores Historiae Augustae*, lived in the time of Diocletian and Constantine, and wrote the biographies of several emperors.

SPARTIĀTAE. [SPARTA.]

SPERCHĒUS (*Hellada*), river in the S. of Thessaly, which rises in Mt. Tymphretus, runs in an E.-ly direction, and falls into the innermost corner of the Sinus Maliacus. As a river-god Sperchеus is a son of Oceanus and Ge, and the father of Menesthius by Polydora, the daughter of Peleus.

SPĒS, the personification of hope, was worshipped at Rome, where she had several temples, the most ancient of which had been built in 354 B.C., by the consul Atilius Calatinus, near the Porta Carmentalis. The Greeks also worshipped the personification of hope, *Elpis*, and they relate the allegory that when Epimetheus opened the vessel brought to him by Pandora, from which all kinds of evils were scattered over the earth, Hope alone remained behind.

SPEUSIPPUS, Athenian philosopher, and the son of Eurymĕdon and Potone, a sister of Plato. He succeeded Plato as president of the Academy, but was at the head of the school for only 8 years (347–339 B.C.).

SPHACTĒRIA. [PYLOS.]

SPHAERĬA (*Poros*), island off the coast of Troezen in Argolis, and between it and the island of Calauria.

SPHINX, 'the strangling one,' a she-monster, born in the country of the Arimi, daughter of Orthus and Chimaera, or of Typhon and Echidna, or lastly of Typhon and Chimaera. She is said to have proposed a riddle to the Thebans, which was eventually solved by Oedipus. [OEDIPUS.] (Cf. Frazer's *Pausanias*, vol. v, p. 139.) The legend appears to have come from Egypt. The Egyptian Sphinx is the figure of a lion without wings, in a lying attitude, the upper part of the body being that of a human being. The common idea of a Greek Sphinx, on the other hand, is that of a winged body of a lion, the breast and upper part being the figure of a woman. See Jebb's appendix to his edition of the *Oedipus Tyrannus* of Sophocles. (See Fig. 43.)

SPONDEE, a metrical foot consisting of 2 long syllables.

SPŎRĂDES, a group of *scattered* islands in the Aegaean Sea, off

the island of Crete and the W. coast of Asia Minor, so called in opposition to the 'Cyclades,' which lay in a *circle* around Delos.

SPURINNA, VESTRITĬUS, the haruspex who warned Caesar to beware of the Ides of March.

STĂBĬAE (*Castellammare di Stabia*), ancient town in Campania, between Pompeii and Surrentum, which was destroyed by Sulla in the Social war, but which continued to exist down to the great eruption of Vesuvius in A.D. 79, when it was overwhelmed along with Pompeii and Herculaneum. It was at Stabiae that the elder Pliny perished.

STĂDĬUM, the foot-race course at Olympia and the other places in Greece where games were celebrated. From the length of the Olympic stadium, the word came to be used as the chief Greek measure of distances. It was adopted by the Romans. It was equal to 600 Greek or 625 Roman feet, or to 125 Roman paces, and the Roman mile contained 8 stadia. Hence the stadium or stade contained 606 feet 9 inches English.

STAGĬRUS or STAGĬRA, town of Macedonia, birthplace of Aristotle.

STASĬNUS, of Cyprus, Greek epic poet, to whom some of the ancient writers attributed the poem of the epic cycle, entitled *Cypria*, and embracing the period antecedent to the *Iliad*.

STATĒR, the chief coin of Greece (about 13*s*. 4*d*. in value). The Athenian silver stater was worth about half a crown.

STATĪRA. 1. Wife of Artaxerxes II, king of Persia, was poisoned by Parysatis, the mother of the king. 2. Sister and wife of Darius III, the most beautiful woman of her time. She was taken prisoner by Alexander, together with her mother-in-law Sisygambis, and her daughters, after the battle of Issus, 333 B.C. They were all treated with respect; but Statira died shortly before the battle of Arbela, 331. 3. [BARSINE.]

STĀTĬUS, P. PAPINĬUS, born at Neapolis, about A.D. 61, the son of a distinguished grammarian. He accompanied his father to Rome, where the latter acted as the preceptor of Domitian. Under the tuition of his father, the young Statius rose to fame, and became renowned for the brilliancy of his extemporaneous effusions, so that he gained the prize three times in the Alban contests; but having, after a long career of popularity, been vanquished in the quinquennial games, he retired to Neapolis, the place of his nativity, along with his wife Claudia, whose virtues he commemorates. He died about A.D. 96. His chief work is the *Thebaïs*, a heroic poem, in 12 books, on the expedition of the Seven against Thebes. There is also extant a collection of his miscellaneous poems, in 5 books, under the title of *Silvae*; and an unfinished poem called the *Achilleïs*. Statius may claim the praise of standing in the foremost rank among the heroic poets of the Silver Age. Statius was a great favourite in the Middle Ages; the *Thebais*, for example, was imitated by Chaucer in *Troilus and Criseyde*. There is a rendering, with critical introduction, of the *Silvae* by Prof. Slater, in the Oxford Library of Translations (1908); and a volume of Statius in the Loeb Library.

STĂTOR, Roman surname of Jupiter, describing him as preserving the existing order of things.

STENTOR, herald of the Greeks in the Trojan war, whose voice was as loud as that of 50 men together (Homer, *Iliad*, v 785).

STĔPHĂNUS, of Byzantium, author of a geographical lexicon. Stephanus was a grammarian at Constantinople, and lived after the time of Arcadius and Honorius, and before that of Justinian II. His work was reduced to an epitome by a certain Hermolaus, who dedicated his abridgment to the emperor Justinian II.

STĔRŎPĒ, one of the Pleiads, wife of Oenomaus, and daughter of Hippodamia.

STĒSĬCHŎRUS, of Himĕra, in Sicily, Greek poet, contemporary with Sappho, Alcaeus, Pittăcus, and Phalăris, is said to have been born 632 B.C., to have flourished about 608, and to have died in 552, at the age of 80. Stesichorus was one of the 9 chiefs of lyric poetry recognized by the ancients. He stands, with Alcman, at the head of the choral poetry of the Dorians. Some of his fragments are translated by Brooks in his *Greek Lyric Poetry*.

STĒSIMBRŎTUS, of Thasos, rhapsodist and historian in the time of Cimon and Pericles, praised by Plato and Xenophon.

STHĔNĔBOEA, often called Antēa, was a daughter of the Lycian king Iobătes, and the wife of Proetus. [BELLEROPHON.]

STHĔNĔLUS. 1. Son of Perseus and Andromĕda, king of Mycenae, and husband of Nicippe, by whom he became the father of Alcinŏe, Medūsa, and Eurystheus. 2. Son of Androgeos, and grandson of Minos. He accompanied Hercules from Paros on his expedition against the Amazons, and, together with his brother Alcaeus, he was appointed by Hercules ruler of Thasos. 3. Son of Actor, likewise a companion of Hercules in his expedition against the Amazons. 4. Son of Capaneus and Evadne, was one of the Epigŏni, by whom Thebes was taken, and commanded the Argives under Diomedes, in the Trojan war, being the friend of Diomedes. 5. Father of Cycnus, who was metamorphosed into a swan. Hence we find the swan called by Ovid *Stheneleis volucris* and *Stheneleia proles*. 6. Tragic poet, attacked by Aristophanes in the *Wasps*.

STHĔNO. [GORGONES.]

STIBADIUM, a semicircular seat or couch.

STĬLĬCHO, son of a Vandal captain, distinguished as the general of Theodosius I, on whose death he became the ruler of the West under the emperor Honorius. He was put to death at Ravenna in 408. He was the patron of the poet Claudian, who addressed an epic to him, *On the Consulate of Stilicho*. See Gibbon, *Decline and Fall*, vol. iii.

STILO, L. AELĬUS PRAECONĬNUS, Roman grammarian, one of the teachers of Varro and Cicero.

STILPO, philosopher (380–300 B.C.), was a native of Megara, and taught philosophy in his native town. He is said to have surpassed his contemporaries in inventive power and dialectic art, and to have inspired Greece with a devotion to the Megarian philosophy.

STĬMŬLA, one of the DI INDIGETES. The name was applied to Semele after the introduction of Bacchanalian worship into Italy

STOBAEUS, JOANNES, derived his surname apparently from being a native of Stobi, in Macedonia. Of his personal history we know nothing. In the course of his reading he noted down (about 500 A.D.) the most interesting passages; and to him we are indebted for a proportion of the fragments that remain of the lost works of poets

STŎBI, town of Macedonia, and the most important place in the district Paeonia, was probably situated on the river Erigon, N. of Thessalonica, and N.E. of Heraclea. It was made a Roman colony and a municipium, and under the later emperors was the capital of the province Macedonia II or Salutaris.

STOICS, the adherents of the philosophy of ZENO, who taught about 310 B.C. They derived their name from the Painted Hall at Athens, called the Stoa ('porch'), where Zeno lectured. Stoicism is mainly a great ethical system. Philosophy takes the place of religion in that system; and *this* philosophy is the exercise of virtue (ἀρετή), setting forth wisdom as a practical interest. According to the Stoics, virtue consists in (1) absolute judgment, (2) absolute mastery of desire, (3) absolute control of the soul over pain, (4) absolute justice. The keynote of the system is *duty*, as that of Epicureanism is *pleasure*. Hence the opposition of these two rival philosophies. The picture of *the wise man* forms the conclusion of all Stoic doctrine. He alone is king among men. Among Zeno's successors in the school he founded were Cleanthes, Chrysippus, Panaetius, and Posidonius. The Stoicism of the Roman period was largely eclectic, and we find the Pantheism of the older Stoics moving towards Theism. This is exemplified in the teaching of the three great Stoics of the later period, SENECA, EPICTETUS, and the emperor MARCUS AURELIUS. See *The Stoic Creed*, by Prof. W. L. Davidson (1907), and *Five Stages of Greek Religion* by Gilbert Murray (1925).

STRĂBO, a cognomen in many Roman gentes, signified a person who squinted.

STRĂBO, the geographer, was a native of Amasia, in Pontus. The date of his birth may be placed about 64 B.C. He is supposed to have died about A.D. 24. He lived some years at Rome, and also travelled. He tells us that he was with his friend Aelius Gallus in Egypt in 24 B.C. He wrote a historical work in 43 books, which is lost. It began where the history of Polybius ended, and was probably continued to the battle of Actium. He also wrote a work on Geography (Γεωγραφικά) in 17 books, which has come down to us entire, with the exception of the 7th, of which we have only an epitome. Strabo's work was designed for all who had had a good education, and particularly for those who were engaged in the higher departments of administration. His work forms a striking contrast with the *Geography* of Ptolemy, and the dry list of names, occasionally relieved by something added to them, in the geographical portion of the *Natural History* of Pliny. There is an English translation of Strabo in the Loeb Library (8 vols.); and

Strabo *On the Troad* has been edited with translation by W. Leaf (1923).

STRATĒGUS (στρατηγός), a general. At Athens the army council consisted of a board of ten *strategi*, elected annually.

STRĂTON, son of Arcesilaus, of Lampsăcus, was the tutor of Ptolemy Philadelphus. He succeeded Theophrastus as head of the Peripatetic school in 288 B.C., and after presiding over it 18 years was succeeded by Lycon. He devoted himself to the study of natural science, whence he was surnamed Physicus.

STRĂTŎNĪCĒ, daughter of Demetrius Poliorcētes and Phila, the daughter of Antipater. In 300 B.C., when she was not more than 17 years of age, she married Seleucus, king of Syria. She lived in harmony with the old king for some years, when it was discovered that her stepson Antiochus was enamoured of her; and Seleucus, to save the life of his son, which was endangered by the violence of his passion, gave up Stratonice in marriage to him.

STRIGIL, a scraper (of horn or metal) used by bathers in the Roman world to remove impurities from the skin.

STRŎPHĂDES INSŬLAE, 2 islands in the Ionian Sea, off the coast of Messenia and S. of Zacynthus. [HARPYIAE.]

STRŎPHĪUS, king of Phocis, son of Crissus and Antiphatia, and husband of Cydragora, Anaxibia, or Astyochia, by whom he became the father of Astydamia and Pylades.

STRŸMŌN (*Struma*, called by the Turks *Kara-Su*), river in Macedonia, forming the boundary between that country and Thrace down to the time of Philip.

STYLUS (or stilus), a sharp-pointed instrument used by the Romans for writing on wax tablets.

STYMPHĀLĪDĔS, in Greek legend, birds with brazen beaks and claws. Pausanias says they were 'man-eaters'; they were destroyed by Hercules.

STYMPHĀLUS, town in the N.E. of Arcadia, situated on a mountain of the same name, and on the N. side of the lake STYMPHALIS (*Zaraka*), on which, according to tradition, dwelt STYMPHALIDES.

STYRA (*Stura*), town in Euboea on the S.W. coast, not far from Carystus, and nearly opposite Marathon in Attica.

STYX, connected with the verb στυγέω, 'to hate,' is the name of the river in the nether world, around which it flows 7 times. Styx is described as a daughter of Oceanus and Tethys. As a nymph she dwelt at the entrance of Hades, in a lofty grotto which was supported by silver columns. As a river Styx is described as a branch of Oceanus, flowing from its tenth source; and the river Cocytus again is a branch of the Styx. By Pallas Styx became the mother of Zelus (zeal), Nīcĕ (victory), Bia (force), and Cratos (strength). She was the first of all the immortals who took her children to Zeus, to assist him against the Titans; and, in return for this, her children were allowed for ever to live with Zeus, and Styx herself became the divinity by whom solemn oaths were sworn. When one of the gods had to take an oath by Styx, Iris fetched a cup full

of water from the Styx, and the god, while taking the oath, poured out the water.

SUĀDA, the Roman personification of persuasion, the Greek *Pītho* (Πειθώ), also called by the diminutive Suadēla.

SUBLĪCĪUS PONS, oldest bridge at Rome, said to have been built by Ancus Martius. It was of wood (*sublīcae:* piles); and being often carried away by the floods, was always religiously rebuilt of wood. [The site of this bridge is uncertain: cf. Middleton, *Remains of Ancient Rome*, vol. ii, pp. 362–4.]

SŪBŪRA or SŬBURRA, a populous district of Rome, comprehending the valley between the Esquiline, Quirinal, and Viminal.

SŬESSA PŌMĒTĪA, also called Pōmētĭa simply, ancient town of the Volsci in Latium, S. of Forum Appii, taken by Tarquinius Priscus. It was one of the 23 cities situated in the plain afterwards covered by the Pomptine Marshes.

SUESSIŌNES or SUESSŌNES, a powerful people in Gallia Belgica, reckoned the bravest of all the Belgic Gauls after the Bellovaci. They could bring 50,000 men into the field in Caesar's time.

SUĒTŌNĪUS, TRANQUILLUS, C., Roman historian, was born about the beginning of the reign of Vespasian, and practised as an advocate at Rome in the reign of Trajan. He lived on intimate terms with the younger Pliny, many of whose letters are addressed to him. At the request of Pliny, Trajan granted to Suetonius the *jus trium liberorum*, for though he was married he had not 3 children, which number was necessary to relieve him from various legal disabilities. Suetonius was afterwards appointed private secretary (Magister Epistolarum) to Hadrian, but was deprived of this office by the emperor, along with Septicius Clarus, the praefect of the Praetorians, on the ground of associating with Sabina, the emperor's wife, without his permission. His chief work is his *Lives of the Caesars*. Suetonius does not follow the chronological order in his Lives. His language is very brief and precise, sometimes obscure, without ornament. The treatise *De illustribus Grammaticis* and that *De claris Rhetoribus* are probably only parts of a larger work. The only other productions of Suetonius still extant are a few lives of Roman authors. Philemon Holland's translation of the *Lives of the Caesars* (1606) has become an English classic. There are 2 vols., translated by J. C. Rolfe, in the Loeb Library. See also Butler and Cary's edition of *Julius* with historical introduction (1927), and Braithwaite's edition of *Vespasian*.

SUĒVI, one of the powerful peoples of Germany, or, more properly speaking, the collective name of a number of German tribes, grouped together on account of their migratory mode of life, and spoken of in opposition to the more settled tribes.

SUIDAS, Greek lexicographer (about A.D. 970), of whom nothing is known. The Lexicon of Suidas is valuable for the literary history, for the explanation of words, and for the quotations.

SULLA, the name of a patrician family of the Cornelia gens.
1. P. SULLA, great-grandfather of the dictator Sulla, and grandson

of P. Cornelius Rufinus, who was twice consul in the Samnite wars [343--290 B.C.; Livy, viii–x]. His father is not mentioned. He was flamen dialis, and likewise praetor urbanus and peregrinus in 212 B.C., when he presided over the first celebration of the Ludi Apollinares. 2. L. SULLA FELIX, the dictator, was born in 138 B.C. Although his father left him only a small property, he secured a good education. He appears early to have imbibed that love for literature and art by which he was distinguished. At the same time his youth, as well as his manhood, was disgraced by sensual vices. He was quaestor in 107, when he served under Marius in Africa, and displayed both zeal and ability. Sulla continued to serve under Marius with distinction against the Cimbri and Teutones; but Marius becoming jealous, Sulla left him in 102, and took a command under the colleague of Marius, Q. Catulus, who entrusted the management of the war to Sulla. Sulla now returned to Rome, where he lived quietly for some years. He was praetor in 93, and in 92 was sent as propraetor into Cilicia, with orders from the senate to restore Ariobarzanes to his kingdom of Cappadocia, from which he had been expelled by Mithridates. Sulla defeated Gordius, the general of Mithridates, in Cappadocia, and placed Ariobarzanes on the throne. The enmity between Marius and Sulla now increased. Sulla's ability and reputation had led the aristocratical party to look to him as their leader; and thus political animosity was added to private hatred, but the breaking out of the Social war hushed all private quarrels. Marius and Sulla both took an active part in the war against the common foe. But Marius was now advanced in years. Sulla gained some brilliant victories over the enemy, and took Bovianum, the chief town of the Samnites. He was elected consul for 88, and received from the senate the command of the Mithridatic war. The events which followed—his expulsion from Rome by Marius, his return to the city at the head of his legions, and the proscription of Marius and his leading adherents—are related in the life of Marius. Sulla remained at Rome till the end of the year, and set out for Greece at the beginning of 87, in order to carry on the war against Mithridates. After driving the generals of Mithridates out of Greece, Sulla crossed the Hellespont, and early in 84 concluded a peace with the king of Pontus. Sulla now prepared to return to Italy, where, during his absence, the Marian party had obtained the ascendancy. After leaving his legate, L. Licinius Murena, in command of the province of Asia, with two legions, he set sail with his own army to Athens. While preparing for his deadly struggle in Italy, he did not lose his interest in literature. He carried with him from Athens to Rome the valuable library of Apellicon of Teos, which contained most of the works of Aristotle and Theophrastus. [APELLICON.] He landed at Brundisium in the spring of 83. By bribery and promises, Sulla gained over a number of the Marian soldiers, and he persuaded many Italian towns to espouse his cause. He was successful in the field, and was ably supported by several of the Roman nobles. In the following year (82) the struggle was brought to a close by the decisive battle gained by Sulla over the Samnites and Lucanians under Pontius Telesinus before the Colline gate of

Rome. This victory was followed by the surrender of Praeneste and the death of the younger Marius, who had taken refuge in this town. Sulla was now master of Rome and Italy, and he resolved to take vengeance on his enemies, and to extirpate the popular party. He drew up a list of his enemies who were to be put to death, called a *Proscriptio*. Terror reigned, not only at Rome, but throughout Italy. Fresh lists of the proscribed constantly appeared. No one was safe, for Sulla gratified his friends by placing in the fatal lists their personal enemies, or persons whose property was coveted by his adherents. Sulla had been appointed dictator for as long a time as he judged to be necessary, during which period he restored the power of the aristocracy and senate, and diminished that of the people. At the beginning of 81 he celebrated a triumph on account of his victory over Mithridates. In order to strengthen his power, Sulla established military colonies throughout Italy. 23 legions, or, according to another statement, 47 legions, received grants of land in various parts of Italy. Sulla likewise created at Rome a body-guard for his protection, by giving the citizenship to a number of slaves who had belonged to persons proscribed by him. The slaves thus rewarded are said to have been as many as 10,000, and were called Cornelii after him as their patron. After holding the dictatorship till the beginning of 79, Sulla resigned this office, to the surprise of all classes. He retired to his estate at Puteoli, and there, surrounded by the beauties of nature and art, he passed the remainder of his life in literary and other enjoyments. His dissolute mode of life hastened his death. The immediate cause of his death was the rupture of a blood-vessel, but he had been suffering from the disease which is known in modern times by the name of morbus pediculosus or phthiriasis. He died in 78 in the sixtieth year of his age. Mommsen, *History of Rome*, vol. iv; Oman, *Seven Roman Statesmen*, pp. 116–61. 3. FAUSTUS SULLA, son of the dictator by his fourth wife, Caecilia Metella, and a twin brother of Fausta, was born not long before 88, the year in which his father obtained his first consulship. Faustus accompanied Pompey into Asia. In 60 he exhibited the gladiatorial games which his father in his last will had enjoined upon him. In 54 he was quaestor. He married Pompey's daughter, and sided with his father-in-law in the civil war. He was present at the battle of Pharsalia, and subsequently joined the leaders of his party in Africa. After the battle of Thapsus, in 46, he attempted to escape into Mauretania, but was taken prisoner by P. Sittius, and carried to Caesar. Upon his arrival in Caesar's camp he was murdered by the soldiers in a tumult. 4. P. SULLA, nephew of the dictator, was elected consul along with P. Autronius Paetus for the year 65, but neither he nor his colleague entered upon the office, as they were accused of bribery by L. Torquatus the younger, and condemned. It was currently believed that Sulla was privy to both of Catiline's conspiracies. In the civil war Sulla espoused Caesar's cause. He served under him as legate in Greece, and commanded along with Caesar himself the right wing at the battle of Pharsalia (48). He died in 45. 5. SERVIUS SULLA, brother of No. 4, took part in both of Catiline's conspiracies.

SULMO, town in the Sabine country, the birthplace of Ovid.

SULPĬCĬA, Roman poetess, towards the close of the first century, celebrated for amatory poems addressed to her husband Calenus.

SULPĬCĬUS GALBA. [GALBA.]

SULPĬCĬUS RŪFUS. 1. P., was born 124 B.C. In 93 he was quaestor, and in 89 he served as legate of the consul Cn. Pompeius Strabo in the Marsic war. In 88 he was elected to the tribunate; but he deserted the aristocratical party, and joined Marius. When Sulla marched upon Rome, Marius and Sulpicius took to flight. Sulpicius was discovered in a villa, and put to death. 2. SERV., with the surname Lemonia, indicating the tribe to which he belonged, was a friend of Cicero, and of about the same age. He became one of the best jurists as well as most eloquent orators of his age. He espoused Caesar's side in the civil war, and was appointed by Caesar proconsul of Achaia (46 or 45). He died in 43 in the camp of M. Antony, having been sent by the senate on a mission to Antony, who was besieging Dec Brutus in Mutina. Sulpicius wrote legal works.

SUMMĀNUS, ancient Etruscan divinity. As Jupiter was the god of heaven in the bright day, so Summanus was the god of the nocturnal heaven, and hurled his thunderbolts during the night. Summanus had a temple at Rome near the Circus Maximus.

SŪNĬUM, a celebrated promontory forming the S. extremity of Attica, with a town of the same name upon it. Here was a splendid temple of Athena, elevated 300 feet above the sea, the columns of which are still extant. Frazer, *Pausanias*, vol. ii, pp. 1 sqq.

SŪPĔRUM MĂRE, the Adriatic Sea.

SURENAS, Parthian general, who defeated Crassus in 54 B.C.

SŪSA (O.T. Shushan), winter residence of the Persian kings, stood in the district Cissia of the province Susiana, on the eastern bank of the river Choaspes.

SŪSĂRĬŌN, to whom the origin of Attic comedy is ascribed, was a native of Megara, whence he removed into Attica, to the village of Icaria, a place celebrated as a seat of the worship of Dionysus. The Megaric comedy flourished about 600 B.C. and onwards. It was introduced by Susarion into Attica between 580 and 564.

SŪSIĀNAĒ (nearly corresponding to *Khuzistan*), one of the chief provinces of the ancient Persian empire.

SŸBĂRIS, Greek town in Lucania, was situated between the rivers Sybaris and Crathis not far from the Tarentine Gulf, and near the confines of Bruttium. It was founded 720 B.C. by Achaeans and Troezenians, and soon attained prosperity and wealth. Its inhabitants became so notorious for their love of luxury that their name was employed to indicate any voluptuary.

SYCHAEUS or SICHAEUS, also called Acerbas. [DIDO.]

SYENNĔSIS, a common name of the kings of Cilicia.

SŸGAMBRI, powerful people of Germany at an early time. They were conquered by Tiberius in the reign of Augustus.

SYLLA. [SULLA.]

SYMMĂCHUS, Q. AURĒLĬUS, scholar, statesman, and orator, zealous in upholding the ancient pagan religion. He was proconsul of Africa in A.D. 373; and in 391 Theodosius raised him to the consulship. Of his works there are still extant 10 books of epistles and some fragments of orations. See Glover, *Life and Letters in the Fourth Century*, chap. vii.

SYMPLĒGĂDES, two islands near the entrance to the Black Sea. These islands were fabled to close together and crush the ships that tried to pass between them. The Argo was the first ship that managed to sail through; after this the rocks became fixed.

SYMPOSIUM (συμπόσιον), Greek drinking-party.

SŸNĔSĬUS, Greek philosopher (4th cent. A.D.), the most famous of Hypatia's pupils. Became Bishop of Ptolemais; died 430. A. Fitzgerald has edited and translated the *Letters* (1926) and the *Essays and Hymns* (1930).

SŸPHAX, king of the Massaesylians, the W.-most tribe of the Numidians. He married SOPHONISBA. Syphax was taken prisoner by Masinissa, 203 B.C., and was sent by Scipio to Rome, where he died shortly after. [MASINISSA.]

SŸRĀCŪSAE (*Siracusa* in Italian, *Syracuse* in English), town in Sicily. It was founded 734 B.C., one year after the foundation of Naxos, by a colony of Corinthians and other Dorians, led by Archias the Corinthian. Archaeological research, however, has shown that the island of Ortygia off the mainland was inhabited before the Greeks settled there. The town of Syracuse was originally confined to the island, which is about 2 miles in circumference. At the time of its greatest prosperity, Syracuse had 2 harbours. The Great Harbour, still called *Porto Maggiore*, is a bay about 5 miles in circumference formed by the island Ortygia and the promontory Plemmyrium. The Small Harbour, also called Lacceius, lying between Ortygia and Achradina, was capacious enough to receive a large fleet of ships of war. There were several stone-quarries (*lautumiae*) in Syracuse, in which the Athenian prisoners were confined. (Thucyd. vii; Plutarch, *Life of Nicias*.) The modern city of Syracuse is confined to the island. Of the ruins of the ancient town the most important are the remains of the great theatre, and of an amphitheatre of the Roman period. The government of Syracuse was originally an aristocracy, and afterwards a democracy, till Gelon made himself tyrant or sovereign of Syracuse, 485 B.C. Under his rule and that of his brother Hieron, Syracuse became prosperous. Hieron died in 467, and was succeeded by his brother Thrasybulus: but the cruelty of the latter provoked a revolt which led to his deposition and the establishment of a democratical form of government. The next most important event in the history of Syracuse was the siege of the city by the Athenians, which ended in the total destruction of the great Athenian armament in 413. The democracy continued in Syracuse till 406, when the elder Dionysius made himself tyrant. After a prosperous reign he was succeeded in 367 by his son, the younger Dionysius, who was expelled by Timoleon

in 343. A republican government was established, but it did not last, and in 317 Syracuse fell under the sway of Agathocles. This tyrant died in 289, and the city being distracted by factions, the Syracusans conferred the power upon Hieron II, with the title of king, in 270. Hieron cultivated friendly relations with the Romans; but on his death in 216, at the age of 92, his grandson Hieronymus, who succeeded him, espoused the side of the Carthaginians. A Roman army under Marcellus was sent against Syracuse, and after a siege of 2 years the city was taken by Marcellus in 212. From this time Syracuse became a town of the Roman province of Sicily. See Freeman's *History of Sicily*.

SYRIA, originally known as Aram (or 'the highlands'); general name for the country N. and N.E. of Palestine. In a wider sense the word was used for the whole tract of country bounded by the Tigris on E., Mediterranean on W., Arabian Desert on S., and the mountains of Armenia on N. The people of Syria were of Semitic origin. At the beginning of the Hebrew monarchy Syria was divided into petty kingdoms, which were generally at war with Israel. As the great Assyrian kingdom waxed, Syria waned, and Damascus was destroyed by Tiglath Pileser, king of Assyria, who conquered all Syria (middle of 8th cent. B.C.). After having been a part successively of the Assyrian, Babylonian, Persian, and Macedonian empires, Syria once more became powerful under the rule of Seleucus Nicator (312 B.C.), with Antioch for its capital. Its strength was increased by Antiochus the Great; it was then that Palestine became a Syrian province. In 66 B.C., after the destruction of the kingdom of Syria [TIGRANES], Syria was added by Pompey to the possessions of the Republic, and became a Roman province; as such it is mentioned in the New Testament. Much later, Zenobia attempted to make Syria the seat of empire. The Roman emperors defended Syria from Persian attacks; but the country was not finally disposed of till the great Arabian invasion and conquest in the seventh century A.D.

SYRIA DEA, the 'Syrian goddess' of Hierapolis, known as Atargatis. Lucian (2nd cent. A.D.) has left us a full account of her worship, which was that of a deity of generation or fecundity. Her rites were celebrated by men dressed as women. Her worship spread into Greece and Italy. In the third century her rites were favoured at Rome by the Syrian empresses; and Heliogabalus (Elagabalus), priest of the black stone of Emesa, introduced this worship even into the palace of the Caesars. Atargatis has her Greek counterpart in Aphrodite.

SŸRINX, an Arcadian nymph, who being pursued by Pan, fled into the river Ladon, and at her own prayer was metamorphosed into a reed, of which Pan then made his flute.

SYRTĬCA RĔGĬO (W. part of *Tripoli*), name of that part of the N. coast of Africa which lay between the 2 Syrtes, from the river Triton, at the bottom of the Syrtis Minor, on the W., to the Philaenorum Arae, at the bottom of the Syrtis Major, on the E. It was a narrow strip of land, interspersed with salt marshes, between the

sea and a range of mountains forming the edge of the Great Desert (Sahara), with only a few spots capable of cultivation, especially about the river Cinyps. It was peopled by Libyan tribes. Under the Romans it formed a part of the province of Africa. It was often called Tripolitana, from its 3 chief cities, Abrotonum, Oea, and Leptis Magna.

SYRTIS and SYRTES, the 2 great gulfs in the E. half of the N. coast of Africa. Both were proverbially dangerous. 1. SYRTIS MAJOR (*Gulf of Sidra*), the E. of the 2, is a wide and deep gulf on the shores of Tripolitana and Cyrenaica, exactly opposite to the Ionic Sea. The Great Desert comes down close to its shores, forming a sandy coast [SYRTICA REGIO]. The terror of being driven on shore in it is referred to in the narrative of St. Paul's voyage to Italy (Acts xxvii 17). 2. SYRTIS MINOR (*Gulf of Gabès*), lies in the S.W. angle of the great bend formed by the N. coast of Africa as it drops down to the S. from the neighbourhood of Carthage, and then bears again to the E.: in other words, in the angle between the E. coast of Zeugitana and Byzacena (*Tunis*) and the N. coast of Tripolitana (*Tripoli*).

SŸRUS, PŬBLĬUS, a slave brought to Rome some years before the downfall of the republic, who became celebrated as a mimographer. He flourished about 45 B.C. A compilation containing probably many lines from his mimes is still extant under the title *Publii Syri Sententiae*. Best edition that of Bickford-Smith (1895).

TĂBURNUS (*Taburno*), a mountain belonging half to Campania and half to Samnium. It shut in the Caudine pass on its S. side.

TACFARINAS, a Numidian, and Roman auxiliary, who deserted, and became the leader of the Musulamii, a people bordering on Mauretania. He was slain in battle by Dolabella, A.D. 24.

TACHŌS, king of Egypt, succeeded Acoris, and maintained the independence of his country for a short time during the latter end of the reign of Artaxerxes II.

TĂCĬTUS. 1. C. CORNELIUS, the historian. The time and place of his birth are unknown. He was a little older than the younger Pliny, who was born A.D. 61. Tacitus was first promoted by the emperor Vespasian, and he received other favours from his sons Titus and Domitian. In 77 he married the daughter of C. Julius Agricola, to whom he had been betrothed in the preceding year, while Agricola was consul. In the reign of Domitian, and in 88, Tacitus was praetor, and he assisted as one of the 'quindecemviri' at the solemnity of the Ludi Seculares, celebrated in that year. Agricola died at Rome in 93, but neither Tacitus nor the daughter of Agricola was then with him. In the reign of Nerva, 97, Tacitus was appointed consul suffectus, in the place of T. Virginius Rufus, who had died in that year, and whose funeral oration he delivered. Tacitus and Pliny were friends. Of the letters of Pliny, 11 are addressed to Tacitus. The time of the death of Tacitus is unknown, but he appears to have survived Trajan, who died 117. The extant works of Tacitus are a *Life of Agricola*, his father-in-law: a history

of his own times, issued under the title *Historiae*; this work comprehended the period from the second consulship of Galba, 68, to the death of Domitian, 96, though the author designed to add the reigns of Nerva and Trajan; the first 4 books alone are extant in a complete form, the 5th book is imperfect: the *Annales*, which commence with the death of Augustus, 14, and comprise the period to the death of Nero, 68, a space of 54 years; the greater part of the 5th book is lost, and also the 7th, 8th, 9th, 10th, the beginning of the 11th, and the end of the 16th, which is the last book: the treatise *De Moribus et Populis Germaniae*, describing the Germanic nations; and, lastly, the *Dialogus de Oratoribus*. The moral dignity of Tacitus is impressed upon his works. His great power is in the knowledge of the human mind, his insight into the motives of human conduct; and he found materials for this study in the history of the emperors, and particularly Tiberius, the arch-hypocrite, and perhaps half madman. The style of Tacitus is peculiar, though it bears some resemblance to that of Sallust. In the *Annals* it is concise, vigorous, and pregnant with meaning; laboured, but elaborated with art, and stripped of every superfluity. As he grew older his style became more sombre, his love of rhetorical devices increased, and his anxiety to avoid the obvious became ever more constant. The features are specially noticeable in the *Annals*, where also Tacitus' power of epigram is shown in the most striking fashion. Best edition of the *Annals* is that of Furneaux (2 vols.). All his works have been translated into prose by Church and Brodribb. See also W. H. Fyfe's translation of the *Histories* (2 vols.) and the *Agricola*, *Germania*, and *Dialogue*. The complete surviving works are in the Loeb Library and in Everyman's Library. 2. M. CLAUDIUS, Roman emperor from the 25th September, A.D. 275, until April, A.D. 276. Tacitus was at the time of his election 70 years of age, and was with difficulty persuaded to accept the purple. The high character which he had borne before his elevation to the throne he amply sustained during his brief reign. He died either at Tarsus or at Tyana.

TAENĂRUM (*C. Matapan*), promontory in Laconia, forming the S.-ly point of the Peloponnesus, on which stood a temple of Poseidon, possessing an inviolable asylum. N. of the temple and the harbour of Achilleus was a town also called Taenarum or Taenarus, and at a later time Caenepolis. On the promontory was a cave, through which Hercules dragged Cerberus to the upper world. Here also was a statue of Arion seated on a dolphin. [ARION.] In the time of the Romans there were marble quarries on the promontory.

TĂGĒS, a mysterious Etruscan being, who is described as a boy with the wisdom of an old man. He was the reputed founder of the craft of Etruscan divination. Mommsen, *History of Rome*, vol. i.

TAGUS (*Tajo*), river in Central Spain.

TALASSĬO, the Roman god of marriage (=Greek Hymenaeus).

TĂLĂUS, one of the Argonauts, son of Bias and Pero, and king of Argos. He was married to Lysimache, and was father of Adrastus, Parthenopaeus, and Eriphyle. He was slain by Melampus.

TALENT, Greek term for (1) a weight, roughly = 60 lb. avdp (2) a sum of money, = £240.

TALOS. 1. Nephew of Daedalus. 2. A bronze giant in Crete See Frazer's note on Pausanias, i. 21, § 4.

TALTHŸBĬUS, herald of Agamemnon at Troy. He was worshipped as a hero at Sparta and Argos.

TĂNĂGRA, a town of Boeotia. Being near the frontier, it was exposed to the attacks of the Athenians; and near it the Athenians sustained a celebrated defeat, 457 B.C. The statuettes found on the site of this town are characteristic of the best Greek work in terra-cotta; their date is between 350 and 200 B.C. See Walters, *Greek Art*, pp. 199 sqq.

TĂNĂIS, the river Don.

TĂNĂQUIL. [TARQUINIUS]

TANTĂLUS, son of Zeus and the nymph Pluto. His wife is called by some Euryanassa, by others Taygete or Dione, and by others, Clytia or Eupryto. He was the father of Pelops, Broteas, and Niobe. He was a wealthy king, either of Lydia, or of Argos, or Corinth. Tantalus is celebrated in ancient story for the punishment inflicted upon him after his death. Tantalus divulged the secrets entrusted to him by Zeus, and was punished in the lower world by being afflicted with a raging thirst, and at the same time placed in the midst of a lake, the waters of which always receded from him as soon as he attempted to drink them. (Homer, *Od.* xi. 582 sqq.) Over his head, moreover, hung branches of fruit, which receded in like manner when he stretched out his hand to reach them. In addition to all this there was suspended over his head a huge rock, ever threatening to crush him. Another tradition relates that, wishing to test the gods, he cut his son Pelops in pieces. [PELOPS.] A third account states that he stole nectar and ambrosia from the table of the gods. According to a fourth story, Tantalus incurred his punishment by receiving a golden dog, which Rhea had appointed to watch Zeus and his nurse, and which was stolen by Pandareus. The punishment of Tantalus was proverbial, and from it the English language has borrowed the verb 'to tantalize.'

TĂPHIAE INSŬLAE, a number of small islands in the Ionian Sea. According to Leaf, Homer's Taphos = modern *Corfu*.

TARCHON, son of Tyrrhenus, said to have built the town of Tarquinii. According to Virgil he assisted Aeneas against Turnus.

TĂRENTUM, Greek city in Italy, situated on the W. coast of the peninsula of Calabria. The city stood in the midst of fertile country. The greatness of Tarentum dates from 708 B.C., when the original inhabitants were expelled, and the town was taken possession of by Lacedaemonian Partheniae under the guidance of Phalanthus. It became the most flourishing city in Magna Graecia. The citizens, however, became luxurious, and being hard pressed by the Lucanians and other barbarians in the neighbourhood, they applied for aid to the mother-country. Archidamus, son of Agesilaus, was the first who came to their assistance in 338 B.C., and he fell in battle fighting on their behalf. The next prince whom they invited to succour

them was Alexander, king of Epirus, and uncle to Alexander the Great. At first he met with success, but was eventually slain by the Bruttii in 326, near Pandosia, on the banks of the Acheron. Afterwards the Tarentines had to encounter a more formidable enemy. Having attacked some Roman ships, and then insulted the Roman ambassadors who had been sent to demand reparation, war was declared against the city by the powerful republic. The Tarentines were saved for a time by Pyrrhus, king of Epirus, who came to their help in 281; but two years after the defeat of this monarch the city was taken by the Romans (272). In the second Punic war Tarentum revolted from Rome to Hannibal (212); but it was retaken by the Romans in 207. From this time Tarentum declined in prosperity. It was subsequently made a Roman colony, and it still continued to be a place of importance in the time of Augustus. Its inhabitants retained their love of luxury, and it is described by Horace as *molle Tarentum* and *imbelle Tarentum*.

TARPĒIA, daughter of Sp. Tarpeius, the governor of the Roman citadel on the Saturnian hill, afterwards called the Capitoline, was tempted by the gold on the Sabine bracelets and collars to open a gate of the fortress to T. Tatius and his Sabines. As they entered they threw upon her their shields, and thus crushed her to death. The Tarpeian rock, a part of the Capitoline, was named after her.

TARQUĪNĪI, city of Etruria. It was at Tarquinii that Demaratus, the father of Tarquinius Priscus, settled. Tarquinii was subsequently made a Roman colony and a municipium.

TARQUĪNĪUS, the name of a family in early Roman history to which the 5th and 7th kings of Rome belonged. 1. L. TARQUINIUS PRISCUS. The legend of the Tarquins ran as follows. Demaratus, their ancestor, who belonged to the noble family of the Bacchiadae at Corinth, settled at Tarquinii in Etruria, where he married an Etruscan wife, by whom he had two sons, Lucumo and Aruns. Demaratus bequeathed all his property to Lucumo, and died himself shortly afterwards. But, although Lucumo was thus one of the most wealthy persons at Tarquinii, and had married Tanaquil, who belonged to a family of the highest rank, he was excluded, as a stranger, from power in the state. Discontented, he set out for Rome, riding in a chariot with his wife, and accompanied by a large train of followers. When they had reached the Janiculum, an eagle seized his cap, and, after carrying it away to a great height, placed it again upon his head. Tanaquil, who was skilled in the Etruscan science of augury, bade her husband hope for the highest honour from this omen. Her predictions were soon verified. The stranger was received with welcome, and he and his followers were admitted to the rights of Roman citizens. He took the name of L. Tarquinius, to which Livy adds Priscus. His wealth, his courage, and his wisdom gained him the love both of Ancus Marcius and of the people. The former appointed him guardian of his children, and, when he died, the senate and the people elected Tarquinius to the vacant throne. The reign of Tarquinius was distinguished by great exploits in war and peace. He defeated the Latins and Sabines,

and the latter people ceded to him the town of Collatia, where he placed a garrison under the command of Egerius, the son of his deceased brother Aruns, who took the surname of Collatinus. Some traditions relate that Tarquinius defeated the Etruscans likewise. He erected many public buildings, and other works, at Rome, the most celebrated of which are the vast sewers, which still remain Tarquinius made important changes in the constitution of the state. He was murdered after a reign of 38 years at the instigation of the sons of Ancus Marcius. But Servius Tullius succeeded to the throne. [TULLIUS, SERVIUS.] 2. L. TARQUINIUS SUPERBUS, after murdering Tullius, commenced his reign without any of the forms of election. He abolished the rights which had been conferred upon the plebeians by Servius, and the senators and patricians whom he mistrusted, or whose wealth he coveted, were put to death or driven into exile. His cruelty and tyranny obtained for him the surname of Superbus. But, although a tyrant, he raised Rome to influence and power. He gave his daughter in marriage to Octavius Mamilius of Tusculum, the most powerful of the Latin chiefs, and under his sway Rome became the head of the Latin confederacy. He defeated the Volscians and took the wealthy town of Suessa Pometia, with the spoils of which he commenced the erection of the Capitol which his father had vowed. In the vaults of this temple he deposited the 3 Sibylline books, which he purchased from a Sibyl or prophetess for 300 pieces of gold; a price which he had at first scornfully refused. He next engaged in war with Gabii. Unable to take the city by force of arms, Tarquinius had recourse to stratagem. His son, Sextus, pretending to be ill-treated by his father, and covered with the bloody marks of stripes, fled to Gabii. The inhabitants entrusted him with the command of their troops; whereupon, at a hint of his father, who struck off the heads of the tallest poppies in his garden before the eyes of Sextus's messenger, he put to death or banished all the leading men of the place, and then had no difficulty in compelling it to submit to his father. In the midst of his prosperity Tarquinius fell through a shameful outrage committed by his son Sextus on Lucretia, the wife of his cousin Tarquinius Collatinus. As soon as Sextus had departed, Lucretia sent for her husband and father. Collatinus came, accompanied by L. Brutus; Lucretius, by P. Valerius, who afterwards gained the surname of Publicola. She told them what had happened, enjoined them to avenge her dishonour, and then stabbed herself to death. They all swore to avenge her. Brutus threw off his assumed stupidity, and placed himself at their head. Brutus, who was Tribunus Celerum, summoned the people. All classes were inflamed with indignation. A degree was passed deposing the king, and banishing him and his family from the city. Tarquinius, with his two sons, Titus and Aruns, took refuge at Caere in Etruria. Sextus repaired to Gabii, his own principality, where he was shortly after murdered by the friends of those whom he had put to death. Tarquinius reigned 24 years. He was banished 510 B.C. The people of Tarquinii and Veii espoused the cause of the exiled tyrant, and marched against Rome. The two consuls advanced to meet them. A bloody battle

was fought, in which Brutus and Aruns, the sons of Tarquinius, slew each other. Tarquinius next repaired to Lars Porsena, the powerful king of Clusium, who marched against Rome. [PORSENA.] After Porsena quitted Rome, Tarquinius took refuge with his son-in-law, Mamilius Octavius of Tusculum. Under the guidance of the latter, the Latin states espoused the cause of the exiled king, and declared war against Rome. The contest was decided by the battle of the lake Regillus, in which the Romans gained the victory by the help of Castor and Pollux. Tarquinius now fled to Aristobulus at Cumae, where he died. Such is the story of the Tarquins according to the ancient writers; but it contains numerous inconsistencies, and must not be received as a real history.

TARRĂCO (*Tarragona*), ancient town on the E. coast of Spain. Augustus, who wintered here (26 B.C.) after his Cantabrian campaign, made it the capital of one of the 3 Spanish provinces (Hispania Tarraconensis) and also a Roman colony. There still exist remains of the great Roman aqueduct at Tarragona.

TARSUS, chief city of Cilicia, stood near the centre of Cilicia Campestris, on the river Cydnus, about 12 miles above its mouth. It was a very ancient city of the Syrians, who were the earliest known inhabitants of this part of Asia Minor, and it received Greek settlers at an early period. At the time of the Macedonian invasion it was held by the Persian troops, who were about to burn it, when they were prevented by Alexander's arrival. Later it became, by the peace between the Romans and Antiochus the Great, the frontier city of the Syrian kingdom on the N.W. As the power of the Seleucidae declined, it suffered from the oppression of its governors. At the time of the Mithridatic war it suffered from Tigranes, who overran Cilicia, and from the pirates. From both these enemies it was rescued by Pompey, who made it the capital of the new Roman province of Cilicia, 66 B.C. Under Augustus the city obtained immunity from taxes, through the influence of the emperor's tutor, the Stoic Athenodorus, who was a native of the place. It enjoyed the favour, and was called by the names, of several of the later emperors. It was the scene of important events in the wars with the Persians, the Arabs, and the Turks, and also in the Crusades. Tarsus was the birthplace of the Apostle Paul.

TARTĂRUS, son of Aether and Gē, and by his mother Ge the father of the Gigantes Typhoeus and Echidna. In the *Iliad* Tartarus is a place beneath the earth, reserved for the rebel Titans, as far below Hades as heaven is above the earth, and closed by iron gates Later poets use the name as synonymous with Hades.

TARTESSUS, ancient town in Spain, and a settlement of the Phoenicians, probably the same as the Tarshish of Scripture. The whole country W. of Gibraltar was called Tartessis. In 170 B.C. it was colonized by 4,000 Roman soldiers and called Carteia.

TĂTĬUS, T., king of the Sabines. [ROMULUS.]

TAUNUS (*Taunus*), range of mountains in Germany, not far from the confluence of the Moenus (*Main*) and the Rhine.

TAURI, savage people in European Sarmatia, who sacrificed

strangers to a goddess whom the Greeks identified with Artemis The Chersonesus Taurica was called after them.

TAURĪNI, people of Liguria dwelling on the upper course of the Po, at the foot of the Alps. Their chief town was Taurasia, colonized by Augustus, and called Augusta Taurinorum (*Turin*).

TAURŎMĒNIUM (*Taormina*), city on the E. coast of Sicily.

TAURUS, great mountain chain of Asia.

TAXĪLĒS. 1. An Indian king, who reigned over the tract between the Indus and the Hydaspes, at the period of the expedition of Alexander, 327 B.C. His real name was Mophis, or Omphis, and the Greeks called him Taxiles or Taxilas, from the name of his capital, Taxila. 2. A general in the service of Mithridates the Great.

TĀŸGĒTĒ, daughter of Atlas and Pleione, one of the Pleiades, from whom Mt. Taygetus in Laconia is said to have derived its name. By Zeus she became the mother of Lacedaemon and of Eurotas.

TĀŸGĒTUS, a lofty range of mountains of a wild and savage character, separating Laconia and Messenia.

TĒĀNUM. 1. APULUM (near *Ponte Rotto*), town of Apulia on the river Frento, 18 miles from Larinum. 2. SIDICINUM (*Teano*), town of Campania, and the capital of the Sidicini, situated on the N. slope of Mt. Massicus, 6 miles W. of Cales.

TĒĂRUS (*Teara, Deara,* or *Dere*), river of Thrace, the waters of which were useful in curing cutaneous diseases.

TECMESSA, daughter of the Phrygian king Teleutas, whose territory was ravaged by the Greeks during a predatory excursion from Troy. Tecmessa was taken prisoner, and was given to Ajax, the son of Telamon, by whom she had a son, Eurysaces.

TĒGĒA. 1. (*Piali*), ancient city of Arcadia, and the capital of the district Tegeatis, which was bounded on the E. by Argolis and Laconica, on the S. by Laconica, on the W. by Maenalia, and on the N. by the territory of Mantinea. It is said to have been founded by Tegeates, the son of Lycaon. The Tegeatae sent 3,000 men to the battle of Plataea. They remained faithful to Sparta in the Peloponnesian war, but after the battle of Leuctra they joined the rest of the Arcadians in establishing their independence. During the wars of the Achaean League Tegea was taken both by Cleomenes, king of Sparta, and Antigonus Doson, king of Macedonia, and the ally of the Achaeans. 2. Town in Crete, said to have been founded by Agamemnon.

TĒLĂMŌN, son of Aeacus and Endeïs, and brother of Peleus. Having assisted Peleus in slaying their half-brother Phocus, Telamon was expelled from Aegina, and came to Salamis. Here he was first married to Glauce, daughter of Cychreus, king of the island, on whose death Telamon became king of Salamis. He afterwards married Periboea or Eriboea, daughter of Alcathous, by whom he became the father of Ajax (who is hence called Telamonĭādēs, and *Telamonius heros*). Telamon himself was one of the Calydonian hunters and one of the Argonauts. He also joined Hercules in his expedition against Laomedon of Troy, which city he was the first to enter

Hercules, in return, gave to him Theanira or Hesione, a daughter of Laomedon, by whom he became the father of Teucer and Trambelus.

TELCHĪNES, a primitive tribe, said to have been descended from Thalassa or Poseidon. They are represented in 3 different aspects: (1) *As cultivators of the soil and ministers of the gods.* As such they came from Crete to Cyprus, and from thence to Rhodes. Rhodes, which was named after them Telchinis, was abandoned by them, because they foresaw that the island would be inundated. Poseidon was entrusted to them by Rhea, and they brought him up in conjunction with Caphira, a daughter of Oceanus. Apollo is said to have assumed the shape of a wolf, and to have thus destroyed the Telchines, and Zeus to have overwhelmed them by an inundation. (2) *As sorcerers and envious daemons* (τελχῖν = θελγῖν from θέλγω). Their eyes and aspect are said to have been destructive. They had it in their power to bring on hail, rain, and snow, and to assume any form they pleased. They mixed Stygian water with sulphur, in order to destroy animals and plants. (3) *As artists.* They are said to have invented useful arts, and to have made images of the gods. They worked in brass and iron, made the sickle of Cronos and the trident of Poseidon.

TĒLĔGŎNUS, son of Ulysses and Circe. After Ulysses had returned to Ithaca, Circe sent out Telegonus in search of his father. A storm cast his ship on the coast of Ithaca, and being pressed by hunger, he plundered the fields. Ulysses and Telemachus, informed of the ravages caused by the stranger, fought against him; but Telegonus ran Ulysses through with a spear which he had received from his mother. At the command of Athena, Telegonus, accompanied by Telemachus and Penelope, went to Circe in Aeaea, there buried the body of Ulysses, and married Penelope.

TĒLĔMĂCHUS, son of Ulysses and Penelope. He was still an infant when his father went to Troy, and when the latter had been absent from home nearly 20 years, Telemachus went to Pylos and Sparta to gather information concerning him. He was hospitably received by Nestor, who sent his own son to conduct Telemachus to Sparta. Menelaus also received him kindly, and communicated to him the prophecy of Proteus concerning Ulysses. From Sparta Telemachus returned home, and on his arrival there he found his father.

TĒLĔMUS, son of Eurymus, and a celebrated soothsayer.

TĒLĔPHUS, son of Hercules and Auge, the daughter of king Aleus of Tegea. On reaching manhood he consulted the Delphic oracle to learn his parentage, and was ordered to go to king Teuthras in Mysia. He there found his mother, and succeeded Teuthras on the throne of Mysia. He married Laodice or Astyoche, a daughter of Priam, and he attempted to prevent the Greeks from landing on the coast of Mysia. Dionysus, however, caused him to stumble over a vine, whereupon he was wounded by Achilles. Being informed by an oracle that the wound could only be cured by him who had inflicted it, Telephus repaired to the Grecian camp; and as the Greeks had likewise learnt from an oracle that without the aid of Telephus they could not reach Troy, Achilles cured Telephus by means of the

rust of the spear with which he had been wounded. Telephus, in return, pointed out to the Greeks the road which they had to take. In classical literature we find two accounts of the coming of Telephus from Asia. See Frazer, *Pausanias*, vol. ii, p. 75.

TĔLĔSILLA, of Argos, lyric poetess and heroine, flourished about 510 B.C. She led her countrywomen in the war with the Spartans.

TĔLESPHŎRUS ('he that brings to an end'), a minor divinity among the Greeks, a sort of famulus of Aesculapius.

TELLENAE, town in Latium between the later Via Ostiensis and the Via Appia.

TELLUS, ancient Italian deity of Earth (*tellus mater*). She was the goddess of marriage. She was invoked in oaths, as the grave of all things. Festivals were celebrated in her honour.

TELMESSUS or TELMISSUS. 1. (Port of *Makri*), city of Lycia, near the borders of Caria, on a gulf called Telmissicus Sinus. 2. Town of Caria, 60 stadia (6 geog. miles) from Halicarnassus.

TELONAI, like the Roman *publicani*, were the farmers of taxes (among the Athenians).

TĔMĔNUS, son of Aristomachus, was one of the Heraclidae who invaded Peloponnesus. After the conquest of the peninsula, he received Argos as his share. His descendants, the Temenidae, being expelled from Argos, are said to have founded the kingdom of Macedonia, whence the kings of Macedonia called themselves Temenidae

TĔMĔSA or TEMPSA (*Torre dei Lupi*), ancient Ausonian town in Bruttium on the Sinus Terrinaeus.

TEMPĒ, valley in Thessaly, through which the Peneus escapes into the sea. The lovely scenery of this glen is described by the ancient poets. It was here that Apollo purified himself after slaying the Python, and where he chased Daphne, whose metamorphosis gave him the bay-leaf crown.

TĔNĔDOS, island of the Aegaean Sea, off the coast of Troas. In the Trojan war it was here the Greeks withdrew their fleet, in order to induce the Trojans to think that they had departed. In the Persian war it was used by Xerxes as a naval station. It afterwards became a tributary ally of Athens, and adhered to her during the whole of the Peloponnesian war, and down to the peace of Antalcidas, by which it was surrendered to the Persians. At the Macedonian conquest the Tenedians regained their liberty.

TĔNES or TENNES, son of Cycnus and Proclea, and brother of Hemithea. Cycnus was king of Colonae in Troas. His second wife was Philonome, who fell in love with her stepson; but as he repulsed her advances, she accused him to his father, who put both his son and daughter into a chest, and threw them into the sea. But the chest was driven on the coast of the island of Leucophrys, of which the inhabitants elected Tenes king, and which he called Tenedos.

TĔŌS, Ionian city on the coast of Asia Minor, birthplace of Anacreon.

TĔRENTĬA, wife of M. Cicero, the orator, to whom she bore 2 children, a son and daughter. Her firmness of character was of

great service to her vacillating husband in some important periods of his life. During the civil war, however, Cicero was offended with her conduct, and divorced her in 46 B.C. Terentia is said to have attained the age of 103.

TĔRENTIUS AFER, P., usually called TERENCE, the comic poet, was born at Carthage, 195 B.C. By birth or purchase he became the slave of P. Terentius Lucanus, a Roman senator. His person and talents recommended Terence to his master, who afforded him the best education of the age, and finally manumitted him. On his manumission, according to the usual practice, Terence assumed his patron's name, Terentius, having been previously called Publius or Publipor. The *Andria* was the first play offered by Terence for representation. The curule aediles referred the piece to Caecilius, then one of the most popular playwriters at Rome. Unknown and meanly clad, Terence began to read from a low stool his opening scene. A few verses showed the elder poet that no ordinary writer was before him. This reading of the *Andria*, however, must have preceded its performance nearly two years, for Caecilius died in 168, and it was not acted till 166. Meanwhile, copies were in circulation, envy was awakened, and Luscius Lavinius, a veteran and not very successful playwriter, began his attacks on the dramatic and personal character of the author. The *Andria* was successful, and was the means of introducing Terence to the intellectual circles of Rome. His patrons were Laelius and the younger Scipio, both of whom treated him as an equal. After residing some years at Rome, Terence went to Greece, where he devoted himself to the study of Menander's comedies. He never returned to Italy, and we have various, but no certain, accounts of his death. He died in the thirty-sixth year of his age, in 159, or in the year following. Six comedies are all that remain to us, and they are probably all that Terence produced. They are founded on Greek originals, but Terence retouched and sometimes improved his model. Although a foreigner and a freedman, Terence divides with Cicero and Caesar the palm of pure Latinity. A good edition of Terence's plays is that of Ashmore. See Prof. Sellar's chapter on Terence in his *Roman Poets of the Republic*. Best translation (prose), by Sargeaunt, in the Loeb Library (2 vols.).

TĔRENTĬUS VARRO. [VARRO.]

TĔREUS, son of Ares, king of the Thracians in Daulis, afterwards Phocis. Pandion, king of Attica, who had 2 daughters, Philomēla and Procne, called in the assistance of Tereus against some enemy, and gave him his daughter Procne in marriage. Tereus became by her the father of Itys, and then concealed her in the country, that he might thus marry her sister Philomela, whom he deceived by saying that Procne was dead. At the same time he deprived Philomela of her tongue. Ovid (*Met.* vi. 565) reverses the story by stating that Tereus told Procne that her sister Philomela was dead. Philomela, however, soon learned the truth, and made it known to her sister by a few words which she wove into a peplus. Procne thereupon killed her own son Itys, and served up the flesh of the

child in a dish before Tereus. She then fled with her sister. Tereus pursued them with an axe, and when the sisters were overtaken they prayed to the gods to change them into birds. Procne, accordingly, became a nightingale, Philomela a swallow, and Tereus a hoopoe. According to some, Procne became a swallow, Philomela a nightingale, and Tereus a hawk.

TERGESTĔ (*Trieste*), town of Istria, on a bay in the N.E. of the Adriatic Gulf called after it Tergestinus Sinus. It was made a Roman colony by Vespasian.

TERIŎLIS or TERIŎLA CASTRA, a fortress in Rhaetia, which has given its name to the country of the *Tyrol*.

TERMĬNUS, Roman divinity, presiding over boundaries and frontiers. His worship is said to have been instituted by Numa, who ordered that every one should mark the boundaries of his landed property by stones consecrated to Jupiter, and at these boundary-stones every year sacrifices should be offered at the festival of the Terminalia. The Terminus of the Roman state originally stood between the fifth and sixth milestone on the road towards Laurentum, near a place called Festi. Another public Terminus stood in the temple of Jupiter in the Capitol.

TERPANDER, early Greek musician and lyric poet, contemporary with Archilochus. He was a native of Antina in Lesbos and founded a school of lyric poetry there. He flourished between 700 and 650 B.C. See introduction and poems in Smyth's *Greek Melic Poets* (1900).

TERPSĬCHŎRĒ, one of the 9 Muses. [MUSAE.]

TERTULLIĀNUS, Q. SEPTĬMĬUS FLORENS (usually called TERTULLIAN) one of the most ancient of the Latin fathers now extant, was born about A.D. 160. His father was a Roman centurion, and a heathen; but the son embraced Christianity at a comparatively early age. Tertullian was a fierce controversialist, vigorous alike in his denunciation of wordliness in the Church and of speculation in religion. In his later years he allied himself with the heretical Montanists. He died about the year A.D. 230. His chief works are the famous *Apology*, the *De Spectaculis*, the *De Praescriptione Haereticorum*, and the *De Corona*. The *Apology* has been edited by J. E. B. Mayor with translation by A. Souter; text and translation, together with *De Spectaculis*, also in Loeb Library.

TESTA, C. TREBĀTĬUS, Roman jurist, a contemporary and friend of Cicero. Trebatius enjoyed a reputation under Augustus as a lawyer. Horace addressed to him the first Satire of the second Book.

TESTŪDO, Roman military term for a shield to protect soldiers when advancing to the siege of a town.

TĒTHŸS, daughter of Uranus and Gaea, and wife of Oceanus, by whom she became the mother of the Oceanides.

TĔTRĬCUS, C. PESUVĬUS, one of the Thirty Tyrants, and the last of the pretenders who ruled Gaul during its separation from the empire under Gallienus and his successor, A.D. 267–74.

TEUCER. 1. Son of the river-god Scamander by the nymph Idaea, was the first king of Troy, whence the Trojans are some-

times called Teucri. 2. Son of Telamon and Hesione, was a stepbrother of Ajax, and the best archer among the Greeks at Troy. He founded the town of Salamis, in Cyprus, and married Eune, the daughter of Cyprus, by whom he became the father of Asteria.

TEUTHRAS, ancient king of Mysia. [TELEPHUS.] The 50 daughters of Thespius, son of Teuthras, are called by Ovid *Teuthrantia turba.*

TEUTA, queen of Illyria, defeated by the Romans, 183 B.C.

TEUTŎNES, powerful people in Germany, who probably dwelt on the coast of the Baltic. With the Cimbri, they invaded Gaul and the Roman dominions at the end of the second century B.C.

THAĬS, Athenian courtesan, who accompanied Alexander the Great on his expedition into Asia. After the death of Alexander, Thaïs attached herself to Ptolemy Soter, by whom she became the mother of two sons, Leontiscus and Lagus, and of a daughter, Irēnē.

THĂLASSĬUS, a Roman senator of the time of Romulus. At the time of the rape of the Sabine women, when a maiden of surpassing beauty was carried off for Thalassius, the persons conducting her, in order to protect her against any assaults from others, exclaimed 'for Thalassius.' Hence arose the wedding shout with which a bride was conducted to the house of her bridegroom. [TALASSIO.]

THĂLĒS, Ionic philosopher, and one of the Seven Sages, was born at Miletus about 636 B.C., and died about 546, at the age of 90. He is said to have predicted the eclipse of the sun which happened in the reign of the Lydian king Alyattes; to have diverted the course of the Halys in the time of Croesus; and later, in order to unite the Ionians, when threatened by the Persians, to have instituted a federal council in Teos. He was one of the founders in Greece of the study of philosophy and mathematics. Thales maintained that water is the origin of things, meaning that it is water out of which everything arises, and into which everything resolves itself. Thales left no works behind him. See Burnet, *Early Greek Philosophy*, pp. 39 sqq.

THĂLĒTAS, musician and lyric poet, was a native of Cortyna, in Crete, and probably flourished shortly after Terpander.

THĂLĬA. 1. One of the Muses. [MUSAE.] 2. One of the CHARITES.

THĂMŸRIS, ancient Thracian bard, son of Philammon and the nymph Argiope. He challenged the Muses to a trial of skill, and being worsted, was deprived by them of his sight and of the power of singing. He was represented with a broken lyre.

THĂNĂTOS. [MORS.]

THAPSUS, city in N. Africa, celebrated for Caesar's decisive victory over the partisans of Pompey (46 B.C.). It is said that 50,000 of the enemy were slain or fell into Caesar's hands.

THARGĒLĬA, chief festival of Apollo at Athens (held May–June). Human sacrifices used, in early times, to be offered. See Gardner and Jevons, *Manual of Greek Antiquities*, p. 294.

THĂSOS or THĂSUS, island in the N. of the Aegaean Sea, off the coast of Thrace, and opposite the mouth of the river Nestus. At a

very early period the Phoenicians took possession on account of its gold mines. Traditionally the Phoenicians were led by Thasus, son of Poseidon, or Agenor, who came from the East in search of Europa, and from whom the island derived its name. Thasos was afterwards colonized by the Parians, 708 B.C., and among the colonists was the poet Archilochus. The Thasians, once very powerful, possessed territory on the coast of Thrace. They were subdued by the Persians under Mardonius, and subsequently became part of the Athenian maritime empire. They revolted, however, from Athens in 465 B.C., and after sustaining a siege of 3 years, were subdued by Cimon in 463. They again revolted from Athens in 411, and called in the Spartans, but the island was restored to the Athenians by Thrasybulus in 407.

THAUMAS, son of Pontus and Ge, and by the Oceanid Electra, the father of Iris and the Harpies.

THĒĀNO. 1. Daughter of Cisseus, wife of Antenor, and priestess of Athena at Ilion. 2. Female philosopher of the Pythagorean school, appears to have been the wife of Pythagoras, and mother by him of Telauges, Mnesarchus, Myia, and Arignote.

THEATRUM. The Greek theatre originally had two main parts—the *orchestra* (or dancing-place of the chorus) and the *auditorium*. In the centre of the orchestra stood the *thymele* or altar of Dionysus. Probably a raised stage was not used in the Greek theatre till the Roman age; hence, throughout the classical period, actors and chorus alike appeared in the orchestra. Plays were acted under the open sky, not in closed buildings, and when permanent theatres were built, care was taken (as at Epidaurus) to utilize natural conditions of ground, slopes with an inward curve being preferred; this would form a natural semicircle, either of earth benches overlaid with stone, or of seats hewn out of the rock itself. See Haig's *Attic Theatre*. [GREEK DRAMA.]

THĒBAE or THĒBĒ, afterwards Diospŏlis Magna, 'Great City of Zeus,' in Scripture No, or No-Ammon, was the capital of Thebaïs, or Upper Egypt, and, for a long time, of the whole country. It was reputed the oldest city of the world. It stood in about the centre of the Thebaïd, on both banks of the Nile, above Coptos, and in the Nomos Coptites. It appears to have been at the height of its splendour, as the capital of Egypt, and as a chief seat of the worship of Ammon, about 1600 B.C. The fame of its grandeur had reached the Greeks as early as the time of Homer. Its extent was calculated by the Greek writers at 140 stadia (14 geog. miles) in circuit. The existing ruins extend from side to side of the valley of the Nile, here about 6 miles wide; while the rocks which bound the valley are perforated with tombs.

THĒBAE, chief city in Boeotia. Its acropolis, which was an oval eminence, of no great height, was called Cadmea, said to have been founded by Cadmus. It is said that the fortifications of the city were constructed by Amphion and his brother Zethus; and that, when Amphion played his lyre, the stones moved of their own accord, and formed the wall. It was here that the use of letters was first introduced from Phoenicia into W. Europe. It was the reputed

birthplace of the 2 great divinities, Dionysus and Hercules. It was also the native city of the seer Tiresias, as well as of the great musician, Amphion. It was the scene of the tragic fate of Oedipus, and of the war of the Seven against Thebes. [ADRASTUS.] A few years afterwards the EPIGONI marched against Thebes and razed it to the ground. It appears at the earliest historical period as a large and flourishing city; and it is represented as possessing 7 gates, the number assigned to it in legend. The Thebans were from an early period inveterate enemies of their neighbours, the Athenians. In the Peloponnesian war they espoused the Spartan side, and contributed not a little to the downfall of Athens. But they soon became disgusted with the Spartan supremacy, and joined the confederacy formed against Sparta in 394 B.C. The peace of Antalcidas, in 387, put an end to hostilities in Greece; but the treacherous seizure of the Cadmea by the Lacedaemonian general, Phoebidas, in 382, and its recovery by the Theban exiles in 379 led to a war between Thebes and Sparta, in which the former not only recovered its independence, but for ever destroyed the Lacedaemonian supremacy. This was the most glorious period in the Theban annals; and the decisive defeat of the Spartans at the battle of Leuctra, in 371, made Thebes the first power in Greece. [EPAMINONDAS.] The Thebans were induced, by the eloquence of Demosthenes, to forget their old animosities against the Athenians, and to join the latter against Philip of Macedon; but their united forces were defeated by Philip, at the battle of Chaeronea, in 338. Soon after the death of Philip and the accession of Alexander, the Thebans attempted to recover their liberty. The city was taken by Alexander in 336, and was destroyed, with the exception of the temples, and the house of the poet Pindar; 6,000 inhabitants were slain, and 30,000 sold as slaves. In 316 the city was rebuilt by Cassander, with the assistance of the Athenians. In 290 it was taken by Demetrius Poliorcetes, and again suffered greatly. After the Macedonian period Thebes rapidly declined in importance; and it received its last blow from Sulla, who gave half of its territory to the Delphians

THĔMIS, daughter of Urănus and Gē, was married to Zeus, by whom she became the mother of the Horae, Irene, and of the Moirae. In the Homeric poems, Themis is the personification of the order of things established by law, custom, and equity, whence she is described as reigning in the assemblies of men, and as convening, by the command of Zeus, the assembly of the gods. She dwells in Olympus, and is on friendly terms with Hera. She is also a prophetic divinity, and is said to have been in possession of the Delphic oracle as the successor of Ge, and predecessor of Apollo. Nymphs, believed to be daughters of Zeus and Themis, lived in a cave on the river Eridanus, and the Hesperides also are called daughters of Zeus and Themis. On coins she is represented holding a cornucopia and a pair of scales.

THĔMISTĬUS, philosopher and rhetorician, was a Paphlagonian, and flourished in the fourth cent. A.D., first at Constantinople, and afterwards at Rome.

Thĕmistŏclēs, the celebrated Athenian, was the son of Neocles and Abrŏtŏnon, a Thracian woman, and was born about 514 B.C. In his youth he had an impetuous character; he displayed great intellectual power. He began his career by setting himself in opposition to those who had most power, and especially to Aristides, to whose ostracism (in 483) he contributed. From this time he was the political leader in Athens. In 481 he was Archon Eponymus; about which time he persuaded the Athenians to employ the produce of the silver mines of Laurium in building ships, instead of distributing it among the Athenian citizens. Upon the invasion of Greece by Xerxes, Themistocles was appointed to the command of the Athenian fleet. Upon the approach of Xerxes, the Athenians, on the advice of Themistocles, deserted their city, and removed their women, children, and infirm persons to Salamis, Aegina, and Troezen. A panic having seized the Spartans and other Greeks, Themistocles sent a faithful slave to the Persian commanders, informing them that the Greeks intended to make their escape, and that the Persians could easily cut off their retreat. The Persians believed what they were told, and in the night their fleet occupied the whole of the channel between Salamis and the mainland. The Greeks were thus compelled to fight; and the result was the great victory, in which the greater part of the fleet of Xerxes was destroyed. This victory, which was due to Themistocles, established his reputation among the Greeks. Yet his influence does not appear to have survived the expulsion of the Persians from Greece and the fortification of the ports of Athens, to which he had advised the Athenians. He was probably accused of peculation, and perhaps justly; at all events he was ostracized in 471, and retired to Argos. After the discovery of the treasonable correspondence of Pausanias with the Persian king, the Lacedaemonians sent to Athens to accuse Themistocles of being privy to the design of Pausanias; whereupon the Athenians sent off persons with the Lacedaemonians with instructions to arrest him (466). Themistocles, hearing of what was designed against him, first fled from Argos to Corcyra; then to Epirus, where he took refuge in the house of Admetus, king of the Molossi, and finally reached the coast of Asia in safety. Xerxes was now dead (465), and Artaxerxes was on the throne. Themistocles went up to visit the king at his royal residence; and on his arrival he sent the king a letter, in which he promised to do him a good service, and prayed that he might be allowed to wait a year, and then to explain personally what brought him there. In a year he made himself master of the Persian language and the Persian usages, and, being presented to the king, obtained the greatest influence over him, and was presented with a handsome allowance. But before he could accomplish anything he died, some say by poison, administered by himself, from despair of accomplishing anything against his country. He died in 449, at the age of 65. *Cf.* Cox, *Greek Statesmen*, pp. 128–94.

Thĕŏclŷmĕnus, a soothsayer, son of Polyphides of Hyperasia and a descendant of Melampus.

THĔOCRĬTUS, bucolic poet, was a native of Syracuse, and the son of Praxagŏras and Philinna. He visited Alexandria during the latter end of the reign of Ptolemy Soter, where he received the instruction of Philetas and Asclepiades, and began to distinguish himself as a poet. His first efforts obtained for him the patronage of Ptolemy Philadelphus, who was associated in the kingdom with his father, Ptolemy Soter, in 285 B.C., and in whose praise the poet wrote the fourteenth, fifteenth, and seventeenth Idyls. Theocritus afterwards returned to Syracuse, and lived there under Hieron II. It appears from the sixteenth Idyl that he was dissatisfied, both with the want of liberality on the part of Hieron in rewarding him for his poems, and with the political state of his native country. Theocritus was the creator of bucolic poetry as a branch of Greek, and through imitators, such as Virgil, of Roman literature. The bucolic idyls of Theocritus are of a dramatic and mimetic character, and are pictures of the ordinary life of the common people of Sicily. The best edition of Theocritus is that of Fritzsche (with Latin notes); but Kynaston's or Cholmeley's may be recommended. Of prose versions Andrew Lang's is the best; and there is a fine verse rendering of the *Iayls* by Calverley. *Cf.* Symonds, *The Greek Poets*, chap. xxi.

THĔODŌRĬCUS. 1. King of the Visigoths from A.D. 418 to 451, fell fighting on the side of Aetius and the Romans at the great battle of Chalons, in which Attila was defeated, 451. 2. THEODORICUS THE GREAT, king of the Ostrogoths, succeeded his father Theodemir, in 475. Theodoric entered Italy in 489, and after defeating Odoacer in 3 great battles, and laying siege to Ravenna, compelled Odoacer to capitulate on condition that he and Theodoric should rule jointly over Italy; but Odoacer was afterwards murdered by Theodoric (493). Theodoric thus became master of Italy, which he ruled for 33 years, till his death in 526. His reign was prosperous and beneficent. He was a patron of literature; and among his ministers were Cassiodorus and Boethius. *Cf.* Gibbon, *Decline and Fall*; Hodgkin, *Italy and her Invaders*, iii.

THĔŎDŌRUS. 1. Of Byzantium, rhetorician, and a contemporary of Plato. 2. Philosopher of the Cyrenaic school, usually designated 'the Atheist.' He resided at Athens; and being banished thence, went to Alexandria, where he entered the service of Ptolemy, son of Lagus. 3. Rhetorician of the age of Augustus, was a native of Gadara. He settled at Rhodes, where Tiberius, afterwards emperor, during his retirement (6 B.C.–A.D. 2) to that island, was one of his hearers. He also taught at Rome. Theodorus founded a school of rhetoricians called 'Theodorei.'

THĔŎDŎSĬUS THE GREAT, Roman emperor of the East, A.D. 378–395, was the son of the general Theodosius, and was born in Spain about 346. He acquired a military reputation in the lifetime of his father, under whom he served; and after the death of Valens, was proclaimed emperor of the East by Gratian. The Roman empire in the East was then in a critical position, owing to the inroads of the Goths; but Theodosius gained two signal victories over them, and

concluded a peace in 382. In 387 he defeated and put to death Maximus, whom he had previously acknowledged emperor of Spain, Gaul, and Britain. In 390 a riot having broken out at Thessalonica, in which the imperial officer and several of his troops were murdered, Theodosius resolved to take vengeance upon the whole city. The inhabitants were invited to the games of the Circus; and as soon as the place was full, the soldiers were employed for 3 hours in slaughtering them. It was on this occasion that St. Ambrose, archbishop of Milan, after representing his crime to Theodosius, refused him admission to the church, and compelled him to entreat pardon before all the congregation. Theodosius died at Milan, 17th January, 395. See *The Empire of Theodosius*, by Dr. T. Hodgkin.

THĔOGNIS, of Megara, ancient elegiac and gnomic poet, born about 540 B.C. He was a noble by birth; and was banished with the leaders of the oligarchical party, being deprived of all his property. Most of his poems were composed in exile. Theognis is the best preserved of the Greek elegists, and owes his fame to his maxims. These maxims are of value for the light they throw on the manners, thought, and morality of his age. See Introd. to Prof. Hudson Williams's ed. of Theognis (1910).

THĔŌN. 1. The name of 2 mathematicians: Theon the elder, of Smyrna, who lived in the time of Hadrian; and Theon the younger, of Alexandria, the father of HYPATIA, best known as an astronomer and geometer, who lived in the time of Theodosius the elder. 2. AELIUS THEON, of Alexandria, sophist and rhetorician of uncertain date, wrote several works, of which one entitled *Progymnasmata* is still extant. 3. Of Samos, painter who flourished in the time of Philip and Alexander.

THĔŌNŎĒ or Idothea, daughter of Proteus and Psammathe.

THĔOPHRASTUS, Greek philosopher, was a native of Eresus in Lesbos, and studied philosophy at Athens, under Plato and Aristotle. Aristotle named Theophrastus his successor in the presidency of the Lyceum, and bequeathed to him his library and the originals of his own writings. Theophrastus was a worthy successor. He is said to have had 2,000 disciples, and among them Menander. He was esteemed by the kings Philippus, Cassander, and Ptolemy, and honoured by the Athenian people. When he was impeached of impiety, he was not only acquitted, but his accuser would have fallen a victim to his calumny, had not Theophrastus interfered to save him. He died in 287 B.C., having presided over the Academy about 35 years. According to some accounts he lived 85 years, according to others 107 years. He closed his life with the complaint respecting the short duration of human existence, that it ended just when the insight into its problems was beginning. The great object of writings was the development of the Aristotelian philosophy; his *Characters* and his work *On Plants* are extant. The former work has been translated by Jebb, the latter by Sir A. F. Hort (Loeb Library). The *Metaphysics* have been edited with criticism and translation by Ross and Forbes (1929).

THĔŎPOMPUS, of Chios, Greek historian, was the son of Damasistratus and the brother of Caucalus the rhetorician. He was born about 378 B.C., and attended the school of rhetoric which Isocrates opened at Chios. His father supported the Lacedaemonians and was banished. Theopompus accompanied him, but he was recalled to Chios in the forty-fifth year of his age (333), when Alexander the Great exhorted the Chians to recall their exiles. On his return, Theopompus, who was a man of wealth as well as learning, took an important position in the state; but his temper, and his support of the aristocratical party, soon raised enemies against him. Of these the most formidable was the sophist Theocritus. As long as Alexander lived, his enemies dared not take proceedings against Theopompus; and even after the death of the Macedonian monarch, he enjoyed the protection of the royal house; but he was eventually expelled from Chios, and fled to Egypt to Ptolemy, about 305, being 75 years of age. We are informed that Ptolemy would have put him to death as a dangerous busybody, had not some of his friends interceded. Of his further fate we have no particulars. None of the works of Theopompus have come down to us. Besides his histories he composed orations. His style resembled that of his master Isocrates. See Bury, *Ancient Greek Historians* (1909), lect. v.

THĒRAMĔNĒS, son of Hagnon, was a leading member of the oligarchical government of the 400 at Athens, in B.C. 411. Subsequently he not only took part in the deposition of the 400, but came forward as the accuser of Antiphon and Archeptolemus, who had been his friends, but whose death he now brought about. After the capture of Athens by Lysander, Theramenes was chosen one of the Thirty Tyrants (404). But as from policy he endeavoured to check the tyrannical proceedings of his colleagues, Critias accused him before the council as a traitor, and Theramenes was condemned to death. He was famous for changing sides, hence nicknamed Κόθορνος (the 'buskin' fitting either foot). See Thirlwall, *History of Greece*, vol. iv.

THĔRAPNAE, town in Laconia, on the Eurotas, and a little above Sparta, celebrated in mythology as the birthplace of Castor and Pollux. Menelaus and Helen were said to be buried here.

THERMAE. [HIMERA.]

THERMAE, the later Roman name for the public baths. Till the days of the empire the baths (called *balnea*) at Rome were on a comparatively small scale, but the later *Thermae* were of an unprecedented size and splendour. Of these the Baths of Nero, Titus, Caracalla, and Diocletian were the most celebrated. The last named could accommodate over 3,000 bathers at one time.

THERMŎPŸLAE, often simply Pylae, that is, the 'Hot Gates' or the 'Gates,' a pass leading from Thessaly into Locris. [LEONIDAS.]

THĒRON, tyrant of Agrigentum in Sicily, reigned from about 488 B.C. till his death in 472. He shared with Gelon in the great victory gained over the Carthaginians in 480.

THERSANDER, son of Polynices and Argia, and one of the Epigoni, went with Agamemnon to Troy, and was slain in that expedition by

Telephus. In Virgil, *Aen.* ii. 261, he is represented as one of the heroes of the Wooden Horse.

THERSITĒS, son of Agrius, the most deformed man and impudent talker among the Greeks at Troy. (Homer, *Iliad*, ii. 212 sqq.) According to the later poets he was killed by Achilles

THĒSEUS, legendary hero of Attica, was the son of Aegeus, king of Athens, and of Aethra, the daughter of Pittheus, king of Troezen. He was brought up at Troezen; and when he reached maturity, he took, by his mother's directions, the sword and sandals, the tokens which had been left by Aegeus, and proceeded to Athens. By means of the sword which he carried, Theseus was recognized by Aegeus, acknowledged as his son, and declared his successor. The capture of the Marathonian bull, which had long laid waste the surrounding country, was the next exploit of Theseus. After this he went as one of the 7 youths, whom the Athenians were obliged to send every year, with 7 maidens, to Crete, in order to be devoured by the Minotaur. When they arrived at Crete, Ariadne, the daughter of Minos, became enamoured of Theseus, and provided him with a sword with which he slew the Minotaur, and a clue of thread by which he found his way out of the labyrinth. Having effected his object, Theseus sailed away, carrying off Ariadne. [ARIADNE.] As his vessel approached Attica, he neglected to hoist the white sail, which was to have been the signal of the success of the expedition; whereupon Aegeus, thinking that his son had perished, threw himself into the sea. Theseus thus became king of Athens. Another celebrated adventure of Theseus was his expedition against the Amazons. He is said to have carried off their queen, Antiope. The Amazons in their turn invaded Attica, and penetrated into Athens itself; and the final battle in which Theseus overcame them was fought in the very midst of the city. By Antiope, Theseus was said to have had a son named Hippolytus or Demophoon, and after her death to have married Phaedra. Theseus was also one of the Argonauts; he joined in the Calydonian hunt, and aided Adrastus in recovering the bodies of those slain before Thebes. He aided his friend Pirithous and the Lapithae against the Centaurs. With the assistance of Pirithous, he carried off Helen from Sparta while she was quite a girl, and placed her at Aphidnae, under the care of Aethra. In return he assisted Pirithous in his attempt to carry off Persephone from the lower world. Pirithous perished in the enterprise, and Theseus was kept in durance until he was delivered by Hercules. Meantime Castor and Pollux invaded Attica, and carried off Helen and Aethra, Academus having informed the brothers where they were to be found. Menestheus also endeavoured to incite the people against Theseus, who on his return found himself unable to re-establish his authority, and retired to Scyros, where he was slain by Lycomedes. The departed hero was believed to have appeared to aid the Athenians at the battle of Marathon. Bacchylides in his *Odes* represents Theseus as a son of Poseidon, and apparently confuses the legend; the key, however, to the confusion is that Aegeus and Poseidon were originally identical. (See Fig. 58.)

THESPIAE, ancient town in Boeotia. At Thespiae was preserved the celebrated marble statue of Eros by Praxiteles.

THESPIS, ancient Greek tragedian, was a contemporary of Pisistratus, and a native of Icarus, one of the demi in Attica, where the worship of Dionysus prevailed. The alteration made by Thespis, which gave to the old tragedy a new and dramatic character, was that he introduced an actor, for the sake of giving rest to the chorus. He probably appeared himself, taking various parts in the same piece, disguised by means of linen masks, the invention of which is ascribed to him. The first representation of Thespis was in 535 B.C. See Haigh, *Tragic Drama of the Greeks*, pp. 26–38.

THESPRŌTI, people of Epirus, inhabiting the district called after them Thesprotia or Thesprotis, which extended along the coast from the Ambracian Gulf N.-wards as far as the river Thyamis, and inland as far as the territory of the Molossi.

THESSĂLIA, the largest division of Greece, was bounded on the N. by the Cambunian mountains, which separated it from Macedonia; on the W. by Mt. Pindus, which separated it from Epirus; on the E. by the Aegaean Sea; and on the S. by the Maliac Gulf and Mt. Oeta, which separated it from Locris, Phocis, and Aetolia. Thessaly Proper is a vast plain shut in on every side by mountain barriers, broken only at the N.E. corner by the valley of Tempe, which separates Ossa from Olympus. This plain is drained by the river Penēus and its affluents. In addition to the plain there were 2 other districts, Magnesia and Oetaea (see below). Thessaly Proper was divided in very early times into 4 districts—a division which we still find subsisting in the Peloponnesian war. These districts were: 1. *Hestiaeotis*, the N.W. part of Thessaly, bounded on the N. by Macedonia, on the W. by Epirus, on the E. by Pelasgiotis, and on the S. by Thessaliotis: the Peneus may be said in general to have formed its S. limit. 2. *Pelasgiotis*, the E. part of the Thessalian plain, was bounded on the N. by Macedonia, on the W. by Hestiaeotis, on the E. by Magnesia, and on the S. by the Sinus Pagasaeus and Phthiotis. 3. *Thessaliotis*, the S.W. part of the Thessalian plain, was bounded on the N. by Hestiaeotis, on the W. by Epirus, on the E. by Pelasgiotis, and on the S. by Dolopia and Phthiotis. 4. *Phthiotis*, the S.E. of Thessaly. [PHTHIOTIS.] Besides these there were 4 other districts, viz.: 5. *Magnesia*, a narrow mountainous strip of country between the Aegaean Sea and the Thessalian Plain, extending from Tempe in the N. to the Pagasaean Gulf. 6. *Dolopia*, a small district bounded on the E. by Phthiotis, on the N. by Thessaliotis, on the W. by Athamania, and on the S. by Oetaea. The Dolopes are mentioned by Homer as fighting before Troy, and they also sent deputies to the Amphictyonic assembly. 7. *Oetaea*, district in the upper valley of the Spercheus, lying between Mts. Othrys and Oeta, and bounded on the N. by Dolopia, on the S. by Phocia, and on the E. by Malis. 8. *Malis*. [MALIS.] The Thessalians were a Thesprotian tribe, and under the guidance of leaders, who are said to have been descendants of Hercules, invaded the W. part of the country, afterwards called

Thessaliotis. For some time after the conquest, Thessaly was governed by kings of the race of Hercules; but the kingly power seems to have been abolished in early times, and the government in the separate cities became oligarchical. Two of the most powerful oligarchical families were the Aleuadae and the Scopadae, the former of whom ruled at Larissa, and the latter at Crannon. At an early period the Thessalians were united into a confederate body. Each of the 4 districts into which the country was divided probably regulated its affairs by some kind of provincial council; and in case of war, a chief magistrate was elected under the name of *Tagus* (Ταγός), whose commands were obeyed by all the 4 districts. The Thessalians never became of much importance in Grecian history. In 344 B.C. Philip subjected Thessaly to Macedonia by placing his own governors at the head of the 4 divisions of the country. The victory of T. Flamininus at Cynoscephalae, in 197, again gave the Thessalians a semblance of independence under the protection of the Romans.

THESSALONĪCA (*Salonika*), more anciently Therma, ancient city in Macedonia, situated at the N.E. extremity of the Sinus Thermaicus It was taken and occupied by the Athenians a short time before the commencement of the Peloponnesian war (432 B.C.), but was soon after restored by them to Perdiccas. It was made an important city by Cassander, who collected in this place inhabitants of several adjacent towns (about 315 B.C.), and who gave it the name of Thessalonica, in honour of his wife, the daughter of Philip, and sister of Alexander the Great. It was visited by the Apostle Paul about A D. 53; and about 2 years afterwards he addressed from Corinth 2 epistles to his converts in the city.

THESTĪUS, son of Ares and Demonicē. He was the father of Leda, Althaea, and Hypermnestra.

THESTŌR, son of Idmon and Loathoë, and father of Calchas, Theoclymenus, Leucippe, and Theonoë.

THĔTIS, one of the daughters of Nereus and Doris, was a marine divinity, and dwelt like her sisters, the Nereids, in the depths of the sea, with her father, Nereus. She there received Dionysus on his flight from Lycurgus, and the god, in his gratitude, presented her with a golden urn. When Hephaestus was thrown down from heaven, he was likewise received by Thetis. She had been brought up by Hera, and when she reached the age of maturity, Poseidon and Zeus himself are said to have sued for her hand; but when Themis declared that the son of Thetis would be more illustrious than his father, both gods desisted from their suit. Others state that Thetis rejected the offers of Zeus, because she had been brought up by Hera; and the god, to revenge himself, decreed that she should marry a mortal. Chiron then informed his friend Peleus how he might gain possession of her; for Thetis, like Proteus, was able to assume any form she pleased. Peleus, instructed by Chiron, held the goddess fast till she assumed her proper form and promised to marry him. All the gods were present at the wedding, except Eris or Discord, who was not invited, and who avenged herself by throwing among the assembled gods the apple which was the source

of so much misery. [PARIS.] By Peleus, Thetis became the mother of ACHILLES.

THIA, female Titan, became by Hyperion the mother of Helios, Eos, and Selene; that is, she was regarded as the deity from whom all light proceeded.

THISBĒ, Babylonian maiden, beloved by Pyramus. The lovers, living in adjoining houses, often secretly conversed with each other through an opening in the wall, as their parents would not sanction their marriage. Once they agreed to meet at the tomb of Ninus. While Thisbe was waiting for Pyramus, she saw a lioness which had just killed an ox, and took to flight. While running she lost her garment, which the lioness soiled with blood. Pyramus arrived, and finding her garment covered with blood, he imagined that she had been murdered, and made away with himself under a mulberry tree, the fruit of which henceforth was as red as blood. When Thisbe found the body of her lover, she killed herself. See the fourth book of Ovid's *Metamorphoses*.

THŎANTĒA, a surname of the Taurian Artemis, derived from Thoas, king of Tauris.

THŎAS. 1. Son of Andraemon and Gorge, was king of Calydon and Pleuron, in Aetolia, and sailed with 40 ships against Troy. 2. Son of Dionysus and Ariadne, was king of Lemnos, and married to Myrina, by whom he became the father of Hypsipyle and Sicinus. [HYPSIPYLE.] 3. Son of Borysthenes, and king of Tauris, into whose dominions Iphigenia was carried by Artemis, when she was to have been sacrificed.

THŌRAX, Greek term for a cuirass, either bronze or leather.

THRACĬA, was in earlier times the name of the vast space of country bounded on the N. by the Danube, on the S. by the Propontis and the Aegaean, on the E. by the Pontus Euxinus, and on the W. by the river Strymon, and the easternmost of the Illyrian tribes. It was divided into 2 parts by Mt. Haemus (the *Balkan*), running from W. to E. Two mountain ranges branch off from the S. side of Mt. Haemus; one running S.E. towards Constantinople; and the other called Rhodope, E. of the preceding one, and also running in a S.E.-ly direction near the river Nestus. Between these two ranges there are many plains, which are drained by the Hebrus, the largest river in Thrace. At a later time the name Thrace was applied to a more limited extent of country, and Mt. Haemus marked the N. boundary between Thrace and Moesia. Thrace, in its widest extent, was peopled in the times of Herodotus and Thucydides by a vast number of different tribes; but their customs and character were marked by great uniformity. They were savage and rapacious, but brave and warlike. In earlier times, however, some of the Thracian tribes must have been distinguished by a higher degree of civilization than prevailed among them at a later period. The earliest Greek poets, Orpheus, Linus, Musaeus, and others, are represented as coming from Thrace. Eumolpus, who founded the Eleusinian mysteries at Attica, is said to have been a Thracian, and to have fought against Erechtheus, king of Athens. The principal

Greek colonies along the coast, beginning at the Strymon and going E.-wards, were Amphipolis, Abdera, Dicaea or Dicaepolis, Maronea, Stryme, Mesembria, and Aenos. The Thracian Chersonesus was probably colonized by the Greeks at an early period, but it did not contain any important Greek settlement till the migration of the first Miltiades to the country, during the reign of Pisistratus at Athens. On the Propontis the 2 chief Greek settlements were those of Perinthus and Selymbria; and on the Thracian Bosporus was the important town of BYZANTIUM. There were only a few Greek settlements on the S.W. coast of the Euxine; the most important were those of APOLLONIA, Odessus, Callatis, Tomi, and Istria, near the S. mouth of the Danube. The Thracians are said to have been conquered by Sesostris, king of Egypt, and subsequently to have been subdued by the Teucrians and Mysians; but the first historical fact respecting them is their subjugation by Megabazus, the general of Darius. After the Persians had been driven out of Europe by the Greeks, the Thracians recovered their independence; and at the beginning of the Peloponnesian war, almost all the Thracian tribes were united under the dominion of Sitalces, king of the Odrysae, whose kingdom extended from Abdera to the Euxine and the mouth of the Danube. In the third year of the Peloponnesian war (429 B.C.), Sitalces, who had entered into an alliance with the Athenians, invaded Macedonia with a vast army of 150,000 men, but was compelled by the failure of provisions to return home, after remaining in Macedonia 30 days. Sitalces fell in battle against the Triballi in 424, and was succeeded by his nephew Seuthes, who during a long reign raised his kingdom to power and prosperity. After the death of Seuthes we find his powerful kingdom split up into different parts. Philip, the father of Alexander the Great, reduced the greater part of Thrace; and after the death of Alexander the country fell to the share of Lysimachus. It subsequently formed a part of the Macedonian dominions. It became a Roman province in 45 during the reign of Claudius.

THRĂSĔA, P. PAETUS, Roman senator, and Stoic philosopher, in the reign of Nero, was a native of Patavium and was probably born soon after the death of Augustus. He made the younger Cato his model, of whose life he wrote an account. He married Arria, daughter of the heroic Arria. [ARRIA.] He gave his own daughter in marriage to Helvidius Priscus. After incurring the hatred of Nero by the independence of his character, and the freedom with which he expressed his opinions, he was condemned to death by the senate by command of the emperor, A.D. 66. (Tacitus, *Annals*, xiii–xvi.)

THRĂSŸBŪLUS, celebrated Athenian, son of Lycus. He was zealously attached to the Athenian democracy, and took an active part in overthrowing the oligarchical government of the 400 in 411 B.C. On the establishment of the Thirty Tyrants at Athens he was banished, but, by the assistance of the Thebans, he and other patriots seized Phyle and succeeded in overthrowing the Ten, who had succeeded to the government, and eventually obtained possession

of Athens, and restored the democracy, 403. In 390 he commanded the Athenian fleet in the Aegaean, and was slain by the inhabitants of Aspendus.

THRĂSŸMĂCHUS, native of Chalcedon, was a sophist, and contemporary of Gorgias. He was one of the earliest rhetoricians.

THRĒNOS (Greek term)=a dirge.

THŪCŸDĬDĒS. 1. Athenian statesman, son of Melesias, and leader of the aristocratic party in opposition to Pericles. He was ostracized in 443 B.C. 2. Athenian historian, of the demus Halimus, was the son of Olorus and Hegesipyle, and was born in 471 B.C. Thucydides is said to have been instructed in oratory by Antiphon, and in philosophy by Anaxagoras. Either by inheritance or by marriage he possessed gold mines in that part of Thrace which is opposite to the island of Thasos. He commanded an Athenian squadron of 7 ships, at Thasus, 424, when Eucles, who commanded in Amphipolis, sent for his assistance against Brasidas; but, failing in that enterprise, he became an exile. He himself says that he lived 20 years in exile (v. 26), and as it commenced in the beginning of 423, he may have returned to Athens in the beginning of 403, about the time when Thrasybulus liberated Athens. Thucydides is said to have been assassinated at Athens soon after his return; and at all events his death cannot be placed later than 401. Thucydides shows masterly skill in his history, singular impartiality, and great penetration and insight. For a discussion of Thucydides as a historian, see Bury, *Ancient Greek Historians*. The Oxford text has been edited by H. Stuart Jones (1898–1900). The best edition for English readers is Jowett's (2 vols., 1881); and there are translations in the Loeb Library and Everyman's Library. Consult Jebb's valuable essay on the speeches of Thucydides in *Hellenica*, and C. N. Cochrane, *Thucydides and the Science of History* (1929).

THŪLĒ, an island in the N. part of the German Ocean, regarded by the ancients as the most N.-ly point in the whole earth.

THŪRĬI or THŪRĬUM (*Terra Nuova*), Greek city in Lucania, founded 443 B.C., near the site of the ancient Sybaris, [SYBARIS.] It was built by the remains of the population of Sybaris, assisted by colonists from all parts of Greece, but especially from Athens. Among these colonists were Herodotus and Lysias. The new city became one of the most important Greek towns in the S. of Italy.

THŸESTĒS, son of Pelops and Hippodamia, was the brother of Atreus and the father of Aegisthus. [ATREUS.]

THŸIA, daughter of Castalius or Cephisseus, became by Apollo the mother of Delphus. She is said to have been the first to sacrifice to Dionysus, and to celebrate orgies in his honour. From her the Attic women, who went yearly to Mt. Parnassus to celebrate the Dionysiac orgies with the Delphian Thyiades, received themselves the name of Thyiades or Thyades. (This word, however, comes from θύω, and properly signifies the *raging* or *frantic women*.)

THYMBRA, city of the Troad, N. of Ilium Vetus, with a temple of Apollo, who derived from this place the epithet Thymbraeus.

THŸMĔLĒ, celebrated 'mima' or female actress in the reign of Domitian, with whom she was a great favourite.

THŸMOETĒS, an elder of Troy, whose son was killed by order of Priam, because a soothsayer predicted that Troy would be destroyed by a boy, born on the same day as this child.

THŸŌNE. [SEMELE.]

THYRSIS, a shepherd mentioned in Virgil's *Eclogues*.

THYRSUS, a wand carried by Dionysus and his attendants.

TĬBĔRĬĀNUS, Latin poet of the fourth century. The *Pervigilium Veneris* has been attributed to him. See *Minor Latin Poets* in the Loeb Library.

TĬBĔRĬNUS, one of the mythical kings of Alba, son of Capetus, and father of Agrippa. [TIBERIS.]

TĬBERIS, also TĬBRIS, TŸBRIS, THŸBRIS, AMNIS TĬBĔRĬNUS, or TIBERINUS (*Tiber* or *Tevere*), chief river in central Italy, on which stood the city of Rome. It was originally called Albula, and received the name of Tiberis in consequence of Tiberinus, king of Alba, having been drowned in it. The Tiber rises from 2 springs in the Apennines, near Tifernum, and flows in a S.W.-ly direction, separating Etruria from Umbria, the land of the Sabines, and Latium. After flowing about 110 miles it receives the Nar (*Nera*), and from its confluence with this river navigation begins. Three miles above Rome, at the distance of nearly 70 miles from the Nar, it receives the Anio (*Teverone*). Within the walls of Rome, the Tiber is about 300 feet wide, and from 12 to 18 feet deep. The river in ancient times frequently overflowed its banks, and did considerable mischief to the lower parts of the city. (Hor. *Carm.* i. 2.) The waters of the river are muddy and yellowish, whence it is frequently called by the Roman poets *flavus Tiberis*. The poets also give it the epithets of *Tyrrhenus*, because it flowed past Etruria during the whole of its course, and of *Lydius*, because the Etruscans are said to have been of Lydian origin.

TĬBĔRĬUS, emperor of Rome, A.D. 14-37. His full name was Tiberius Claudius Nero Caesar. He was the son of T. Claudius Nero and of Livia, and was born on the 16th of November, 42 B.C., before his mother married Augustus. He was carefully educated and became well acquainted with Greek and Latin literature. In 20 he was sent by Augustus to restore Tigranes to the throne of Armenia. In 13 Tiberius was consul with P. Quintilius Varus. In 11, while his brother Drusus was fighting against the Germans, Tiberius conducted the war against the Dalmatians and Pannonians. In 6 he obtained the tribunitia potestas for 5 years, but during this year he retired with the emperor's permission to Rhodes, where he spent the next 7 years. His chief reason for this retirement was to get away from his wife Julia, the daughter of Augustus, whom he had been compelled by the emperor to marry. He returned to Rome A.D. 2. From the year of his adoption by Augustus, A.D. 4, to the death of that emperor, Tiberius was in command of the Roman armies, though he visited Rome several times. On the death of Augustus at Nola, on the 19th of August, A.D. 14, Tiberius, who was

on his way to Illyricum, was immediately summoned home by his mother Livia, and took possession of the imperial power without any opposition. He began his reign by putting to death Postumus Agrippa, the surviving grandson of Augustus. He took from the popular assembly the election of the magistrates, and transferred it to the senate. Notwithstanding his suspicious nature, Tiberius gave his confidence to Sejanus. [SEJANUS] In A.D. 26 Tiberius left Rome, and withdrew into Campania. He never returned to the city. He left on the pretext of dedicating temples in Campania, but his real motives were his dislike to Rome, and his wish to indulge (so Tacitus tells us) his sensual propensities in private. He took up his residence (27) in the island of Capreae, at a short distance from the Campanian coast. Tiberius died on the 16th of March, 37, at the villa of Lucullus, at Misenum; having been smothered by the order of Macro, the prefect of the praetorians. For an attempt to revise the harsh verdict of Tacitus, see Beesly, *Catiline, Clodius, and Tiberius* (1878). See also G. P. Baker, Tiberius *Caesar* (1929); F. B. Marsh, *The Reign of Tiberius* (1931).

TĪBULLUS, ALBĪUS, Roman poet, was of equestrian family. His birth is placed by conjecture 54 B.C., and his death 18 B.C. Of his youth and education nothing is known. The estate belonging to the equestrian ancestors of Tibullus was at Pedum, between Tibur and Praeneste, and the poet spent there the better portion of his short but happy life. His great patron was Messala, whom he accompanied in 31 into Aquitania, and the following year into the East. Tibullus, however, was taken ill, and obliged to remain in Corcyra, from whence he returned to Rome. Tibullus is a poet of the quiet life. His elegies are addressed to two mistresses, under the probably fictitious names of Delia and Nemesis; besides whom, as we learn from Horace (*Od.* i. 33), he celebrated another beauty named Glycera. The poetry of his contemporaries shows Tibullus as a gentle and singularly amiable man. Horace's epistle to Tibullus gives a pleasing view of his poetical retreat, and of his character. Best edition of Tibullus (though only in selections) Postgate's (1903) English versions by Cranstoun (1872) and Postgate (Loeb Library).

TĪBŪR (*Tivoli*), ancient town of Latium, 16 miles N.E. of Rome, situated on the slope of a hill (hence called by Horace *supinum Tibur*), on the left bank of the Anio, which here forms a magnificent waterfall. Under the Romans Tibur continued to be a flourishing town, since the salubrity and scenery of the place led many Roman nobles to build villas here. Of these the most splendid was the villa of the emperor Hadrian, in the remains of which valuable specimens of ancient art have been discovered. Here also Zenobia lived after adorning the triumph of her conqueror Aurelian. Horace had a country house in the neighbourhood of Tibur.

TĪCĪNUS (*Ticino*), river in Gallia Cisalpina. It was upon the bank of this river that Hannibal gained his first victory over the Romans by the defeat of P. Scipio, 218 B.C.

TĪFERNUS (*Biferno*), river of Samnium, rising in the Apennines, and flowing through the country of the Frentani to the Adriatic.

TĬGELLĬNUS, SOPHONĬUS, son of a native of Agrigentum, the minister of Nero's worst passions, and of all his favourites the most obnoxious to the Roman people. On the accession of Otho, Tigellinus was compelled to end his own life.—Tac. *Ann.* xiv, xv, *Hist.* i.

TĬGELLĬUS HERMŎGĔNES. [HERMOGENES.]

TĬGRĀNES, king of Armenia; reigned 96–56 or 55 B.C. In 83 he made himself master of the Syrian monarchy, from the Euphrates to the sea. In 69, having refused to deliver up his son-in-law. Mithridates, to the Romans, Lucullus invaded Armenia, defeated Tigranes, and captured Tigranocerta. Subsequently Tigranes recovered his dominions; but on the approach of Pompey, in 66, he made overtures of submission, and laid his tiara at his feet, together with a sum of 6,000 talents. Pompey left him in possession of Armenia Proper with the title of king.

TĬGRIS, river of W. Asia, rises from sources on the S. side of that part of the Taurus chain called Niphates, in Armenia, and flows S.E., through the narrow valley between Mt. Masius and the prolongation of Mt. Niphates, and then through the great plain which is bounded on the E. by the last-named chain, till it falls into the head of the Persian Gulf, after receiving the Euphrates from the W.

TĬGURĪNI. [HELVETII.]

TILPHŪSĬUM, town in Boeotia, situated upon a mountain of the same name, S. of Lake Copais, and between Coronea and Haliartus It derived its name from the fountain Tilphusa, which was sacred to Apollo, and where Tiresias is said to have been buried.

TĬMAEUS. 1. Historian, was the son of Andromachus, tyrant of Tauromenium in Sicily, and was born about 352 B.C. He was banished from Sicily by Agathocles, and passed his exile at Athens, where he lived 50 years. He probably died about 256. The work of Timaeus was a history of Sicily from the earliest times to 264. See Holden's Introd. to Plutarch's *Timoleon*, pp. xxiii–xxxii. 2. Of Locri, in Italy, Pythagorean philosopher.

TĬMĀGĔNĒS, rhetorician and historian, was a native of Alexandria, from which place he was carried as a prisoner to Rome.

TĬMANTHĒS, Greek painter of Sicyon, contemporary with Zeuxis and Parrhasius, about 400 B.C. His masterpiece was the 'Sacrifice of Iphigenia,' in which Agamemnon was painted with his face hidden in his mantle. Cicero, *Orator*, § 74 (with Sandys's note); Tarbell, *History of Greek Art*, p 280.

TĬMŎCLES, Athenian comic poet of the Middle Comedy. He was conspicuous for the freedom with which he discussed public men, as well as for the number of his dramas and the purity of his style. He flourished about 350 B.C. till after 324.

TĬMŎCRĔON, Greek lyric poet, of Rhodes, flourished in the fifth century B.C. He was celebrated for the bitter spirit of his works, and especially for his attacks on Themistocles and Simonides.

TĬMŎLĔON, son of Timodemis or Timaenetus and Demariste, belonged to one of the noblest families at Corinth. We are told that so ardent was his love of liberty, that when his brother Timo-

phanes endeavoured to make himself tyrant of their native city, Timoleon murdered him rather than allow him to destroy the liberty of the state. At the request of the Greek cities of Sicily, the Corinthians dispatched Timoleon with a small force in 344 B.C. to repel the Carthaginians from that island. He obtained possession of Syracuse, and then proceeded to expel the tyrants from the other Greek cities of Sicily, but was interrupted by the Carthaginians, who landed at Lilybaeum in 339, with an immense army. Timoleon could only induce 12,000 men to march with him against the Carthaginians; but he gained a brilliant victory on the river Crimissus (339). The Carthaginians concluded a treaty with Timoleon in 338, by which the river Halycus was fixed as the boundary of the Carthaginian and Greek dominions in Sicily. Subsequently he expelled almost all the tyrants from the Greek cities in Sicily, and established democracies instead. Timoleon, however, was in reality the ruler of Sicily; and his wisdom is attested by the flourishing condition of the island for several years even after his death. He died in 337. See Plutarch's *Life of Timoleon* (Holden's edition, with full Introduction, 1889.

TIMON. 1. Son of Timarchus of Phlius, philosopher of the sect of the Sceptics, flourished in the reign of Ptolemy Philadelphus, about 279 B.C., and onwards. He taught at Chalcedon, as a sophist, with such success that he realized a fortune. He then removed to Athens, where he passed the remainder of his life, with the exception of a short residence at Thebes. He was the author of 3 books of lampoons. He died at the age of almost 90. 2. The Misanthrope, an Athenian, lived in the time of the Peloponnesian war. In consequence of the ingratitude he experienced, and the disappointments he suffered, from his early friends and companions, he secluded himself from the world, admitting no one to his society except Alcibiades.

TIMŎTHĔUS. 1. Athenian general, son of Conon. He was appointed to a public command in 378 B.C.; and his name occurs as one of the Athenian generals down to 356. 2. Musician and poet of the later Athenian dithyramb, was a native of Miletus, and the son of Thersander. He was born 446 B.C., and died 357. The Athenians were at first offended at his bold innovations in the theatre. Euripides, however, encouraged him, and was justified by the vast popularity which Timotheus afterwards enjoyed. He delighted in intricate forms of musical expression, and he used instrumental music, without vocal accompaniment, to a greater extent than previous composers. He also increased the strings of the cithara to 11. An Egyptian papyrus of the fourth century B.C. was discovered in 1902, containing 250 lines of a nome—the *Persae*. A nome was originally a slow and stately composition sung by a single voice to accompaniment of the cithara. The metre of the *Persae*, however, is very free and is the result of the popularization of Greek melic poetry. The text has been edited by Wilamowitz-Möllendorf, 1903. 3. Statuary and sculptor, whose country is not mentioned, but who belonged to the later Attic school of the time of

Scopas. He executed bas-reliefs which adorned the frieze of the Mausoleum.

TINGIS (*Tangier*), ancient city of Mauretania, on the S. coast of the Fretum Gaditanum (*Straits of Gibraltar*). Augustus made it a free city, and Claudius a colony, and the capital of Mauretania Tingitana.

TĪRĒSĬĀS, Theban soothsayer. He was blind from his seventh year, but lived to a legendary old age. The occasion of his blindness and of his prophetic power is variously related. In the war of the Seven against Thebes, he declared that Thebes would be victorious, if Menoeceus would sacrifice himself; and during the war of the Epigoni, when the Thebans had been defeated, he advised them to commence negotiations of peace, and to avail themselves of the opportunity that would thus be afforded them to take to flight. He himself fled with them (or, according to others, he was carried to Delphi as a captive), but on his way he drank from the well of Tilphossa, and died. Even in the lower world Tiresias was believed to retain the powers of perception, while the souls of other mortals were mere shades, and there also he continued to use his golden staff. (Hom. *Odyss.* xi. 90–151.) The blind seer Tiresias acts so prominent a part in the mythical history of Greece that there is scarcely any event with which he is not connected in some way or other.

TĪRĪDĀTĒS. 1. King of Parthia. [ARSACES, 2.] 2. King of Armenia, brother of Vologeses I, king of Parthia. [ARSACES, 23.]

TĪRO, M. TULLĬUS, the freedman of Cicero, to whom he was an object of affection. He was a man of amiable disposition and cultivated intellect. He was not only the amanuensis of the orator, but was himself an author. After the death of Cicero, Tiro purchased a farm in the neighbourhood of Puteoli, where he lived until he reached his hundredth year. It is usually believed that Tiro was the inventor of the art of shorthand writing (*Notae Tironianae*).

TĪRYNS, ancient town in Argolis, is said to have been founded by Proetus, the brother of Acrisius, who built the massive walls of the city with the help of the Cyclopes. Proetus was succeeded by Perseus; and it was here that Hercules was brought up. The archaeological excavations of Schliemann and Dörpfeld, 1884–5, continued by Dörpfeld and others up to 1927, have revealed much of the ancient history of Tiryns. The city was older than Mycenae and existed in the third millennium B.C. In the second millennium fortifications were built. Tombs and houses of this epoch were excavated in 1926. In the fore-Mycenaean age the old fortifications were rebuilt, and also a palace. In the Mycenaean age further powerful fortifications were built. In historic times a temple was built (sixth century). Tiryns with Mycenae sent an army to Plataea. The city entered upon a long struggle with Argos and was finally destroyed in 468 B.C.

TĪSĂMĒNUS, son of Orestes and Hermione, was king of Argos, but was slain in a battle against the Heraclidae.

TĪSĪPHŎNĒ. [EUMENIDES.]

TISSAPHERNĒS, Persian satrap of Lower Asia in 414 B.C. He espoused the cause of the Spartans in the Peloponnesian war, but his real policy was to exhaust the strength of both parties by the continuance of the war. His plans were thwarted by the arrival of Cyrus in Asia Minor in 407, who supplied the Lacedaemonians with effectual assistance. At the battle of Cunaxa, in 401, Tissaphernes was one of the 4 generals who commanded the army of Artaxerxes, and his troops were the only portion of the left wing that was not put to flight by the Greeks. When the 10,000 had begun their retreat, Tissaphernes promised to conduct them in safety; but during the march he treacherously arrested Clearchus and 4 other generals. As a reward for his services, he was invested by the king, in addition to his own satrapy, with all the authority which Cyrus had enjoyed in western Asia. This led to a war with Sparta, in which Tissaphernes was unsuccessful. By the influence of Parysatis, the mother of Cyrus, he was put to death in 395 by order of the king.

TĪTĀNĒS. 1. Sons and daughters of Urānus (Heaven) and Gē (Earth), originally dwelt in heaven, whence they are called Uranidae. They were 12 in number, 6 sons and 6 daughters. It is said that Uranus, the first ruler of the world, threw his sons, the Hecatoncheires (Hundred-handed) [AEGAEON] and the Cyclopes, into Tartarus. Gaea, indignant at this, persuaded the Titans to rise against their father, and gave to Cronus an adamantine sickle. They did as their mother bade them, with the exception of Oceanus. Cronus, with his sickle, unmanned his father, and threw the part into the sea; from the drops of blood there arose the Erinnyes. [EUMENIDES.] The Titans then deposed Uranus, liberated their brothers, and raised Cronus to the throne. But Cronus hurled the Cyclopes back into Tartarus, and married his sister Rhea. It having been foretold to him by Gaea and Uranus, that he would be dethroned by one of his own children, he swallowed successively his children Hestia, Demeter, Hera, Pluto, and Poseidon. Rhea, therefore, when she was pregnant with Zeus went to Crete, and gave birth to the child in the Dictaean cave, where he was brought up by the Curetes. When Zeus had grown up he availed himself of the assistance of Metis, who gave to Cronus a potion which caused him to bring up the children he had swallowed. United with his brothers and sisters, Zeus now began the contest against Cronus and the ruling Titans. This contest (usually called the Titanomachia) was carried on in Thessaly, Cronus and the Titans occupying Mt. Othrys, and the sons of Cronus Mt. Olympus. It lasted 10 years, till at length Gaea promised victory to Zeus if he would deliver the Cyclopes and Hecatoncheires from Tartarus. Zeus accordingly slew Campe, who guarded the Cyclopes, and the latter furnished him with thunder and lightning. The Titans then were overcome, and hurled down into a cavity below Tartarus, and the Hecatoncheires were set to guard them. The fight of the Titans is sometimes confounded by ancient writers with the fight of the Gigantes. 2. The name Titans is also given to those divine or semi-divine beings who were descended from the Titans, such as Prometheus, Hecate, Latona, and especially Helios (the Sun) and

Selēnē (the Moon), as the children of Hyperion and Thia; and even to the descendants of Helios, such as Circe.

TĪTHŌNUS, son of Laomedon and Strymo, and brother of Priam. By the prayers of Eos (Dawn), who loved him, he obtained from the gods immortality, but not eternal youth; whence a decrepit old man was proverbially called Tithonus.

TĪTHRAUSTES, Persian satrap who succeeded Tissaphernes and put him to death by order of Artaxerxes, 395 B.C.

TĪTUS FLĀVĪUS SĂBĪNUS VESPĂSĪĀNUS, Roman emperor, A.D. 79-81, commonly called by his praenomen Titus, was the son of the emperor Vespasianus and his wife Flavia Domitilla. He was born on the 30th of December, A.D. 40. When a young man he served as tribunus militum in Britain and in Germany. After having been quaestor, he had the command of a legion, and served under his father in the Jewish wars. Vespasian returned to Italy, after he had been proclaimed emperor on the 1st of July, A.D. 69; but Titus remained in Palestine to prosecute the siege of Jerusalem, which was concluded by the capture of the place, on the 8th of September, 70. Titus returned to Italy in the following year (71), and triumphed at Rome with his father. He also received the title of Caesar, and became the associate of Vespasian in the government. His conduct at this time gave no good promise, and his attachment to Berenice, the sister of Agrippa II, made him unpopular, but he sent her away from Rome after he became emperor. Titus succeeded his father in 79. During his whole reign Titus displayed a sincere desire for the happiness of the people. He assumed the office of pontifex maximus after the death of his father, and with the purpose, as he declared, of keeping his hands free from blood, a resolution which he kept. The first year of his reign is memorable for the eruption of Vesuvius. Titus endeavoured to repair the ravages of this; and he was also at great care and expense in repairing the damage done by a fire at Rome, which lasted 3 days and nights. He completed the COLOSSEUM, and erected the baths which were called by his name. He died on the 13th of September, A.D. 81, after a reign of 2 years and 2 months and 20 days. He was in the forty-first year of his age; and there were suspicions that he was poisoned by his brother, Domitian. Consult Merivale, *History of the Romans under the Empire*, vol. vii.

TĪTŸUS, son of Gaea (or of Zeus and Elara, the daughter of Orchomenus), was a giant in Euboea. Instigated by Hera, he attempted to offer violence to Artemis, when she passed through Panopaeus to Pytho, but he was killed by the arrows either of Artemis or Apollo; according to others, Zeus destroyed him with a flash of lightning. He was cast into Tartarus, and he lay outstretched on the ground, covering 9 acres, whilst 2 vultures or 2 snakes devoured his liver.

TLĒPŎLĔMUS, son of Hercules by Astyoche, daughter of Phylas, or by Astydamia, daughter of Amyntor. He was king of Argos, but after slaying his uncle Licymnius, he fled and settled in Rhodes. He joined the Greeks against Troy with 9 ships, and was slain by Sarpedon.

TMŌLUS, god of Mt. Tmolus in Lydia, is described as the husband of Pluto (or Omphale) and father of Tantalus, and is said to have decided the musical contest between Apollo and Pan.

TOGA, the distinctive garb of Roman citizens in public. See L. M. Wilson, *The Roman Toga*, 1924.

TOLĒTUM (*Toledo*), important town, notably as a Jewish colony, of Hispania Tarraconensis.

TŎLŌSA (*Toulouse*), town of Gallia Narbonensis, and the capital of the Tectosages, was situated on the Garumna, near the frontiers of Aquitania. It was subsequently made a Roman colony, and surnamed Palladia. It was a wealthy town, and contained a temple, in which is said to have been preserved part of the booty taken by Brennus from the temple of Delphi. The town and temple were plundered by the consul Q. Servilius Caepio, in 106 B.C.

TŎLUMNIUS, LĀR, king of the Vēientes, to whom Fidenae revolted in 438 B.C., and at whose instigation the inhabitants of Fidenae slew 4 Roman ambassadors. In the war which followed Tolumnius was slain in single combat by Cornelius Cossus.

TŎMĪ, town of Thrace, situated on the W. shore of the Black Sea. It is renowned as the place of Ovid's banishment.

TŎMŸRIS, queen of the Massagetae, by whom Cyrus was slain in battle, 529 B.C. (Herodotus, i. 205 sqq.)

TORQUĀTUS, the name of a patrician family of the Manlia gens. 1. T. MANLIUS IMPERIOSUS TORQUATUS, the son of L. Manlius Capitolinus Imperiosus, dictator 363 B.C., was a hero of Roman story. Manlius was dull of mind in his youth, and was brought up by his father in retirement in the country. In 361 he served under the dictator T. Quintius Pennus in the war against the Gauls, and in this campaign earned glory by slaying in single combat a gigantic Gaul. From the dead body he took the chain (*torques*) and placed it around his own neck; and from this he obtained the surname of Torquatus. He was dictator in 353, and again in 349. He was also three times consul, namely in 347, 344, and in 340. In the last of these years Torquatus and his colleague, P. Decius Mus, gained the great victory over the Latins at the foot of Vesuvius. [DECIUS.] Shortly before the battle, when the two armies were encamped opposite to one another, the consuls published a proclamation that no Roman should engage in single combat with a Latin on pain of death. This command was violated by young Manlius, the consul's son, who was in consequence executed by the lictor. This severe sentence rendered Torquatus an object of detestation among the Roman youths; and the recollection of his severity was preserved in after ages by the expression *Manliana imperia*. 2. T. MANLIUS TORQUATUS, consul 235 B.C., when he conquered the Sardinians; censor 231; and consul a second time in 224. He possessed the hereditary sternness of his family; and we find him opposing in the senate the ransom of those Romans who had been taken prisoners at the battle of Cannae. He was dictator in 210. 3. L. MANLIUS TORQUATUS, consul 65 B.C. with L. Aurelius Cotta. He took part in suppressing the Catilinarian conspiracy in 63, and he

also supported Cicero when he was banished in 58. 4. L. MANLIUS TORQUATUS, son of No. 3, belonged to the aristocratical party, and opposed Caesar in the civil war. He was praetor in 49, and was stationed at Alba with 6 cohorts. He joined Pompey in Greece, and in 48 he had the command of Oricum, but was obliged to surrender both himself and the town to Caesar, who dismissed Torquatus uninjured. After the battle of Pharsalia, Torquatus went to Africa, and upon the defeat of his party in that country in 46 he attempted to escape to Spain along with Scipio and others, but was taken prisoner by P. Sittius at Hippo Regius and slain together with his companions. Torquatus was praised by Cicero, with whom, in early life, he was closely connected, as a man well trained in every kind of learning. 5. A. MANLIUS TORQUATUS, praetor in 52, when he presided at the trial of Milo for bribery. In the civil war he espoused the side of Pompey, and after the defeat of the latter retired to Athens, where he was living in exile in 45. He was a friend of Cicero.

TRĂBĔA, Q., Roman comic dramatist. He has been placed about 130 B.C.

TRĀCHIS, also called Heraclea Trachiniae, or Heraclea Phthiotidis, or simply Heraclea, town of Thessaly in the district Malis, celebrated as the residence of Hercules for a time.

TRĀJĀNUS, M. ULPĬUS, Roman emperor, A.D. 98–117, was born at Italica, near Seville, the 18th of September, 52. He was trained to arms, and served with distinction in the East and in Germany. He was consul in 91, and at close of 97 he was adopted by the emperor Nerva, upon whose death in 98 Trajan succeeded to the empire. He did not disappoint the expectations of the people. At the time of Nerva's death, Trajan was at Cologne, and did not return to Rome for some months, when he entered it on foot, accompanied by his wife Pompeia Plotina. Trajan was employed for the next 2 or 3 years in a war with Decebalus, king of the Daci, whom he defeated. Trajan assumed the name of Dacicus, and entered Rome in triumph (103). In the following year (104) he commenced his second Dacian war against Decebalus. Decebalus was completely defeated, and put an end to his life (106). After the death of Decebalus, Dacia was made a Roman province; strong forts were built and Roman colonies planted. On his return Trajan had a triumph, and exhibited games to the people for 123 days. About this time Arabia Petraea was subjected to the empire by A. Cornelius Palma, the governor of Syria; and an Indian embassy came to Rome. In 114 Trajan left Rome to make war on the Armenians and the Parthians. He spent the winter of 114 at Antioch, and in 115 he invaded the Parthian dominions. In the course of 2 campaigns (115–16) he conquered the greater part of the Parthian empire, and took the Parthian capital of Ctesiphon. In 116 he descended the Tigris, and entered the Erythraean Sea (the Persian Gulf). While he was thus engaged the Parthians rose against the Romans, but were again subdued by the generals of Trajan. On his return to Ctesiphon, Trajan determined to give the Parthians a king, and placed the

diadem on the head of Parthamaspates. In 117 Trajan fell ill, and as his complaint grew worse he set out for Italy. He lived to reach Selinus in Cilicia, afterwards called Trajanopolis, where he died in August, 117, after a reign of 19 years, 6 months, and 15 days. He left no children. Trajan was strong and laborious, of majestic appearance, and simple in his mode of life. He constructed several great roads in the empire; he built libraries at Rome, one of which, called the Ulpia Bibliotheca, is often mentioned; and a theatre in the Campus Martius. His great work was the Forum Trajanum, in the centre of which was placed the column of Trajan. For Trajan's attitude to Christianity (in reference to the famous *Rescript*), see Bigg, *The Origins of Christianity* (1909), chap. ix.

TRĀJECTUM, *Utrecht.*

TRALLES, flourishing commercial city of Asia Minor, reckoned sometimes to Ionia, and sometimes to Caria.

TRĂPEZŪS (*Tarabosan*, *Trabzon*, or *Trebizond*), colony of Sinope, at almost the extreme E. of the N. shore of Asia Minor. The Greeks came to Trebizond after their celebrated march: Xenophon, *Anabasis*, iv. After Sinope lost her independence, Trapezus belonged first to Armenia Minor, and afterwards to the kingdom of Pontus. Under the Romans, it was made a free city, probably by Pompey, and, by Trajan, the capital of Pontus Cappadocius. Hadrian constructed a new harbour, and the city became a place of commercial importance. It was taken by the Goths in the reign of Valerian; but it recovered, and flourished in the time of Justinian, who repaired its fortifications. In the Middles Ages it was for some time the seat of a fragment of the Greek empire called the empire of Trebizond.

TRĂSĬMĒNUS LĂCUS (*Lago Trasimeno*), lake in Etruria. Hannibal here defeated the Romans under Flaminius, 217 B.C.

TRĔBELLĬUS POLLIO, one of the 6 *Scriptores Historiae Augustae*, flourished under Constantine.

TRĔBĬA, small river in Gallia Cisalpina. It is memorable for the victory which Hannibal gained over the Romans, 218 B.C.

TRĔBŌNĬUS, C., played rather a prominent part in the last days of the republic. In his tribunate of the plebs (55) he proposed the Lex Trebonia, by which Pompey obtained the 2 Spains, Crassus Syria, and Caesar the Gauls and Illyricum for another period of 5 years. For this service he was appointed one of Caesar's legates in Gaul. In 48 Trebonius was city-praetor, and towards the end of 47 succeeded Q. Cassius Longinus as propraetor in the government of Farther Spain. Caesar raised him to the consulship in October, 45, and promised him the province of Asia. Trebonius, however, was one of the movers in the conspiracy to assassinate Caesar, and after the murder of his patron (44) he went as proconsul to the province of Asia. In the following year (43) Dolabella surprised the town of Smyrna, where Trebonius was residing, and slew him in his bed.

TRES TĂBERNAE (*The Three Taverns*), station on the Via Appia in Latium. It is mentioned in the account of St. Paul's journey to Rome (Acts xxviii 15).

TRĒVĪRI or TRĒVĔRI, powerful people in Gallia Belgica, who were allies of the Romans, and whose cavalry was the best in all Gaul. The river Mosella flowed through their territory, which extended W.-ward from the Rhine as far as the Remi. Their chief town was made a Roman colony by Augustus, and was called Augusta Trevirorum (*Trier* or *Trèves*). It stood on the right bank of the Mosella, and became a flourishing Roman city. It was the capital of Belgica Prima, and after the division of the Roman world by Diocletian (A D. 292) into 4 districts, it became the residence of the Caesar who had the government of Britain, Gaul, and Spain.

TRIBALLI, a Thracian people; hence a name in Greek comedy for barbarian gods. Later it was a term for riotous young men.

TRIBUNI PLEBIS, the representatives of the plebeian order at Rome. Their sphere of action was the comitia tributa. [COMITIA.] They were in origin a protecting magistracy of the plebs, but in time their power increased so that it surpassed that of other magistracies. The tribunes then became a magistracy for the whole Roman people in opposition to the senate, although they had nothing to do with the administration or the government. They were able to put a veto on the intended legislation of all other magistrates. They had control over the persons of Roman citizens, and were, by law, always members of the plebeian order. They were originally two in number, then five, and in 457 B.C. their number was increased to ten and remained so to the end of the empire. Their persons were inviolate.

TRILOGY. [DRAMA.]

TRĪNACRĬA. [SICILIA.]

TRINOBANTES, people of Britain inhabiting *Essex*.

TRĬŎPAS, son of Poseidon and Canace, daughter of Aeolus, or of Helios and Rhodos, and father of Iphimedia and Erysichthon.

TRĪPŎLIS, properly the name of a confederacy composed of 3 cities, or a district containing 3 cities. [SYRTICA REGIO.]

TRIPTŎLĔMUS, son of Celeus, king of Eleusis, and Metanira or Polymnia. [CELEUS.] Others describe him as son of king Eleusis by Cothonea, or of Oceanus and Gaea, or of Trochilus by an Eleusinian woman. Triptolemus was the favourite of Demeter, and the inventor of the plough and agriculture, and therefore of civilization. He was the great hero in the Eleusinian mysteries. The goddess gave to Triptolemus a chariot with winged dragons and seeds of wheat. In this chariot Triptolemus rode over the earth, making man acquainted with agriculture. On his return to Attica, Celeus endeavoured to kill him, but by the command of Demeter he gave up his country to Triptolemus, who established the worship of Demeter, and instituted the Thesmophoria. Triptolemus is represented in works of art as a youthful hero, sometimes with the petasus, on a chariot drawn by dragons, and holding in his hand a sceptre and corn ears.

TRIREME, a ship with 3 banks of oars.

TRĪTŌ, or TRĪTŌGĔNĬA, a surname of Athena.

TRĪTON, son of Poseidon and Amphitrite, who dwelt in a golden

palace in the bottom of the sea, or, according to Homer, at Aegae. Later writers describe him as riding over the sea on sea horses or other monsters. Sometimes we find mention of Tritons in the plural. They are conceived as having the human figure in the upper part of their bodies, and that of a fish in the lower part. At the command of Poseidon the Tritons blew on a trumpet made out of a shell (*concha*), to soothe the waves.

TRĪTŌN FL., TRĪTŌNIS, or TRĪTŌNĪTIS PĂLUS, river and lake on the Mediterranean coast of Libya, which are mentioned in Greek legend, especially in the mythology of Athena, whom one account represented as born on the lake Tritonis. The lake is undoubtedly the great salt lake, in the S. of *Tunis*, called *Sebkha Farun*. Some ancient writers identify the Triton with the river Lathon, in Cyrenaica.

TRIUMPHUS, a name given in Rome to the public honour decreed to a successful general on his return from his campaign. It consisted of a procession along the Via Sacra to the Capitol, where sacrifices were offered to Capitoline Jupiter. The victor stood in his chariot, drawn by horses, his captives going on ahead, the troops following. Triumphal arches were frequently erected in honour of victories; of these one of the most famous is the Arch of Titus, at Rome, which celebrated the destruction of Jerusalem.

TRIUMVIRI or TRESVIRI, at Rome, were either ordinary magistrates or officers, or else extraordinary commissioners, who were frequently appointed to execute any public office. The *Triumviri Capitales* were first appointed about 292 B.C. They inquired into all capital crimes, and apprehended all criminals whom they detected. In conjunction with the aediles they had to preserve the public peace. They had the care of prisons and carried out sentences of law.

TROAS or TROY (*Hissarlik*), in Asia Minor, scene of the famous Trojan war, undertaken by the Greeks (under the leadership of Agamemnon and Menelaus) to recover Helen from Paris, son of Priam, who had eloped with her. It is the subject of the *Iliad* of Homer. See Murray, *The Rise of the Greek Epic*, pp. 46 sqq. Schliemann's explorations on the site of the ancient city have proved that there is a solid kernel of history for what was once regarded as a mere legend. Nine distinct settlements in Troy have been enumerated; but there were probably more; so that the history of the town comprises something like 3,500 years (i.e. till A.D. 500). The Mycenaean settlement (now called the 'sixth city') dates from 1500 to 1000 B.C. This was the period of Troy's greatest splendour. The *Homeric* Troy is undoubtedly the 'sixth city,' not the earlier—or 'second city,' as it is termed—which Schliemann discovered. The hillock on which Troy was built was flat until the second city (? 3000 B.C.), but, with successive settlements, it assumed a conical shape. Huge walls were built by the Mycenaean rulers, and the lower portions of these still remain. When the Romans came to Troy they swept away the Mycenaean buildings in the centre of the city. The position of Troy is peculiar; it lies at the end of a sloping ridge just where it runs down to the plain. On the W. side the Scamander flows through a swampy plain; on the N. runs the Simois. The reason for

this position appears to be that it is 'the natural meeting place for the traffic of the Black Sea with the Aegean.' The Black Sea was important from a mercantile point of view. Troy (like Tiryns and Mycenae) may be regarded as the combination of (1) fort, (2) palace, (3) warehouse. It was practically a feudal castle to take toll of merchants. From Troy radiated the great trade-routes by land, these met the Greek trade-route by sea across the Aegean. The so-called siege of Troy really implied the efforts made by Greek traders to break a trade monopoly long enjoyed by the feudal princes of the city. When Troy fell, Greek adventurers could ply without hindrance from the Aegean to the Black Seas. The legend of the Argonauts contains, therefore, in romantic setting, the story of a great movement in history. The traditional date of the fall of Troy under Priam is 1184 B.C. The Trojans were early immigrants from the Baltic peninsula, and their rulers have Greek names, probably because they were Greeks. See Dr. Leaf's *Troy: a Study in Homeric Geography* (1912); and the same writer's *Homer and History* (1915); J. B. Bury in the *Quarterly Review* for July 1916.

TROEZĒN, capital of Troezenia, a district in the S.E. of Argolis, on the Saronic Gulf, and opposite Aegina. The town was situated at a short distance from the coast, on which it possessed a harbour called Pogon, opposite the island of Calauria. Troezen was very ancient, and is said to have been originally called Poseidonia, on account of its worship of Poseidon. It received the name of Troezen from Troezen, one of the sons of Pelops; and it is celebrated as the place where Pittheus, the maternal grandfather of Theseus, lived, and where Theseus was born. In the historical period it was a city of importance.

TROGILIAE, 3 small islands, lying off the promontory of Trogilium

TROGLŎDŸTAE ('dwellers in caves'), the name applied by Greek geographers to uncivilized peoples, who lived in caves.

TRŌILUS, son of Priam and Hecuba, or, according to others, son of Apollo. He fell by the hands of Achilles.

TRŌJA, the name of the city of Troy or Ilium, also applied to the country (*Troas*). (See Fig. 59.)

TRŎPHONĪUS, brother of Agamedes. [AGAMEDES.]

TRŌS, son of Erichthonius and Astyŏche, and grandson of Dardănus. He was married to Callirrhoe, by whom he became the father of Ilus, Assarăcus, and Ganymēdes, and was king of Phrygia. The country and people of Troy derived their name from him. He gave up his son Ganymedes to Zeus for a present of horses.

TŪBĔRO, AELĬUS. 1. Q., son-in-law of L. Aemilius Paulus, served under the latter in his war against Perseus, king of Macedonia 2. Q., son of the preceding, was a pupil of Panaetius, and is called the Stoic. He had a reputation for legal knowledge. He was praetor in 123, and consul suffectus in 118. He was an opponent of Tib. Gracchus, as well as of C. Gracchus, and delivered some speeches against the latter, 123. Tubero is one of the speakers in Cicero's dialogue *De Republica*. 3. L., a friend of Cicero. On the breaking out of the civil war, Tubero served under Pompey in

Greece. He was afterwards pardoned by Caesar, and returned with his son Quintus to Rome. Tubero cultivated literature and philosophy. 4. Q., son of the preceding, obtained reputation as a jurist, and is cited in the Digest.

TUCCA, PLŌTĬUS, a friend of Horace and Virgil, to whom and Varius the latter bequeathed his unfinished works.

TUDAE (*Tuy*), town of Gallaecia, in Hispania Tarraconensis.

TULLĬA, the name of the 2 daughters of Servius Tullius.

TULLĬA, frequently called by the diminutive Tulliōla, was the daughter of M. Cicero and Terentia, and was probably born 79 or 78 B.C. She was betrothed in 67 to C. Calpurnius Piso Frugi, whom she married in 63, during the consulship of her father. During Cicero's banishment, Tullia lost her husband. She was married again in 56 to Furius Crassipes, a young man of rank and property: but the time and the reason of her divorce from him are unknown. In 50 she was married to her third husband, P. Cornelius Dolabella, who was a profligate. The marriage took place during Cicero's absence in Cilicia, and was not a happy one. In 46 a divorce took place. At the beginning of 45 Tullia was delivered of a son, her second child of Dolabella. As soon as she was recovered she accompanied her father to Tusculum, but she died there in February.

TULLĬĀNUM, a subterranean dungeon, added by Servius Tullius to the Carcer Mamertinus.

TULLĬUS CĬCĔRO. [CICERO.]

TULLĬUS, SERVĬUS, the sixth king of Rome. The account of the early life and death of Servius Tullius cannot be regarded as a real historical narrative. His mother, Ocrisia, was one of the captives taken at Corniculum, and became a female slave of Tanaquil, the wife of Tarquinius Priscus. He was born in the king's palace, and was brought up as the king's son, since Tanaquil by her powers of divination had foreseen the greatness of the child; and Tarquinius gave him his daughter in marriage, and entrusted him with the government. The sons of Ancus Marcius, fearing lest he should deprive them of the throne which they claimed as their inheritance, procured the assassination of Tarquinius; but Tanaquil, by a stratagem, preserved the royal power for Servius. Three important events are assigned to his reign by tradition. First, he gave a new constitution to the Roman state. This constitution gave the plebs political independence, and assigned to property that influence in the state which had previously belonged to birth exclusively. Secondly, he extended the pomoerium, or hallowed boundary of the city, and completed the city by incorporating with it the Quirinal, Viminal, and Esquiline hills. Thirdly, he established an alliance with the Latins, by which Rome and the cities of Latium became the members of one league. By his constitution Servius incurred the hostility of the patricians, who conspired with L. Tarquinius to deprive him of his life. According to the legend, Tullia, one of the daughters of Servius, an ambitious woman, who had paved the way for her marriage with L. Tarquinius by the murder of her former husband, Aruns, and of her sister, the former wife of Tarquinius, was one of

the prime movers in this conspiracy. At her instigation Tarquinius entered the Forum arrayed in the kingly robes, seated himself in the royal chair in the senate-house, and ordered the senators to be summoned to him as their king. Servius hastened to the senate-house, and ordered Tarquinius to come down from the throne. Tarquinius seized the old man and flung him down the stone steps. Covered with blood, the king hastened home; but he was overtaken by the servants of Tarquinius, and murdered. Tullia drove to the senate-house, and greeted her husband as king; but her joy struck even him with horror. He bade her go home; and as she was returning, her charioteer pulled up, and pointed out the corpse of her father. She commanded him to drive on: the blood of her father spurted over the carriage and on her dress; and from that day forward the street bore the name of the *Vicus Sceleratus*, or Wicked Street. Servius had reigned 44 years.

TULLUS HOSTĬLĬUS, third king of Rome, is said to have been the grandson of Hostus Hostilius, who fell in battle against the Sabines in the reign of Romulus. His legend ran as follows: Tullus Hostilius aspired to martial renown. He made Alba acknowledge Rome's supremacy in the war wherein the Horatii fought with the Curiatii. [HORATIA GENS.] Next he warred with Fidenae and with Veii, and being pressed by their joint hosts, he vowed temples to Pallor and Pavor—Paleness and Panic. And after the fight was won, he tore asunder with chariots Mettius Fufetius, the king of Alba, because he had desired to betray Rome; and he destroyed Alba, sparing only the temples, and bringing the Alban people to Rome, where he gave them the Caelian hill to dwell on. Then he turned himself to war with the Sabines; and being again straitened in fight in a wood called the Wicked Wood, he vowed a yearly festival to Saturn and Ops, and to double the number of the Salii, or priests of Mamers And when, by their help, he had vanquished the Sabines, he performed his vow, and its records were the feasts Saturnalia and Opalia. In his old age, when a pestilence struck him and his people, and a shower of burning stones fell from heaven on Mt. Alba, and a voice as of the Alban gods came forth from the solitary temple of Jupiter on its summit, Tullus remembered the peaceful days of Numa, and sought to win the favour of the gods, as Numa had done, by prayer and divination. But the gods heeded neither his prayers nor his charms, and Jupiter smote Tullus and his whole house with fire.

TURDĒTĀNI, people in Hispania Baetica, dwelt in the S. of the province, on both banks of the Baetis, as far as Lusitania.

TURNUS, son of Daunus and Venilia, and king of the Rutili at the time of the arrival of Aeneas in Italy. He was a brother of Juturna, and related to Amata, the wife of king Latinus; and he fought against Aeneas, because Latinus had given to the Trojan hero his daughter Lavinia, who had been promised to Turnus. He appears in the *Aeneid* as a brave warrior; but he was killed by Aeneas.

TURRIS HANNĪBĂLIS, castle on the coast of Byzacena, between Thapsus and Acholla, belonging to Hannibal, who embarked here when he fled to Antiochus the Great.

TUSCŬLUM (near *Frascati*), ancient town of Latium, situated about 10 miles S.E. of Rome, on a summit of the mountains, which were called after the town, Tusculani Montes. It is said to have been founded by Telegonus, the son of Ulysses, and it was an important Latin town. Cato the Censor was a native of Tusculum. Its proximity to Rome, its salubrity, and the beauty of its situation made it a favourite residence of the Roman nobles during the summer. Cicero, among others, had a villa at this place, which he mentions under the name of Tusculanum.

TŸĂNA (*Kiz Hisar*), city of Asia Minor, stood in the S. of Cappadocia, at the N. foot of Mt. Taurus. Tyana was the native place of Apollonius, the supposed worker of miracles. The S. district of Cappadocia, in which the city stood, was called Tyanītis.

TŸCHĒ. [FORTUNA.]

TŸDEUS, son of Oeneus, king of Calydon, and Periboea. He was obliged to leave Calydon in consequence of some murder which he had committed. He fled to Adrastus at Argos, who purified him, and gave him his daughter Deipyle in marriage, by whom he became the father of Diomedes, who is hence frequently called Tydides. He accompanied Adrastus in the expedition against Thebes, where he was wounded by Melanippus, who, however, was slain by him. When Tydeus lay wounded, Athena appeared to him with a remedy from Zeus, which was to make him immortal. This, however, was prevented by Amphiaraus, who hated Tydeus, for he cut off the head of Melanippus and brought it to Tydeus, who divided it and ate the brain. Athena, seeing this, shuddered, and left Tydeus, who died.

TYMPHAEI, people of Tymphaea in Epirus, on the borders of Thessaly, so called from Mt. Tymphe.

TYNDĂRĔUS, was son of Perieres and Gorgophone, or son of Oebalus, by the nymph Batīa or by Gorgophone. Tyndareus and his brother Icarius were expelled by their step-brother Hippocoon and his sons; whereupon Tyndareus fled to Thestius, in Aetolia, and assisted him in his wars against his neighbours. In Aetolia Tyndareus married Leda, the daughter of Thestius, and was restored to Sparta by Hercules, who slew Hippocoon. By Leda, Tyndareus became the father of Timandra, Clytaemnestra, and Philopoë. One night Leda was embraced both by Zeus and Tyndareus, and the result was the birth of Pollux and Helena, the children of Zeus, and of Castor and Clytaemnestra, the children of Tyndareus. When Castor and Pollux had been received among the immortals, Tyndareus invited Menelaus to Sparta, and surrendered his kingdom to him.

TŸPHŌN or TŸPHŌEUS, is described sometimes as a destructive hurricane, sometimes as a fire-breathing giant, or as a monster with 100 heads, fearful eyes, and terrible voices. He wanted to acquire the sovereignty of gods and men, but was subdued by Zeus with a thunderbolt. He begot the winds, whence he is also called the father of the Harpies; but the beneficent winds Notus, Boreas, Argestes, and Zephyrus were not his sons. He was buried in Tartarus, under Mt. Aetna, the workshop of Hephaestus, which is hence called by the poets *Tŷphōis Aetna*.

TŸRANNĬŌN, Greek grammarian, native of Amisus, in Pontus, was taken captive by Lucullus, and carried to Rome, 72 B.C. He was given by Lucullus to Murena, who manumitted him. At Rome Tyrannion was a teacher and was also employed in arranging the library of Apellicon, which Sulla brought to Rome, and which contained the writings of Aristotle. Cicero speaks highly of his learning and ability.

TYRANNUS (τύραννος), in Greece an irresponsible despot, though not necessarily 'tyrannical' in the modern sense. Among famous 'tyrants' may be named Pisistratus of Athens, Phalaris of Agrigentum, Periander of Corinth.

TYRIAEUM (*Ilgin*), city of Lycaonia, N.W. of Iconium.

TŸRŌ, daughter of Salmoneus and Alcidice. She was wife of Cretheus, and beloved by the river god Enipeus in Thessaly, in whose form Poseidon became by her the father of Pelias and Neleus

TYRRHĒNI, TYRRHĒNĬA. [ETRURIA.]

TYRRHĒNUM MĂRE. [ETRURIA.]

TYRRHĒNUS, son of the Lydian king Atys and Callithea, and brother of Lydus, is said to have led a Pelasgian colony from Lydia into Italy, into the country of the Umbrians, and to have given to the colonists his name. Others call Tyrrhenus a son of Hercules by Omphale, or of Telephus and Hiera, and a brother of Tarchon.

TYRTAEUS, son of Archembrotus, of Aphidnae in Attica. The Spartans during the second Messenian war were commanded by an oracle to take a leader from among the Athenians, whereupon they chose Tyrtaeus. Later writers represent Tyrtaeus as a lame schoolmaster, whom the Athenians, when applied to by the Lacedaemonians, purposely sent as the most inefficient leader they could select, being unwilling to assist the Lacedaemonians, but little thinking that the poetry of Tyrtaeus would achieve victory. The poems of Tyrtaeus exercised an influence upon the Spartans, composing their dissensions at home, and animating their courage in the field. He must have flourished down to 668 B.C., which was the last year of the second Messenian war. His work is in the elegiac metre, save for his war songs, of which we possess three complete specimens; also part of a fourth (ed. Wilamowitz, 1918).

TŸRUS (*Tyre*), famous city of the ancient world, stood on the coast of Phoenice, about 20 miles S. of Sidon. It was a colony of the Sidonians, and is therefore called in Scripture 'the daughter of Sidon.' In the time of Solomon we find its king, Hiram, who was also king of Sidon, in alliance with the Hebrew monarch. The Assyrian king Shalmaneser laid siege to Tyre for 5 years, but without success. It was again besieged for 13 years by Nebuchadnezzar At the period when the Greeks began to be acquainted with the city, its old site had been abandoned, and a new city erected on a small island about half a mile from the shore. In 322 B.C. the Tyrians refused to open their gates to Alexander, who laid siege to the city for 7 months, and united the island on which it stood to the mainland by a mole constructed of the ruins of Old Tyre. This mole has ever since formed a permanent connection between the island

and the mainland. After its capture and sack by Alexander, Tyre never regained its former consequence, and its commerce was for the most part transferred to Alexandria. See Rawlinson, *History of Phoenicia*, pp. 418 sqq.

UCĂLĔGŌN, one of the elders at Troy, whose house was burnt at the destruction of the city: Virgil, *Aen.* ii. 312.

ULPĬĀNUS, DŎMĬTĬUS, Roman jurist, born at Tyre. Under Alexander Severus he became the emperor's chief adviser, and held the offices of Scriniorum magister, Praefectus Annonae, and Praefectus Praetorio. Ulpian was killed by soldiers, who forced their way into the palace at night, and killed him in the presence of the emperor Alexander and his mother, A.D. 228.

ULTOR, 'the avenger,' surname of Mars, to whom Augustus built a temple at Rome in the Forum, after taking vengeance upon the murderers of his great-uncle, Julius Caesar.

ULYSSĒS, ULYXĒS, or ULIXĒS, called Ŏdysseus by the Greeks, Greek hero in the Trojan war, was a son of Laërtes and Anticlēa (or, according to a later tradition, of Sisyphus and Anticlea), and was married to Penelope, the daughter of Icarius, by whom he became the father of Telemachus. During the siege of Troy he distinguished himself by his valour, prudence, and eloquence, and after the death of Achilles contended for his armour with the Telamonian Ajax, and gained the prize. He is said to have devised the stratagem of the wooden horse, and he was one of the heroes concealed within it. He is also said to have taken part in carrying off the palladium. But the most celebrated part of his story consists of his adventures after the destruction of Troy, which form the subject of Homer's *Odyssey*. After visiting the Cicones and Lotophagi, he sailed to the western coast of Sicily, where with 12 companions he entered the cave of the Cyclops Polyphemus. This giant devoured 6 of the companions of Ulysses, and kept Ulysses himself and the 6 others prisoners in his cave. Ulysses made the monster drunk, and having with a burning pole deprived him of his one eye, succeeded in making his escape with his friends by concealing himself and them under the bodies of the sheep which the Cyclops let out of his cave. Ulysses next arrived at the island of Aeolus, and the god on his departure gave him a bag of winds, which were to carry him home; but the companions of Ulysses opened the bag, and the winds escaped, whereupon the ships were driven back to the island of Aeolus, who refused further assistance. After a visit to the city of the Laestrygones, his fate carried him to Aeaea, an island inhabited by the sorceress Circe. Ulysses sent part of his people to explore the island, but they were changed by Circe into swine. [CIRCE.] By the advice of Circe he sailed across the river Oceanus, and having landed in the country of the Cimmerians, he entered Hades, and consulted Tiresias about the manner in which he might reach his native island. Ulysses then returned with his companions to Aeaea, when Circe again sent them a wind which carried them to the island of the Sirens. Ulysses, in order to escape

their dangerous songs, filled the ears of his companions with wax, and fastened himself to the mast of his ship. In sailing between Scylla and Charybdis, the former monster carried off and devoured 6 of the companions of Ulysses. Having next landed on Thrinacia, his companions, contrary to the admonitions of Tiresias, killed some of the oxen of Helios; in consequence of which, when they put to sea, Zeus destroyed their ship by lightning, and all were drowned with the exception of Ulysses, who saved himself by means of the mast and planks, and after 10 days reached the island of Ogygia, inhabited by the nymph Calypso. She received him with kindness, and desired him to marry her, promising immortality and eternal youth. But Ulysses, who had spent 8 years with Calypso, longed for his home: and at the intercession of Athena, Hermes carried to Calypso the command of Zeus to dismiss Ulysses. The nymph obeyed, and taught him how to build a raft, on which he left the island. In 18 days he came in sight of Scheria, the island of the Phaeacians, when Poseidon sent a storm, which cast him off the raft; but by the assistance of Leucothea and Athena he swam ashore. The exhausted hero slept on the shore until he was awakened by the voices of maidens. He found Nausicaa, the daughter of king Alcinous and Arete, who conducted the hero to her father's court. Here the minstrel Demodocus sang of the fall of Troy, which moved Ulysses to tears, and being questioned, he related his history. A ship was provided to convey him to Ithaca, from which he had been absent 20 years. During his absence his father Laërtes, bowed down by grief and old age, had withdrawn into the country, his mother Anticlēa had died of sorrow, his son Telemachus had grown up to manhood, and his wife Penelope had rejected the offers made to her by the importunate suitors from the neighbouring islands. In order that he might not be recognized, Athena metamorphosed Ulysses into a beggar. He was kindly received by Eumaeus, the swineherd, a faithful servant of his house; and while staying with Eumaeus, Telemachus returned from Sparta and Pylos, whither he had gone to obtain information concerning his father. Ulysses made himself known to him, and a plan of revenge was resolved on. Penelope, with great difficulty, was made to promise her hand to him who should conquer the others in shooting with the bow of Ulysses. As none of the suitors was able to draw this bow, Ulysses himself took it up, and, directing his arrows against the suitors, slew them all. Ulysses made himself known to Penelope, and went to see his father. In the meantime the report of the death of the suitors was spread abroad, and their relatives rose in arms against Ulysses; but Athena, who assumed the appearance of Mentor, brought about a reconciliation between the people and the king. *Cf* Jebb's lectures on *Classical Greek Poetry*, pp. 55–60. (See Figs. 60, 61.)

UMBRĬA, called by the Greeks Ombrĭca, district of Italy, bounded on the N. by Gallia Cisalpina, from which it was separated by the river Rubicon; on the E. by the Adriatic Sea; on the S. by the rivers Aesis and Nar; and on the W. by the Tiber. Its inhabitants, the Umbri (sing. Umber), called by the Greeks Obrici, were an ancient

and powerful people in central Italy. They inhabited the country afterwards called Etruria; and we are told that Crotona, Perusia, Clusium, and other Etruscan cities, were built by the Umbrians. They were afterwards deprived of their possessions W. of the Tiber by the Etruscans, and their territories were still further diminished by the Senones. The Umbri were subdued by the Romans, 307 B.C.; and after the conquest of the Senones by the Romans in 283, they again obtained possession of the country on the coast of the Adriatic. The chief towns of Umbria were Ariminum, Fanum Fortunae, Mevania, Tuder, Narnia, and Spoletium.

UPIS. 1. Surname of Artemis, as the goddess assisting women in child-birth. 2. A mythical being, said to have reared Artemis, and who is mentioned by Virgil as one of the nymphs in her train. The masculine Upis is mentioned by Cicero as father of Artemis.

URĂNĬA. 1. One of the Muses, a daughter of Zeus by Mnemosyne. The ancient bard Linus is called her son by Apollo, and Hymenaeus also is said to have been a son of Urania. [MUSAE.] 2. Daughter of Oceanus and Tethys, a nymph in the train of Persephone. 3. Surname of Aphrodītē describing her as 'the heavenly,' or spiritual, to distinguish her from Aphrodītē Pandēmos. Plato represents her as a daughter of Uranus

URĂNUS or Heaven, sometimes called a son, and sometimes the husband, of Gaea (Earth). Uranus hated his children, and immediately after their birth he confined them in Tartarus, in consequence of which he was unmanned and dethroned by Cronos. [TITANES.] Out of the drops of his blood sprang the Gigantes, and from the foam gathering around his limbs in the sea sprang Aphrodītē.

USĬPĔTES, German people who, in the time of Caesar, took up their abode on the Lippe.

UTĬCA, city of ancient Africa, was a Phoenician colony, older than Carthage, and rather her ally than subject. In the third Punic war, Utica took part with the Romans against Carthage, and was rewarded with the greatest part of the Carthaginian territory. It afterwards became renowned to all future time as the scene of the last stand made by the Pompeian party against Caesar, and of the suicide of the younger Cato. See Froude's *Caesar*.

VACUNA, Sabine goddess mentioned in Hor. *Ep.* I. x. 49.

VĂDĬMŌNIS LĂCUS (*Lago di Bassano*), lake of Etruria, with sulphureous waters, and renowned for its floating islands. The Etruscans were defeated here in 2 battles, first by the dictator Papirius Cursor, in 309 B.C.; and again in 283, by the consul Cornelius Dolabella.

VĂLENS, emperor of the East, A.D. 364–78, was born about A.D 328. He was defeated by the Goths, near Hadrianople, on the 9th of August 378, and was never seen after the battle.

VĂLENTĬA. 1. (*Valencia*), town of the Edetani on the river Turia, 3 miles from the coast, and on the road from Carthago Nova to Castulo. 2. (*Valence*), town in Gallia Narbonensis on the Rhône, and a Roman colony.

VĂLENTĬNĬĂNUS. 1. Roman emperor, A.D. 364–75, was the son of Gratianus, and was born A.D. 321. He expired suddenly, while giving an audience to the deputies of the Quadi, on the 17th of November, 375. 2. Roman emperor, A.D. 375–92, younger son of the preceding, was proclaimed Augustus by the army after his father's death, though he was then only 4 or 5 years of age. In 392 Valentinian was murdered by the general Arbogastes, who raised Eugenius to the throne. 3. Roman emperor, A.D. 425–55, was born 419, and was the son of Constantius III. He was slain in 455 by Petronius Maximus, whose wife he had violated.

VĂLĔRĬA GENS, ancient patrician family at Rome, was of Sabine origin, and their ancestor Volesus or Volusus is said to have settled at Rome with Titus Tatius. One of the descendants of this Volesus, P. Valerius, afterwards surnamed Publicola, plays a distinguished part in the expulsion of the kings, and was elected consul in the first year of the republic, 509 B.C. From this time down to the latest period of the empire, for nearly 1,000 years, the name occurs in the Fasti, and it was borne by several of the emperors. The Valeria gens was divided into various families under the republic, the most important of which bore the names of CORVUS, FLACCUS, MESSALA, and PUBLICOLA. From the earliest times they were foremost in advocating the rights of the plebeians.

VĂLĔRĬĀNUS, Roman emperor, A.D. 253–60. He was entrapped into a conference by the Persians, taken prisoner (260), and passed the remainder of his life in captivity.

VĂLĔRĬUS FLACCUS. [FLACCUS.]

VĂLĔRĬUS MAXĬMUS, the compiler of a collection of historical anecdotes, entitled *De Factis Dictisque Memorabilibus Libri IX*. He lived in the reign of the emperor Tiberius, to whom he dedicated his work. The work, though turgid in style, and unoriginal, is by no means without historical value, since it preserves a record of curious events not to be found elsewhere; but its statements do not always deserve confidence.

VĂLĔRĬUS VOLŪSUS MAXĬMUS, M'., brother of P. Valerius Publicola, was dictator in 494 B.C., during the dissensions *de Nexis* between the burghers and commonalty of Rome. Valerius was popular, and induced the people to enlist for the Sabine and Aequian wars, by promising that when the enemy was repulsed, the condition of the debtors (*nexi*) should be alleviated. He defeated the Sabines; but, unable to fulfil his promise to the commons, resigned his dictatorship.

VALGĬUS RŪFUS, C., Roman poet, contemporary of Virgil.

VANDĂLI, a confederacy of German peoples, who dwelt originally on the N. coast of Germany. Cf. Gibbon, *Decline and Fall*. They subsequently appear for a short time in Dacia and Pannonia; but at the beginning of the fifth century (A.D. 409) they traversed Germany and Gaul, and invaded Spain. In this country they subjugated the Alani, and founded a kingdom, the name of which is still preserved in Andalusia (Vandalusia). In A.D. 429 they crossed over into Africa, under their king Genseric. [GENSERIC.] The Vandals

continued masters of Africa till 535, when their kingdom was destroyed by Belisarius.

VARGUNTEIUS, a senator, and one of Catiline's conspirators, undertook, in conjunction with C. Cornelius, to murder Cicero in 63 B.C., but their plan was frustrated by Fulvia.

VĂRĬUS RŪFUS, L., Roman poet, the friend of Virgil and Horace By the latter he is placed in the foremost rank among epic poets, and Quintilian pronounced that his tragedy of *Thyestes* might stand comparison with Greek tragedy.

VARRO, TĔRENTĬUS. 1. C., consul 216 B.C. with L. Aemilius Paulus. Of ultra-democratic opinions, Varro, notwithstanding the opposition of the aristocracy, was made consul by the people, to bring the war against Hannibal to a close. His colleague was L Aemilius Paulus, one of the leaders of the aristocratical party. The 2 consuls were defeated by Hannibal at the battle of Cannae, which was fought by Varro against the advice of Paulus. The Roman army was all but annihilated. Paulus and almost all the officers perished. Varro was one of the few who escaped and reached Venusia in safety, with about 70 horsemen. His conduct after the battle was deserving of high praise. He proceeded to Canusium, where the remnant of the Roman army had taken refuge, and there adopted every precaution which the exigencies of the case required. His conduct was appreciated by the senate and the people, and his defeat was forgotten. 2. M., Roman writer, whose erudition earned for him the title of 'the most learned of the Romans,' was born 116 B.C. Varro held a naval command in the wars against the pirates and Mithridates, and afterwards served as the legatus of Pompey in Spain in the civil war, but was compelled to surrender to Caesar. He passed over into Greece, and shared the fortunes of the Pompeian party till after the battle of Pharsalia, when he sued for the forgiveness of Caesar, who employed him in superintending the collection and arrangement of the great library designed for public use. His death took place 28 B.C., when he was in his eighty-ninth year. Varro composed no fewer than 490 books; but of these only 2 works have come down to us, and one of them in a mutilated form, viz., the treatises *De Re Rustica* and *De Lingua Latina*.

VĀRUS, a cognomen in many Roman gentes, signified a person who had his legs bent inwards.

VĀRUS, ALFĒNUS, Roman jurist, the *Alfenus vafer* of Horace, was a native of Cremona, where he carried on the trade of a barber or a cobbler. Having come to Rome, he became a pupil of Servius Sulpicius and attained the dignity of the consulship.

VĀRUS, QUINTĬLĬUS, was consul 13 B.C., and was subsequently appointed to the government of Syria, where he acquired enormous wealth. Shortly after his return from Syria he was made governor of Germany (probably about A.D. 7), and was instructed by Augustus to introduce the Roman jurisdiction. The Germans, however, were not prepared to submit, and found a leader in Arminius, chief of the Cherusci, who organized a general revolt of all the German tribes near the Visurgis (*Weser*). When he had fully

matured his plans, he suddenly attacked Varus, at the head of a countless host of barbarians, as the Roman general was marching with his 3 legions through a pass of the Saltus Teutoburgiensis, a range of hills covered with wood, which extends N. of the Lippe from Osnabrück to Paderborn. The battle lasted 3 days, and ended with the entire destruction of the Roman army. Varus put an end to his own life. His defeat was followed by the loss of all the Roman possessions between the Weser and the Rhine, and the latter river again became the boundary of the Roman dominions. When the news of this defeat reached Rome, the whole city was thrown into consternation; and Augustus, who was both weak and aged, gave way to the most violent grief, calling upon Varus to 'give him back his legions.'—Merivale, *History of the Romans*.

VASCŌNES, the old Iberian race, whose descendants still inhabit the Spanish Navarre and Basque Provinces. [HISPANIA.]

VĂTĪNĬUS. 1. P., a political adventurer in the last days of the republic. Vatinius was quaestor 63 B.C., and tribune of the plebs 59, when he sold his services to Caesar, who was then consul along with Bibulus. In 56 he appeared as a witness against Milo and Sestius, two of Cicero's friends, in consequence of which the orator made a vehement attack upon the character of Vatinius, in the speech which has come down to us. Vatinius was praetor in 55, and in the following year (54) he was accused by C. Licinius Calvus of having gained the praetorship by bribery. He was defended by Cicero, in order to please Caesar, whom Cicero had offended by his former attack. During the civil war Vatinius followed Caesar. 2. Of Beneventum, degraded character in Nero's court, equally deformed in body and in mind, and who, after being a shoemaker's apprentice and a buffoon, ended by becoming a *delator*, or public informer.

VECTIGALIA, Roman term for the public revenues (mainly derived from state properties).

VECTIS or VECTA (*Isle of Wight*).

VĒDĬUS POLLĬO. [POLLIO.]

VĚGĚTĬUS, FLĀVĬUS RĚNĀTUS, author of a treatise, *Rei Militaris Instituta*, or *Epitome Rei Militaris*, dedicated to Valentinian II.

VĒII, ancient city of Etruria, situated on the river Cremēra, about 12 miles from Rome. The Veientes were engaged in hostilities with Rome for nearly 4 centuries, and we have records of 14 distinct wars between the 2 peoples. Veii was at length taken by Camillus.

VĒIŎVĬS, Roman deity. Veiovis was probably an Etruscan divinity, whose lightnings produced deafness, even before they were hurled. His temple at Rome stood between the Capitol and the Tarpeian rock. He was represented as a youthful god armed with arrows.

VĚLĚDA, a prophetic virgin, who by birth belonged to the Bructeri, and in the reign of Vespasian was regarded as a divine being by most of the nations in central Germany.

VELLEIUS PĂTERCŪLUS. [PATERCULUS.]

VĔNĔTIA. 1. District in the N. of Italy, was originally included under the general name of Gallia Cisalpina, but was made by Augustus, the tenth Regio of Italy. It was bounded on the W. by the river Athesis, which separated it from Gallia Cisalpina; on the N. by the Carnic Alps; on the E. by the river Timavus, which separated it from Istria; and on the S. by the Adriatic Gulf. Its inhabitants, the Veneti, frequently called Heneti by the Greeks, were not an Italian race, but their origin is doubtful. In consequence of their hostility to the Gauls, they formed at an early period an alliance with Rome; and their country was defended by the Romans. On the conquest of the Cisalpine Gauls, the Veneti likwise became included under the Roman dominion. The Veneti continued to enjoy prosperity down to the time of the Marcomannic wars, in the reign of Aurelius; but from this time their country was devastated by the barbarians who invaded Italy; and at length, in the fifth century, many of its inhabitants, to escape the ravages of the Huns under Attila, took refuge in the islands off their coast, on which now stands the city of Venice. The chief towns of Venetia were PATAVIUM, ALTINUM, and AQUILEIA. 2. District in the N.W. of Gallia Lugdunensis, inhabited by the Veneti. Off their coast was a group of islands called INSULAE VENETICAE.

VĔNĬLĬA, a nymph, daughter of Pilumnus, sister of Amata, wife of king Latinus, and mother of Turnus and Juturna by Daunus.

VENTI, the winds. They appear personified, even in the Homeric poems, but at the same time they are conceived as ordinary phenomena of nature. The ruler of all the winds is Aeolus.

VENTĬDĬUS BASSUS, P., Roman general, at first gained a living by jobbing mules and carriages. Caesar, however, employed him in Gaul, and in the civil war. After Caesar's death Ventidius sided with M. Antony, and in 43 was made consul suffectus. In 39 Antony sent Ventidius into Asia, where he defeated the Parthians and Labienus; and in the second campaign gained a brilliant victory over the Parthians, who had again invaded Syria. He obtained a triumph in 38.

VĔNUS, originally a Latin goddess of the spring. Her worship seems to have been established at Rome at an early time. Here she bore the surnames of Murtea, or Murcia, doubtedly derived from the myrtle tree (*myrtus*). In later times the worship of Venus was extended, and her identification with the Greek Aphroditē introduced various new attributes. [APHRODITE.] At the beginning of the second Punic war, the worship of Venus Erycina was introduced from Sicily. In the year 114 B.C., on account of corruption, especially among the Vestals, a temple was built to Venus Verticordia (the goddess who turns the human heart). After the close of the Samnite war, Fabius Gurges founded the worship of Venus Obsequens and Postvorta; Scipio Africanus the younger, that of Venus Genetrix, in which he was afterwards followed by Caesar, who added that of Venus Victrix. The worship of Venus was promoted by Caesar, who traced his descent from Aeneas, supposed to be the son of Mars and Venus. In her honour he erected a splendid temple; and in A.D. 135 Hadrian erected to her a still more

majestic temple. The month of April, as the beginning of spring, was thought to be sacred to Venus.

VĔNŪSĬA (*Venosa*), ancient town of Apulia, S. of the river Aufidus, and near Mt. Vultur, situated in a romantic country, and memorable as the birthplace of the poet Horace.

VERBĀNUS LĂCUS (*Lago Maggiore*), lake in Gallia Cisalpina, and the largest in all Italy, being about 40 miles in length from N. to S.: its greatest breadth is 8 miles.

VERCINGETŎRIX, chieftain of the Arverni, who fought against Caesar in 52 B.C. After the capture of Alesia he adorned the triumph of his conqueror at Rome in 45, and was afterwards put to death.

VERGĔLLUS, rivulet in Apulia, said to have been choked by the dead bodies of the Romans slain in the battle of Cannae.

VEROLAMĬUM or VERULAMĬUM (*Old Verulam*, near St. Albans), the chief town of the Catuvellauni in Britain, probably the residence of the king Cassivellaunus, which was conquered by Caesar.

VĔRŌNA, town in Gallia Cisalpina, and under the empire one of the most flourishing towns in the N. of Italy. It was the birthplace of Catullus; and, according to some accounts, of the elder Pliny. There are still many Roman remains at Verona.

VERRĒS, C., was quaestor 82 B.C., to Cn. Papirius Carbo, and therefore at that period belonged to the Marian party; but he afterwards went over to Sulla. After being legate and proquaestor of Dolabella in Cilicia, Verres became praetor urbanus in 74, and afterwards propraetor in Sicily, where he remained nearly 3 years (73–71). His extortions desolated the island. As soon as he left Sicily, the inhabitants resolved to bring him to trial. They committed the prosecution to Cicero, who had been Lilybaean quaestor in Sicily in 75, and had promised his good offices to the Sicilians whenever they might demand them. Cicero spared no pains to secure a conviction. Verres was defended by Hortensius, and was supported by the aristocracy. Hortensius endeavoured to substitute Q. Caecilius Niger as prosecutor instead of Cicero; but the judges decided in favour of the latter. The oration which Cicero delivered on this occasion was the *Divinatio in Q. Caecilium*. Cicero was allowed 110 days to collect evidence, but, assisted by his cousin Lucius, completed his researches in 50. Hortensius hoped to prolong the trial till the following year, when he himself would be consul. Cicero, therefore, abandoned all thought of eloquence, and merely introducing his case in the first of the Verrine orations, rested his hopes on the weight of testimony alone. Hortensius was unprepared with counter-evidence, and after the first day abandoned the cause of Verres. Verres quitted the city in despair, and was condemned in his absence. He retired to Marseilles, retaining so many of his treasures of art as to cause eventually his proscription by M. Antony in 43.

VERRĬUS FLACCUS, M., tutor of the grandsons of the emperor Augustus. He wrote several books, among them a sort of dictionary of the Latin language (the first of its kind recorded). See H Nettleship's *Lectures and Essays*, pp. 201–47.

VERTĪCORDĬA. [VENUS.]

VERTUMNUS or VORTUMNUS, Italian fruit deity. The Romans connected Vertumnus with all occurrences to which the verb *verto* applies, such as the change of seasons, purchase and sale, the return of rivers to their proper beds, etc. The god was connected chiefly with the transformation of plants and their progress from blossom to fruit. Hence the story, that when Vertumnus was in love with Pomona, he assumed all possible forms, until at last he gained his end by metamorphosing himself into a blooming youth. Gardeners offered to him the first produce of their gardens. The people celebrated a festival to Vertumnus on the 13th of August, under the name of the Vortumnalia, denoting the transition from the beautiful season of autumn to the less agreeable one. The worship of Vertumnus at Rome was attended to by a special flamen (*flamen Vortumnalis*).

VĒRUS, L. AURĒLĬUS, the colleague of M. Aurelius in the empire, A.D. 161–9. He was adopted by M. Antonius, and on his death succeeded to the empire along with M. Aurelius. Verus died suddenly at Altinum in the country of the Veneti, 169.

VESPĂSĬĀNUS, T. FLĀVĬUS SABĪNUS, Roman emperor, A.D. 70–9, was born on the 17th of November, A.D. 9. His father was a man of mean condition, of Reate, in the country of the Sabini. His mother, Vespasia Polla, was the daughter of a praefectus castrorum, and the sister of a Roman senator. Vespasion served as tribunus militum in Thrace, and was quaestor in Crete and Cyrene. He was afterwards aedile and praetor. About this time he took to wife Flavia Domitilla, the daughter of a Roman eques, by whom he had 2 sons, both of whom succeeded him. In the reign of Claudius he was sent into Germany as legatus legionis; and in 43 he held the same command in Britain, and reduced the Isle of Wight. He was consul in 51, and proconsul of Africa under Nero. He was very poor, and was accused of getting money by dishonourable means. But he had a great military reputation, and he was liked by the soldiers. Nero afterwards sent him to the East (66), to conduct the war against the Jews. His conduct of this war raised his reputation, and when the war broke out between Otho and Vitellius, Vespasian was proclaimed emperor at Alexandria on the 1st of July 69, and soon after all through the East. He came to Rome in the following year (70), leaving his son Titus to continue the war against the Jews. On his arrival at Rome he worked with great industry to restore order. The simplicity and frugality of his mode of life formed a striking contrast with the luxury of some of his predecessors, and his example reformed the morals of Rome. He was never ashamed of the meanness of his origin, and ridiculed all attempts to make out for him a distinguished genealogy. He is accused of avarice, and of a taste for low humour. Yet it is admitted that he was liberal in all his expenditure for purposes of public utility. In 71 Titus returned to Rome, and both father and son triumphed together on account of the conquest of the Jews. The reign of Vespasian was marked also by the conquest of North Wales and the

island of Anglesey by Agricola, who was sent into Britain in 78. In the summer of 79 Vespasian went to spend some time at his paternal house in the mountains of the Sabini, and expired on the 24th of June in that year, at the age of 69. See Merivale, *History of the Romans under the Empire*, vol. vii.

VESTA, Roman divinity, identified with the Greek HESTIA. She was the goddess of the hearth, and inseparably connected with the Penates; for Aeneas was believed to have brought the eternal fire of Vesta from Troy, along with the images of the Penates; and the praetors, consuls, and dictators, before entering upon their official functions, sacrificed, not only to the Penates, but also to Vesta at Lavinium. In the ancient Roman house, the hearth was the central part, and around it all the inmates daily assembled for their common meal (*coena*), which was combined with a sacrifice to Vesta and the Penates. Every dwelling-house, therefore, was a temple of Vesta; but a public sanctuary united all the citizens of the state into one large family. This sanctuary stood in the Forum, between the Capitoline and Palatine hills. The goddess was not represented by a statue, but the eternal fire burning on her altar was her symbol, and was attended to by the Vestals, virgin priestesses, chaste like the goddess. Her worship lasted to the final days of Paganism. The shrine of Vesta was the most sacred object of Roman religion. See Middleton, *Remains of Ancient Rome*, vol. i, pp. 289–329. The temple of Vesta was circular in shape.

VESTĪNI, Sabellian people in central Italy, between the Apennines and the Adriatic Sea, and separated from Picenum by the river Matrinus, and from the Marrucini by the river Aternus. They were conquered by the Romans, 328 B.C., and became allies.

VĔSŬVĬUS, VĔSĔVUS, VESBĬUS, or VESVĬUS, the volcanic mountain in Campania, rising out of the plain S.E. of Neapolis. There are no records of any eruption of Vesuvius before the Christian era, but the ancient writers were aware of its volcanic nature from the igneous appearance of its rocks. In A.D. 63 the volcano gave the first symptoms of agitation in an earthquake, which occasioned considerable damage to several towns in its vicinity; and on the 24th of August, A.D. 79, occurred the first great eruption of Vesuvius, which overwhelmed the cities of Stabiae, Herculaneum, and Pompeii. In this eruption the elder Pliny lost his life.

VETRANĬO, commanded the legions in Illyria and Pannonia, in A.D. 350, when Constans was treacherously destroyed, and was proclaimed emperor by his troops; but at the end of 10 months resigned in favour of Constantius.

VETTĬUS, L., Roman eques, in the pay of Cicero in 63 B.C., to whom he gave valuable information respecting the Catilinarian conspiracy. In 59 he accused Curio, Cicero, L. Lucullus, and others of a conspiracy to assassinate Pompey. Cicero regarded this accusation as the work of Caesar. On the day after he had given his evidence, Vettius was found strangled in prison.

VĔTŬLŌNĬA, ancient city of Etruria, one of the 12 cities of the Etruscan confederation. From this city the Romans are said to

have borrowed the insignia of their magistrates—the fasces, sella curulis, and toga praetexta—as well as the use of the brazen trumpet in war. Its site has been discovered near a village called *Magliano*, between the rivers Osa and Albegna, and about 8 miles inland.

VETŪRĪUS MĀMŬRĪUS, is said to have been the armourer who made the 11 ancilia exactly like the one that was sent from heaven in the reign of Numa.

VEXILLUM, the Roman flag, or standard, carried by a *vexillarius*.

VIBO (*Bivona*), Roman name of the Greek town Hipponium, on the S.W. coast of Bruttium, and on a gulf called after it Sinus Vibonensis, or Hipponiates. It is said to have been founded by the Locri Epizephyrii; but it was destroyed by the elder Dionysius, who transplanted its inhabitants to Syracuse. It was afterwards restored; and later fell into the hands of the Bruttii. It was taken from the Bruttii by the Romans, who colonized it 194 B.C., and called it Vibo Valentia. Cicero speaks of it as a municipium.

VICTOR, SEX. AURĒLĪUS, Latin writer, rose to distinction by his zeal in the cultivation of literature. Having attracted the attention of Julian when at Sirmium, he was appointed by that prince governor of one division of Pannonia. At a subsequent period he was elevated by Theodosius to the high office of city praefect. He is the reputed author of a work entitled *De Caesaribus*.

VICTŌRĬA, the personification of Victory among the Romans.

VICTŌRĬA or VICTŌRĪNA, the mother of Victorinus, after whose death she was hailed as the mother of camps (*Mater Castrorum*); and coins were struck, bearing her effigy. She transferred her power first to Marius, and then to Tetricus.

VICTŌRĪNUS. 1. One of the Thirty Tyrants, was the third of the usurpers who in succession ruled Gaul during the reign of Gallienus. He was assassinated at Agrippina by one of his own officers in A.D. 268, after reigning somewhat more than a year. 2. Latin rhetorician, and teacher of St. Jerome. He became a Christian in his old age. Author of several theological treatises.

VINCENTĪUS, surnamed LĪRĪNENSIS, from the monastery on the island of Lirinus, off the coast of Gallia Narbonensis, where he was a monk. He was a native of Gaul and died about A.D. 450. His fame rests on a treatise against the Arians, *Commonitorium* (ed. Moxon, 1915).

VINDĔLĪCĬA, Roman province, bounded on the N. by the Danube, which separated it from Germany, on the W. by the territory of the Helvetii in Gaul, on the S. by Rhaetia, and on the E. by the river Oenus (*Inn*), which separated it from Noricum, thus corresponding to the E. part of Switzerland, the S.E. of Baden, the S. of Würtemberg and Bavaria, and the N. part of the Tyrol. It was originally part of the province of Rhaetia, and was conquered by Tiberius in the reign of Augustus. At a later time Rhaetia was divided into 2 provinces, Rhaetia Prima and Rhaetia Secunda, the latter of which names was gradually supplanted by that of Vindelicia.

VINDĪCĬUS, a slave, who is said to have given information to the

consuls of the conspiracy to restore the Tarquins, and who was rewarded in consequence with liberty and the Roman franchise.

VINDOBONA (*Vienna*, Engl.; *Wien*, Germ.), town in Pannonia, on the Danube, was originally a Celtic place, and subsequently a Roman municipium. It was the chief station of the Roman fleet on the Danube, and the headquarters of a Roman legion.

VINUM. 1. *Greece*. It was the almost universal custom to qualify wine with water. Possibly the Greeks were no great connoisseurs of wine, as the Romans were, and it is almost certain that their wines were less choice than the Italian vintages. There were red, white, and yellow wines, most of them cheap. The most noted of all wines was the Chian; but Lesbos, Thasos, Cnidus, and Rhodes all produced good quality vintages. Homer mentions a wine called Pramnian, as being a favourite with his heroes; it was rough and coarse in flavour. Wine was generally kept either in skins, or tall earthen 'amphoras.' For a description of a drinking party in ancient Greece, see Becker's *Charicles*.

2. *Rome*. Among Italian wines Caecuban, Formian, and Setinian were ranked among the best; next to these Falernian (a heady drink); in a lower class came Alban and Massic. The commonest of all was the Vaticanum. Other brands often mentioned were the Sabine and the wine of Cales (both of these were grown in Campania). For centuries the average Roman was practically a water-drinker; but with the growth of the empire wine-drinking became prevalent Cf. Becker's *Gallus*, Excursus iv.

VIPSĀNĬA AGRIPPĪNA, daughter of M. Vipsanius Agrippa by his first wife Pomponia. Augustus gave her in marriage to his stepson Tiberius, by whom she was much beloved. She bore him a son, Drusus. Tiberius was compelled to divorce her by the command of the emperor, in order to marry Julia, the daughter of the latter.

VIPSĀNĬUS AGRIPPA, M. [AGRIPPA.]

VIRBĬUS, Latin divinity worshipped along with Diana in the grove at Aricia, at the foot of the Alban Mt. [HIPPOLYTUS.]

VIRGĬLĬUS or VERGĬLIUS MĂRO, P., Roman poet, was born on the 15th of October, 70 B C., near Mantua in Cisalpine Gaul. Virgil's father probably had a small estate which he cultivated: his mother's name was Maia. He was educated at Cremona and Mediolanum, and he took the toga virilis at Cremona in 55, on the day on which he commenced his sixteenth year. It is said that he studied at Neapolis under Parthenius, a native of Bithynia, from whom he learned Greek. He was also instructed by Syron, an Epicurean, and probably at Rome. After completing his education, Virgil retired to his paternal farm, and here he may have written some of the small pieces which are attributed to him. In the division of land among the soldiers after the battle of Philippi (42), Virgil was deprived of his property; but it was afterwards restored at the command of Octavian. Virgil wrote the Eclogue which stands first in our editions, to commemorate his gratitude to Octavian. Virgil probably became acquainted with Maecenas soon after writing his *Eclogues*, in which Maecenas is not mentioned. His most finished work, the *Georgica*, was under-

taken at the suggestion of Maecenas (*Georg.* iii. 41); and was completed after the battle of Actium, 31 B.C., while Octavian was in the East. While Augustus was in Spain (27), he wrote to Virgil expressing a wish to have some monument of his poetical talent. Virgil appears to have commenced the *Aeneid* about this time. In 23 died Marcellus, the son of Octavia, Caesar's sister, by her first husband; and as Virgil lost no opportunity of gratifying his patron, he introduced into his sixth book of the *Aeneid* (883) the allusion to the virtues of his youth. As Marcellus did not die till 23, these lines were of course written after his death, but that does not prove that the whole of the sixth book was written so late. A passage in the seventh book (606) appears to allude to Augustus receiving back the Parthian standards, which even belongs to 20. When Augustus was returning from Samos, where he had spent the winter of 20, he met Virgil at Athens. The poet, it is said, had intended to make a tour of Greece, but he accompanied the emperor to Megara, and thence to Italy. His health, which had been declining, was now broken, and he died soon after his arrival at Brundisium on the 22nd of September 19, not having quite completed his fifty-first year. His remains were transferred to Naples, which had been his favourite residence, and interred near the road from Naples to Puteoli, where a monument is still shown, supposed to be the tomb of the poet. Virgil had been enriched by the liberality of his patrons, and he left behind him a considerable property and a house on the Esquiline Hill, near the gardens of Maecenas. He was an amiable, good-tempered man, free from envy; and in all but health he was prosperous. Besides the *Bucolica*, *Georgica*, and *Aeneid*, several shorter pieces are attributed to Virgil, which may possibly have been the productions of his youth. Such are the *Culex*, *Ciris*, *Copa*, etc. Of all his works the *Georgica* are both the most finished and the most original. Virgil must be considered as by far the first of all the Roman epic poets. Best edition of Virgil, Conington (in 3 vols.), with English commentary. Henry's *Aeneidea* is also worth studying. Conington has translated his author both into prose and verse. See also Mackail's prose translation, and his edition of the *Aeneid* (1930). William Morris's translation (into verse) of the *Aeneid* deserves notice. There are also translations in the Oxford Translations Series, Loeb Library, and Everyman's Library. See also W. Y. Sellar's *Virgil* (3rd ed., 1897), T. R. Glover's *Virgil* (5th ed., 1923), and Prof. Tenney Frank's biography (1922). Tennyson's poem to Virgil should be studied.

VIRGĪNIA, daughter of L. Virginius, a centurion, was a beautiful and innocent girl, betrothed to L. Icilius. Her beauty excited the lust of the decemvir Appius Claudius, who instigated one of his clients to seize the damsel and claim her as his slave. Her father, who had come from the camp the morning on which Claudius gave judgment assigning Virginia to his client, seeing that all hope was gone, prayed the decemvir to be allowed to speak one word to the nurse in his daughter's hearing, in order to ascertain whether she was really his daughter. The

request was granted; Virginius drew them both aside, and snatching up a butcher's knife from one of the stalls, plunged it in his daughter's breast, exclaiming: 'There is no way but this to keep thee free'; then, holding his bloody knife on high, he rushed to the gate of the city, and hastened to the Roman camp. Both camp and city rose against the decemvirs, who were deprived of their power, and the old form of government was restored, 449 B.C. L. Virginius was the first who was elected tribune.

VIRGĪNĪUS, L., father of Virginia. [VIRGINIA.]

VĪRĬĀTHUS, a Lusitanian, originally a shepherd or huntsman, and afterwards a robber. He was one of the Lusitanians who escaped the massacre of the people by the proconsul Galba, in 150 B.C. He collected a formidable force, and for several successive years defeated one Roman army after another. In 141 the proconsul Fabius Servilianus concluded a peace with Viriathus, in order to save his army. But Servilius Caepio, who succeeded to the command of Farther Spain in 140, renewed the war, and shortly afterwards procured the assassination of Viriathus by bribing 3 of his friends.

VIRIDOMARUS, a chieftain of the Aedui, whom Caesar had raised from a low rank to the highest honour, but who afterwards joined the Gauls in their great revolt in 52 B.C.

VIRTUS (Greek Ἀρετή), Roman personification of manly valour She was represented with a short tunic, her right breast uncovered, a helmet on her head, a spear in her left hand, a sword in the right A temple of Virtus was built by Marcellus.

VISTŪLA (*Vistula*, Engl.; *Weichsel*, Germ.), river of Germany, forming the boundary between Germany and Sarmatia, rising in the Hercynia Silva and falling into the Mare Suevicum (*Baltic*).

VĪTELLĬUS, A., Roman emperor from 2nd January to 22nd December, A.D. 69, was the son of L. Vitellius, consul in A.D. 34. He had some knowledge of letters. His vices made him a favourite of Tiberius, Caius Caligula, Claudius, and Nero. People were surprised when Galba chose such a man to command the legions in Lower Germany, for he had no military talent. The soldiers of Vitellius proclaimed him emperor at Colonia Agrippinensis (*Cologne*) on the 2nd of January 69. His generals Fabius Valens and Caecina marched into Italy, defeated Otho's troops at the battle of Bedriacum, and thus secured for Vitellius the command of Italy. He displayed some moderation after his accession; but he was a glutton and an epicure. Vespasian was proclaimed emperor at Alexandria on the 1st of July; and the legions of Illyricum, under Antonius Primus, entered the N. of Italy and declared for him. Vitellius dispatched Caecina to oppose Primus; but Caecina was not faithful to the emperor. Primus defeated the Vitellians in 2 battles; then marched upon Rome. Vitellius was seized in the palace, and dragged to the Gemoniae Scalae, where he was killed.

VITRUVĬUS POLLĬO, M., the author of a treatise on architecture, appears to have served as a military engineer under Julius Caesar, in the African war, 46 B.C., and he was broken down with age when he composed his work, which is dedicated to the emperor Augustus.

Comparatively unsuccessful as an architect, for we have no building of his mentioned except the basilica at Fanum, he attempted to write on the theory of architecture. His treatise has been printed with translation in the Loeb Library; and has been translated also by M. H. Morgan (1914). His style is obscure.

VŎCONTĬI, powerful people in Gallia Narbonensis, inhabiting the S.E. part of Dauphiné and a part of Provence between the Drac and the Durance, bounded on the N. by the Allobroges, and on the S. by the Salyes and Albioeci. They were allowed by the Romans to live under their own laws.

VŎGĔSUS or VŎSĔGUS (*Vosges*), range of mountains in Gaul, in the territory of the Lingones, running parallel to the Rhine.

VŎLĂTERRAE (*Volterra*), called by the Etruscans Velathri, one of the 12 cities of the Etruscan Confederation, was built on a precipitous hill, about 1,800 English feet above the level of the sea. Its dominions extended E.-ward as far as the territory of Arretium, which was 50 miles distant; W.-ward as far as the Mediterranean, which was more than 20 miles off; and S.-ward at least as far as Populonia. In consequence of possessing the 2 great ports of Luna and Populonia, Volaterrae, though so far inland, was reckoned as one of the powerful maritime cities of Etruria. We have no record of its conquest by the Romans. Like most of the Etruscan cities, it espoused the Marian party against Sulla; and it was not till after a siege of two years that the city fell into Sulla's hands. After the fall of the Western Empire it was for a time the residence of the Lombard kings.

VOLCAE, Celtic people in Gallia Narbonensis, divided into the 2 tribes of the Volcae Tectosages and the Volcae Arecomici, extending from the Pyrenees and the frontiers of Aquitania along the coast as far as the Rhône. The chief town of the Tectosages was TOLOSA. A portion of the Tectosages left their native country under Brennus, and were one of the 3 great tribes into which the Galatians in Asia Minor were divided. [GALATIA.]

VOLCI or VULCI, inland city of Etruria, about 18 miles N.W. of Tarquinii. Of the history of this city we know nothing. Its extensive sepulchres, contain vast treasures of ancient art.

VOLOGESES, 3 kings of Parthia. [ARSACES, 23, 26, 27.]

VOLSCI, ancient people in Latium, but originally distinct from the Latins, dwelt on the river Liris, and extended down to the Tyrrhene Sea. They were subdued by the Romans in 338 B.C.

VOLSĬNĬI or VULSĬNĬI (*Bolsena*), called Velsina or Velsuna by the Etruscans, ancient and powerful city of the Etruscan Confederation, was situated on a lofty hill on the N.E. extremity of the lake called after it, Lacus Volsiniensis and Vulsiniensis (*Lago di Bolsena*). The Volsinienses carried on war with the Romans in 392, 311, 294, and 280 B.C., but were on each occasion defeated, and in 280 appear to have been finally subdued. Their city was then razed to the ground, and its inhabitants were compelled to settle on a less defensible site in the plain, that of the modern *Bolsena*.

VOLTURCĬUS or VULTURCĬUS, T., of Crotona, one of Catiline's conspirators, who turned informer.

VŎLUMNĬA, wife of Coriolanus. [CORIOLANUS.]

VŎLŬPĬA or VŎLUPTAS, personification of sensual pleasure among the Romans. A temple to her was near the Porta Romanula.

VONONES, 2 kings of Parthia. [ARSACES, 18, 22.]

VŎPISCUS, a Roman praenomen, signified a twin child, who was born safe, while the other twin died before birth. Like other ancient praenomens, it was afterwards used as a cognomen.

VŎPISCUS, FLĀVĬUS, Roman historian, native of Syracuse, one of the 6 *Scriptores Historiae Augustae*; flourished about A.D. 300.

VULCĀNUS, Roman god of fire, called also Mulciber (the hammer god). Tatius is reported to have established the worship of Vulcan with that of Vesta, and Romulus to have dedicated to him a quadriga after his victory over the Fidenatans, and to have set up a statue of himself near the temple of the god. According to others the temple was also built by Romulus, who planted near it the sacred lotus-tree which still existed in the days of Pliny. The most ancient festival in honour of Vulcan seems to have been the Fornacalia or Furnalia, Vulcan being the god of furnaces; but his great festival was called Vulcanalia, and was celebrated on the 23rd of August The Roman poets transfer the stories related of the Greek Hephaestus to Vulcan. [HEPHAESTUS.]

VULGATE, the Latin translation of the Bible (the 'Authorized Version' of the Roman Catholic Church). The influence exercised by this celebrated version on the Western Church is hardly less than that of the LXX [SEPTUAGINT] upon the Greek Church. The various Reformation renderings of the Bible, Luther's and our own Authorized Version (1611), were largely influenced by the Vulgate. The Vulgate helped to shape the theological terminology of the West, and is an important witness to the early text and interpretation of both the Old Testament and New Testament. As to the shape in which we now find the Vulgate, the influence of St. Jerome [HIERONYMUS] is of course supreme. At the request of Pope Damasus (fourth century A.D.), he agreed to make a revision of the then existing Latin versions of the Bible; and in his work made a serious attempt (as far as the Old Testament was concerned) to get at the real sense of the original Hebrew. The precise date of the publication of the complete Vulgate is unknown; but it may be assigned to A.D. 404. Jerome had taken about 14 years to finish his critical labours, i.e. from the sixtieth to the seventy-sixth year of his life. It is to be remembered that the Vulgate version of the Psalms is not Jerome's final version, but represents an earlier version by the same translator (known as the 'Gallican Psalter'). This Gallican Psalter had been preceded by an even earlier revision of the old Latin version; this first revision is known as the 'Psalterium Romanum.' This exhibited but a slight improvement; the Gallican version shows a more thorough revision, but the LXX was still its basis, though Jerome was careful to use Origen's revised text to bring his work into nearer agreement with the Hebrew. His 'third edition' was a translation made direct from the Hebrew; this is called the 'Psalterium Hebraicum.' Various editions and recensions of the Vulgate have appeared

since Jerome's day: the most important of these being the Sixtine and Clementine Vulgates of the sixteenth century. Of editions by English scholars the most celebrated in the Vulgate New Testament, begun in 1889 by Bishop Wordsworth and completed in 1926 by Dr. H. J. White. In the year 1907 Pope Pius X appointed a commission of Benedictine monks to restore the critical text of St. Jerome's translation. Its first president was Cardinal Gasquet. The Commission has already edited the books of Genesis and Leviticus.

VULTUR, mountain dividing Apulia and Lucania near Venusia, is a branch of the Apennines. It is celebrated by Horace as a haunt of his youth. From it the S.E. wind was called Vulturnus.

XANTHIPPĒ, wife of Socrates, said to have been a shrew.

XANTHIPPUS. 1. Son of Ariphon and father of Pericles. He succeeded Themistocles as commander of the Athenian fleet in 479 B.C., and commanded the Athenians at the battle of Mycale. 2. The Lacedaemonian, who commanded the Carthaginians against Regulus.

XANTHUS, rivers. 1. [SCAMANDER.] 2. (*Eshen Chai*), chief river of Lycia, rises in Mt. Taurus, and flows S. through Lycia, between Mt. Cragus and Mt. Massicytus, falling at last into the Mediterranean Sea, a little W. of Patara.

XANTHUS, famous city of Lycia, stood on the W. bank of the river of the same name, 60 stadia from its mouth. Twice it sustained sieges, which terminated in the self-destruction of the inhabitants with their property, first against the Persians under Harpagus, and long afterwards against the Romans under Brutus. The city was never restored after its destruction on the latter occasion.

XĔNŎCRĂTĒS, Greek philosopher, was a native of Chalcedon. He was born 396 B.C., and died 314, at the age of 82. He attached himself first to Aeschines the Socratic, and afterwards, while still a youth, to Plato, who he accompanied to Syracuse. After the death of Plato he betook himself, with Aristotle, to Hermias, tyrant of Atarneus; and, after his return to Athens, he was sent on embassies to Philip of Macedonia, and at a later time to Antipater during the Lamian war. He became president of the Academy even before the death of Speusippus, and occupied that post for 25 years. The importance of Xenocrates is shown by the fact that Aristotle and Theophrastus wrote upon his doctrines, and that Panaetius and Cicero entertained a high regard for him. Only the titles of his works remain.

XĔNŎPHĂNĒS, philosopher, was a native of Colophon, and flourished between 540 and 500 B.C. He was also a poet, and considerable fragments have come down to us of his elegies, and of a didactic poem *On Nature*. According to the fragments of one of his elegies, he left his native land at the age of 25, and had already lived 67 years in Hellas, when, at the age of 92, he composed that elegy. He quitted Colophon as a fugitive or exile, and must have lived some time at Elea (Velia) in Italy, as he was usually regarded in antiquity

as the originator of the Eleatic doctrine of the oneness of the universe. The literary remains of Xenophanes are translated by Burnet, in his *Early Greek Philosophy* (2nd ed.), pp. 124 sqq., where an account of his philosophy is also given.

XĔNŎPHŌN, the Athenian, was the son of Gryllus, and a native of the demus Erchia. The time of his birth is not known, but it may probably be placed in about 444 B.C., and he appears to have lived above 90 years. Xenophon is said to have been a pupil of Socrates at an early age, and the latter saved his life at the battle of Delium in 424. The most memorable event in Xenophon's life is his connection with the Greek army, which marched under Cyrus against Artaxerxes in 401. He accompanied Cyrus into Upper Asia. In the battle of Cunaxa, Cyrus lost his life, his barbarian troops were dispersed, and the Greeks were left alone on the wide plains between the Tigris and the Euphrates. It was after the treacherous massacre of Clearchus and others of the Greek commanders by the Persian satrap Tissaphernes, that Xenophon came forward. He was now elected one of the generals, and took the principal part in conducting the Greeks in their memorable retreat along the Tigris over the high table-lands of Armenia to Trapezus (*Trebizond*), on the Black Sea. From Trapezus the troops were conducted to Chrysopolis, which is opposite to Byzantium. The Greeks were in great distress, and some of them under Xenophon entered the service of Seuthes, king of Thrace. As the Lacedaemonians under Thimbron were now at war with Tissaphernes and Pharnabazus, Xenophon and his troops were invited to join the army of Thimbron, and Xenophon led them back out to Asia to join Thimbron, 399. Socrates was put to death in 399, and Xenophon was probably banished from Athens shortly before or shortly after that event. In 396 he was with Agesilaus, the Spartan king, who was commanding the Lacedaemonian forces in Asia against the Persians. When Agesilaus was recalled (394) Xenophon accompanied him; and he was on the side of the Lacedaemonians in the battle which they fought at Coronae (394) against the Athenians. It seems that he went to Sparta with Agesilaus after the battle of Coronea, and soon after he settled at Scillus in Elis not far from Olympia, where he was joined by his wife Philesia and his children. Xenophon was at last expelled from his quiet retreat at Scillus by the Eleans after remaining there about 20 years. The sentence of banishment from Athens was repealed on the motion of Fubulus, but it is uncertain in what year. Xenophon, however, is said to have retired to Corinth after his expulsion from Scillus, and it is assumed that he died there. The principal works of Xenophon are the *Anabasis* and the *Cyropaedia* In the former he describes the expedition of Cyrus and the retreat of the Greeks; the latter is a political romance, based on the history of Cyrus, the founder of the Persian monarchy. His *Hellenica*, a continuation of the history of Thucydides, is a dry narrative of events. The *Memorabilia* of Socrates, in 4 books, was written by Xenophon to defend the memory of his master against the charge of irreligion and of corrupting the Athenian youth. That it is a genuine picture of the man is indisputable, and it is the most valuable

memorial that we have of the practical philosophy of Socrates. Besides these Xenophon was the author of several minor works, the most important of which is the *Economics*, a treatise on household management. The works of Xenophon have all been adequately translated by Dakyns (in 4 vols.), whose essay on Xenophon (in *Hellenica*) should be consulted by the student. The Oxford text has been edited by E. C. Marchant (1920), who has also contributed translations to 2 of the 4 vols. of Xenophon in the Loeb Library

XERXES (the Ahasuerus of Scripture), king of Persia, 485–465 B.C., was the son of Darius and Atossa. After reducing the revolted Egyptians to subjection, Xerxes, in the spring of 480, set out from Sardis on his memorable expedition against Greece. He crossed the Hellespont by a bridge of boats and continued his march through the Thracian Chersonese till he reached the plain of Doriscus. Here he resolved to number both his land and naval forces, which are said by Herodotus to have amounted to 2,641,610 fighting men. This statement is incredible, yet we may well believe that the numbers of Xerxes were the greatest that were ever assembled in ancient times. Xerxes, continuing his march, ordered his fleet to sail through the canal that had been previously dug across the isthmus of Athos—of which the remains are still visible—and await his arrival at Therme. Hence he marched through Macedonia and Thessaly, and arrived in safety with his land forces before Thermopylae. Here the Greeks had resolved to make a stand, and when Xerxes attempted to force his way through the pass, his troops were repulsed again and again by Leonidas the Spartan king; till a Malian, of the name of Ephialtes, showed the Persians a pass over the mountains of Oeta, and thus enabled them to fall on the rear of the Greeks. Leonidas and his Spartans disdained to fly, and were all slain. Hence Xerxes marched through Phocis and Boeotia, and at length reached Athens. About the same time as Xerxes entered Athens, his fleet, which had been crippled by storms and engagements, arrived in the bay of Phalerum. He now resolved upon an engagement with the Greek fleet. [THEMISTOCLES.] Xerxes witnessed, from a lofty seat on one of the declivities of Mt. Aegaleos, the defeat of his fleet at Salamis. Xerxes now became alarmed for his own safety, and leaving Mardonius with 300,000 troops to complete the conquest of Greece, with the remainder set out on his march homewards. He entered Sardis towards the end of the year 480. In the following year, 479, the war was continued in Greece; but Mardonius was defeated at Plataea by the combined forces of the Greeks, and on the same day another victory was gained over the Persians at Mycale in Ionia. We know little more of the personal history of Xerxes. He was murdered by Artabanus in 465, after a reign of 20 years.

XŪTHUS, son of Hellen, by the nymph Orseis, and a brother of Dorus and Aeolus. He was king of Peloponnesus, and the husband of Creusa, the daughter of Erechtheus, by whom he became the father of Achaeus and Ion. Others state that after the death of his father, Hellen, Xuthus was expelled from Thessaly by his brothers, and went to Athens, where he married the daughter of Erechtheus.

After the death of Erechtheus, Xuthus, being chosen arbitrator, adjudged the kingdom to his eldest brother-in-law, Cecrops, in consequence of which he was expelled by the other sons of Erechtheus, and settled in Aegialus, in Peloponnesus.

ZĂCYNTHUS (*Zante*), island in the Ionian Sea, off the coast of Elis, about 40 miles in circumference. It contained a town of the same name upon the E. coast, the citadel of which was called Psophis. Zacynthus was inhabited by a Greek population at an early period. It is said to have derived its name from Zacynthus, a son of Dardanus, who colonized the island from Psophis, in Arcadia. It was afterwards colonized by Achaeans from Peloponnesus. It formed part of the maritime empire of Athens. At a later time it was subject to the Macedonian monarchs, and on the conquest of Macedonia by the Romans, passed into the hands of the latter.

ZAGREUS, a surname of the mystic (i.e. the chthonic) Dionysus, whom Zeus is said to have begotten by Demeter. He was torn to pieces by the Titans, and Athena carried his heart to Zeus. This strange Cretan legend of Dionysus (=Zagreus) was explained, in the Eleusinian mysteries, in a spiritual sense, and was made edifying by having put into it the promise of immortality.

ZĂLEUCUS, lawgiver of the Epizephyrian Locrians, is said to have been originally a slave. He could not have been a disciple of Pythagoras, as some writers state, since he lived upwards of 100 years before Pythagoras. The date of the legislation of Zaleucus is assigned to 660 B.C. His code, which was severe, is stated to have been the first collection of written laws that the Greeks possessed.

ZALMOXIS, said to have been so called from the bear's skin (Ζάλμος), in which he was clothed as soon as he was born. He was, according to the story current among the Greeks on the Hellespont, a Getan, who had been a slave to Pythagoras in Samos, but was manumitted, and acquired not only wealth, but knowledge from Pythagoras, and from the Egyptians, whom he visited. He returned among the Getae, introducing the civilization and the religious ideas which he had gained, especially regarding the immortality of the soul. Herodotus suspects that he was an indigenous Getan divinity.

ZĂMA RĒGĬA (*Jama*, S.E. of *Le Kef*), fortified city in the interior of Numidia, on the borders of the Carthaginian territory. Hannibal was defeated here by Scipio, and the second Punic war was ended, 202 B.C.

ZĒLA or ZIELA, city in the S. of Pontus, not far S. of Amasia. The district was called Zelētis or Zelĭtis. At Zela the Roman general Valerius Triarius was defeated by Mithridates; but the city is more celebrated for the battle in which Julius Caesar defeated Pharnaces, and of which he wrote this dispatch to Rome: *Veni: vidi: vici* (=I came: I saw: I conquered).

ZĒLUS, the personification of zeal or strife, is described as a son of Pallas and Styx, and a brother of Nice.

ZĒNO. 1. Founder of the Stoic philosophy, was a native of

Citium, in Cyprus, and the son of Mnaseas. By birth, it is probable that he was half Semitic. He began at an early age to study the writings of the Socratic philosophers. At the age of 22, or, according to others, of 30 years, Zeno was shipwrecked in the neighbourhood of Piraeus; whereupon he settled in Athens, and devoted himself entirely to philosophy. The weakness of his health determined him to live rigorously and simply; but his desire to make himself independent of all external circumstances led him to attach himself to the Cynic Crates. He studied under various Megaric and Academic philosophers, for a period of 20 years. At its close, and after he had developed his philosophical system, he opened his school in the porch adorned with the paintings of Polygnotus (Stoa Poicile). From this place his disciples were called *Stoics*. Among the warm admirers of Zeno was Antigonus Gonatas, king of Macedonia. The Athenians placed confidence in him, and by a decree of the people, a golden crown and a public burial in the Ceramicus were awarded to him. We do not know the year either of Zeno's birth or death. He is said to have presided over his school for 58 years, and to have died at the age of 98. He is said to have been still alive in the 130th Olympiad (260 B.C.) Zeno's dicta are translated in H. D. Sedgwick's *Marcus Aurelius* (1921). See Davidson's *The Stoic Creed* (1907); Benn, *The Philosophy of Greece*, pp. 242 sqq. 2. Eleatic philosopher, was a native of Elea (Velia), in Italy, son of Teleutagoras, and the favourite disciple of Parmenides. He was born about 488 B.C., and at the age of 40 accompanied Parmenides to Athens, where he resided some time His love of freedom is shown by the courage with which he exposed his life in order to deliver his native country from a tyrant. Zeno devoted all his energies to develop the philosophical system of Parmenides. 3. An Epicurean philosopher, a native of Sidon, was a contemporary of Cicero, who heard him when at Athens.

ZĒNŎBĬA, queen of Palmyra. After the death of her husband, Odenathus, whom, according to some accounts, she assassinated (A.D. 266), she assumed the imperial diadem, as regent for her sons. But not content with the independence conceded by Gallienus, and tolerated by Claudius, she sought to include all Syria, Asia, and Egypt within the limits of her sway, and to make good the title which she claimed of Queen of the East. She was defeated by Aurelian, taken prisoner on the capture of Palmyra (273), and carried to Rome, where she adorned the triumph of her conqueror (274). Her life was spared and she passed the remainder of her years with her sons in the vicinity of Tibur (*Tivoli*). Longinus lived at her court.

ZĒNŎDŎTUS, of Ephesus, grammarian, superintendent of the great library at Alexandria, flourished under Ptolemy Philadelphus, about 208 B.C. Zenodotus was employed by Philadelphus, together with Alexander the Aetolian and Lycophron the Chalcidian, to collect and revise all the Greek poets.

ZĒPHŸRIUM, 'the western promontory,' the name of several promontories. The chief were: 1. (*C. Bruzzano*), promontory in

Bruttium, forming the S.E. extremity of the country, from which the Locri, who settled in the neighbourhood are said to have obtained the name of Epizephyrii. [LOCRI.] 2. Promontory on the W. coast of Cyprus. 3. In Cilicia, far-projecting promontory, W. of Prom. Sarpedon.

ZĔPHŸRUS, the W. wind, is described by Hesiod as a son of Astraeus and Eos. Zephyrus and Boreas are mentioned together by Homer, and both dwelt in a palace in Thrace. By the Harpy Podarge, Zephyrus became the father of the horses Xanthus and Balius, which belonged to Achilles; but he was married to Chloris, by whom he had a son Carpus.

ZĒRYNTHUS, town of Thrace, in the territory of Aenos, with a temple of Apollo, and a cave of Hecate, who are hence called Zerynthius and Zerynthia respectively.

ZĒTĒS and CĂLĂIS, sons of Boreas and Orithyia, frequently called the Boreadae, are mentioned among the Argonauts, and are described as winged. Their sister, who was married to Phineus, king of Salmydessus, had been thrown with her sons into prison by Phineus, at the instigation of his second wife. Here she was found by Zetes and Calais, when they arrived at Salmydessus, in the Argonautic expedition. They liberated their sister and her children, gave the kingdom to the latter, and sent the second wife of Phineus to her own country, Scythia. Others relate that the Boreadae delivered Phineus from the Harpies. Others, again, state that the Boreadae perished in their pursuit of the Harpies, or that Hercules killed them with his arrows near the island of Tenos.

ZĒTHUS, brother of Amphion. [AMPHION.]

ZEUGMA (prob. *Rum Kale*), city of Syria, on the borders of Commagene and Cyrrhestice, built by Seleucus Nicator, on the W. bank of the Euphrates, where the river was crossed by a bridge of boats, which had been constructed by Alexander the Great.

ZEUS, identified with JŪPĬTER by the Romans, the greatest of the Olympian gods, was a son of Cronus and Rhea, a brother of Poseidon, Hades, Hestia, Demeter, Hera, and was also married to his sister, Hera. When Zeus and his brothers overthrew Cronus [TITANES], and distributed among themselves the government of the world by lot, Poseidon obtained the sea, Hades the lower world, and Zeus the heavens and the upper regions, but the earth became common to all. According to the Homeric account Zeus dwelt on Mt. Olympus, in Thessaly, which was believed to penetrate with its lofty summit into heaven itself He is called that father of gods and men, the most powerful among the immortals. He is the supreme ruler, who with his counsel manages everything; the founder of kingly power, and of law and order, whence Dice, Themis, and Nemesis are his assistants. Everything good, as well as bad, comes from Zeus; he assigns good or evil to mortals; and fate itself was subordinate to him. He is armed with thunder and lightning, and the shaking of his aegis produces storm and tempest: a number of epithets of Zeus, in the Homeric poems, describe him as the thunderer, the gatherer of clouds, and the like. By Hera he had two sons, Ares and

Hephaestus, and one daughter, Hebe. Zeus, no doubt, was originally a god of a portion of nature. Hence the oak, with its eatable fruit, and the prolific doves, were sacred to him at Dodona and in Arcadia. Hence, also, rain storms, and the seasons, were regarded as his work. Hesiod also calls Zeus the son of Cronus and Rhea, and the brother of Hestia, Demeter, Hera, Hades, and Poseidon. Cronus swallowed his children immediately after their birth; but when Rhea was pregnant with Zeus, she applied to Uranus and Ge to save the life of the child. Uranus and Ge therefore sent Rhea to Lyctos, in Crete, requesting her to bring up her child there. Rhea accordingly concealed Zeus in a cave of Mt. Aegaeon, and gave to Cronus a stone wrapped up in cloth, which he swallowed in the belief that it was his son. Other traditions state that Zeus was born and brought up on Mt. Dicte or Ida (also the Trojan Ida), Ithome in Messenia, Thebes in Boeotia, Aegion in Achaia, or Olenos in Aetolia. According to the common account, however, Zeus grew up in Crete. In the meantime Cronus, by a device of Metis, was made to bring up the children he had swallowed, and first of all the stone, which was afterwards set up by Zeus at Delphi. Zeus now overthrew Cronus [TITANES], and obtained the dominion of the world, and chose Metis for his wife. When she was pregnant with Athena, he took the child out of her body and concealed it in his head, on the advice of Uranus and Ge, who told him that thereby he would retain the supremacy of the world. For if Metis had given birth to a son, this son would have acquired the sovereignty. After this Zeus became the father of the Horae and Moerae, by his second wife Themis; of the Charites or Graces, by Eurynome; of Persephone by Demeter; of the Muses, by Mnemosyne; of Apollo and Artemis by Leto; and of Hebe, Ares, and Ilithyia by Hera. Athena was born out of the head of Zeus; while Hera, on the other hand, gave birth to Hephaestus without the co-operation of Zeus. The family of the Cronidae accordingly embraces the 12 great gods of Olympus, Zeus (the head of them all), Poseidon, Apollo, Ares, Hermes, Hephaestus, Hestia, Demeter, Hera, Athena, Aphrodite, and Artemis. [OLYMPUS.] The Romans identified their Jupiter with the Greek Zeus. [JUPITER.] The Greek and Latin poets give to Zeus or Jupiter an immense number of epithets and surnames. The eagle, the oak, and the summits of mountains were sacred to him, and his sacrifices consisted of goats, bulls, and cows. His attributes are, the sceptre, eagle, thunderbolt, and a figure of Victory in his hand, and sometimes also a cornucopia. The Olympian Zeus sometimes wears a wreath of olive, and the Dodonaean Zeus a wreath of oak leaves. In works of art Zeus is generally represented as the omnipotent father and king of gods and men, according to the idea which had been embodied in the statue of the Olympian Zeus by Phidias. Respecting the Roman god see JUPITER. See A. B. Cook's monograph *Zeus* (vol. i, 1914, vol. ii, 1926), and Frazer's *The Golden Bough* (3rd ed. in 10 vols., 1911–13) and the great edition of Pausanias. See Prof. Lewis Campbell's *Religion in Greek Literature*; and Farnell, *Cults of the Greek States*. (See Fig. 62.)

ZEUXIS, Greek painter, was a native of Heraclea, and flourished

424–380 B.C. He came to Athens after the beginning of the Peloponnesian war, when he had already achieved a reputation He lived some years in Macedonia, at the court of Archelaus, and must have spent some time in Magna Graecia, as we learn from the story respecting the picture of Helen, his masterpiece, which he painted for the city of Croton. He was fond of mythological subjects (e.g. the Centaurs, and the infant Hercules strangling the snake). He liked to produce illusions (cf. the well-known story of the bird and the grapes). Zeuxis acquired a fortune by his art. The time of his death is unknown. The imitation of inanimate objects was a department of the art which Zeuxis and his younger rival Parrhasius appear to have carried almost to perfection.

ZŌĪLUS, grammarian, was a native of Amphipolis, and flourished in the time of Philip of Macedon. He was proverbial for the asperity with which he assailed Homer.

ZŌPŸRUS. 1. A Persian, son of Megabyzus. After Darius Hystaspis had besieged Babylon for 20 months in vain, Zopyrus resolved to gain the place for his master. Accordingly, one day he appeared before Darius, with his body mutilated in the most horrible manner; both his ears and nose were cut off, and his person otherwise disfigured. After explaining to Darius his intentions, he fled to Babylon as a victim of the cruelty of the Persian king. The Babylonians gave him their confidence, and placed him at the head of their troops. He soon found means to betray the city to Darius, who severely punished the inhabitants for their revolt. Darius appointed Zopyrus satrap of Babylon for life, with the enjoyment of its revenues 2. The Physiognomist, who attributed many vices to Socrates, which the latter admitted were his natural propensities, but said that they had been overcome by philosophy. 3. A surgeon at Alexandria, the tutor of Apollonius Citiensis and Posidonius, about the beginning of the first century B.C.

ZOROASTER, the Zarathustra of the Zend-Avesta, and the Zerdusht of the Persians, was the founder of the Magian religion. The time in which he lived is doubtful. The chief source of information regarding the teaching of Zoroaster is the Avesta (see the edition of the Zend-Avesta by J. Darmesteter and L. H. Mills in *Sacred Books of the East* (Oxford Press). The foundation tenet of this religion is the dualism of creation—light and darkness, evil and good. The supreme god is Ahura Mazdao [*Ormazd*], who is confronted with the Power of Evil, his foe Angro Mainyush [*Ahriman*]. The moral teachings of Zoroastrianism may be summed up thus: 'good thoughts, good words, good deeds.' The 'sacred fire' forms the central ritual of the religion. The influence of Zoroastrianism on post-Exilic Judaism—especially in the realms of demonology and eschatology—must have been considerable; but whether the Resurrection idea was borrowed directly or indirectly, is not quite clear. See A. V. W. Jackson, *Zoroaster* (1901) and *Zoroastrian Studies* (1928).

ZŌSĪMUS, Greek historian who lived in the time of the younger Theodosius. He wrote a history of the Roman empire in 6 books, which is still extant. Zosimus was a pagan, and comments severely upon the faults and crimes of the Christian emperors.

ILLUSTRATIONS

LYDIAN COINS OF CROESUS (C. 560 B.C.)

GREEK COINS OF ALEXANDER THE GREAT AND PTOLEMY SOTER

ROMAN COINS OF GALBA AND DOMITIAN

FIG. I. COINS. BRITISH MUSEUM

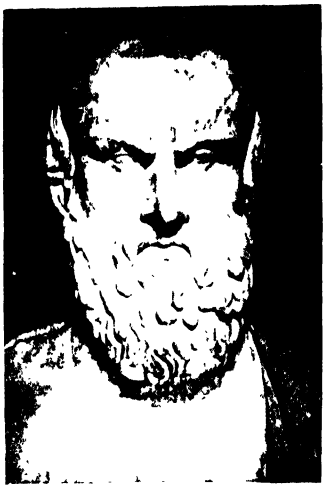

FIG. [illegible] (p. [illegible]) AESCHYLUS. ROME, CAPITOL

FIG. 3 (p. [illegible]) ALCIBIADES. ROME, VATICAN

FIG. 4 (p. [illegible]) ALEXANDER THE GREAT. MUNICH, GLYPTOTHEK

Alinari

FIG. [illegible] (p. [illegible]) MATTEI AMAZO. ROME, VATICAN. FIFTH CENTURY B.C.

FIG. [illegible] (p. [illegible]). AMPHORA IN STYLE OF ANDOKIDES. HOWING HECTOR AND THE NEMEAN LION (p. [illegible]). BETTI-HEMPEL [illegible] 500 B.C.

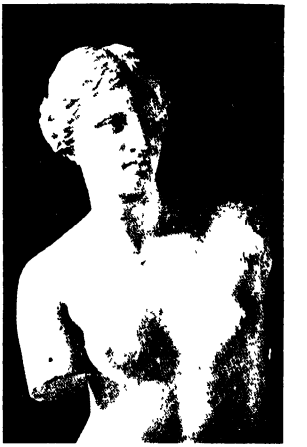

FIG. [illegible] (p. [illegible]). APHRODITE OR VENUS DISCOVERED AT MILOS IN 1820. PARIS, LOUVRE.

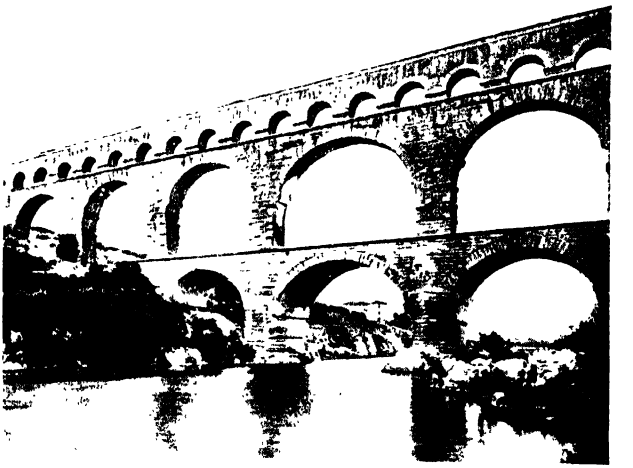

FIG. [illegible] (p. [illegible]). ROMA. AQUEDUCT AT FOOT OF CARD. SEAL NÎMES.

FIG. 10 (p. 56). APOLLO BELVEDERE. ROME, VATICAN.

FIG. [illegible] ATHENA PARTHENOS BY PHEIDIAS. ATHENS NATIONAL MUSEUM. FIFTH CENTURY B.C.

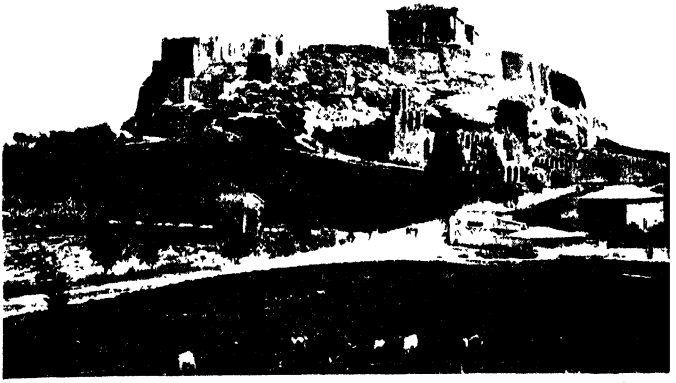

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FIG. 12 (p. 85). ATHENS: THE ACROPOLIS

FIG. 13 (p. 87). ATHENS, PORCH OF THE MAIDENS IN THE ERECHTHEUM

FIG. 14 (p. 92). AUGUSTUS, ROME, VATICAN

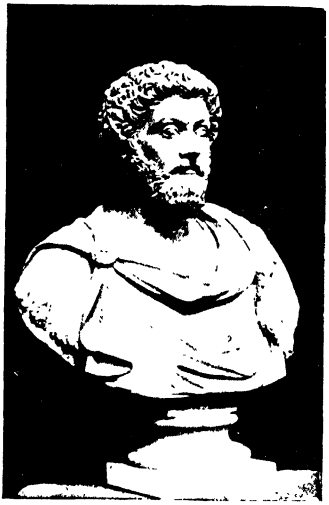


FIG. 15 (p. 94). MARCUS AURELIUS, NAPLES

Anderson

FIG. 16 (p. 100). PELLETHORON AND LEGASE, ROME, PALAZZO PADA

W. F. Mansell

FIG. 17 (p. 105). BOREAS CARRYING OFF ORITHYIA, BRITISH MUSEUM

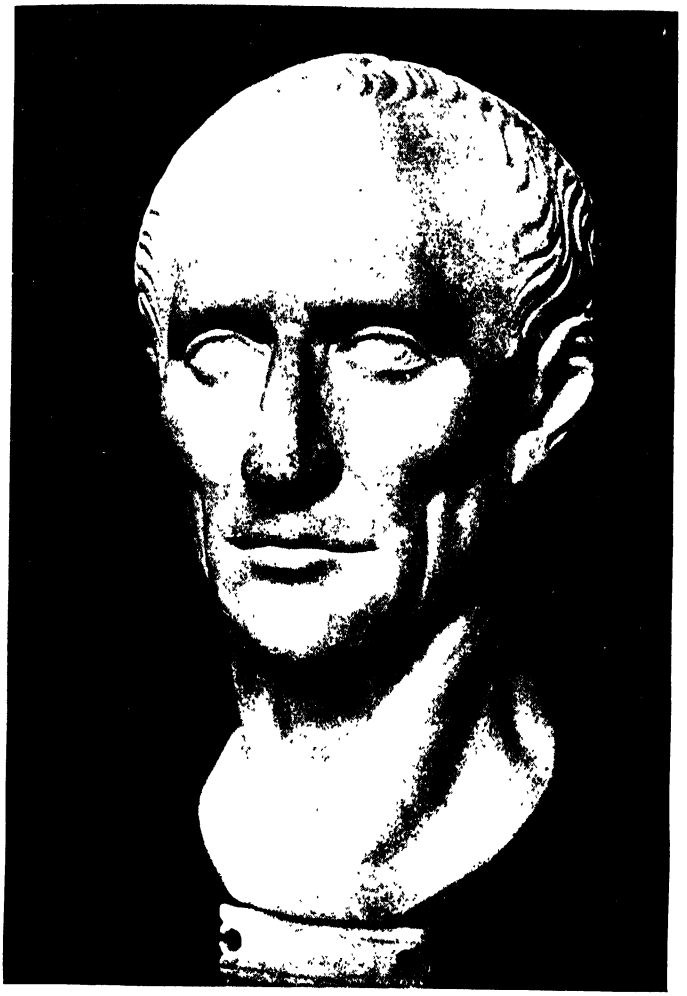


FIG. 18 (p. 114). JULIUS CAESAR, FROM THE BUST IN THE BRITISH MUSEUM. THOUGHT TO BE AN EARLY SCULPTURE, BUT FOUND LATER TO BE A NINETEENTH-CENTURY WORK

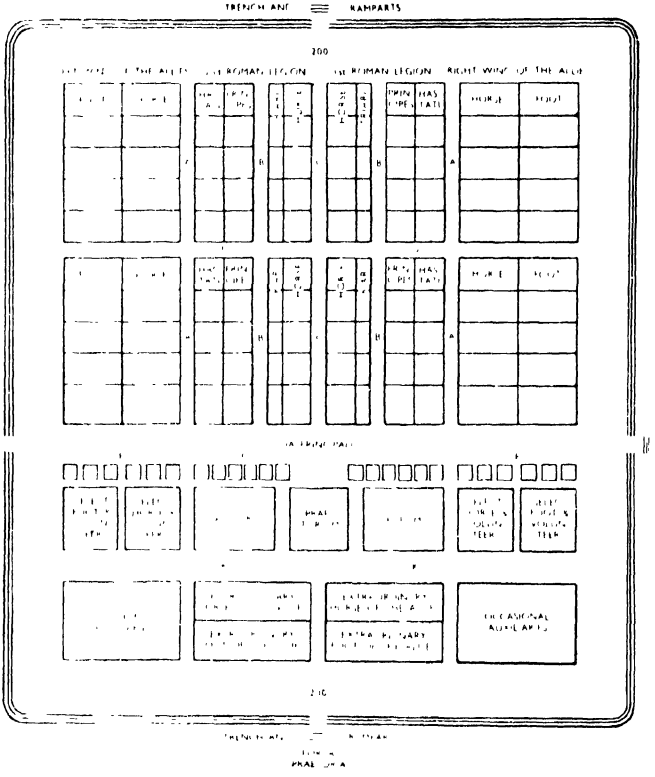


Fig. [illegible] (p. [illegible]) ROMAN CAMP (CASTRA)

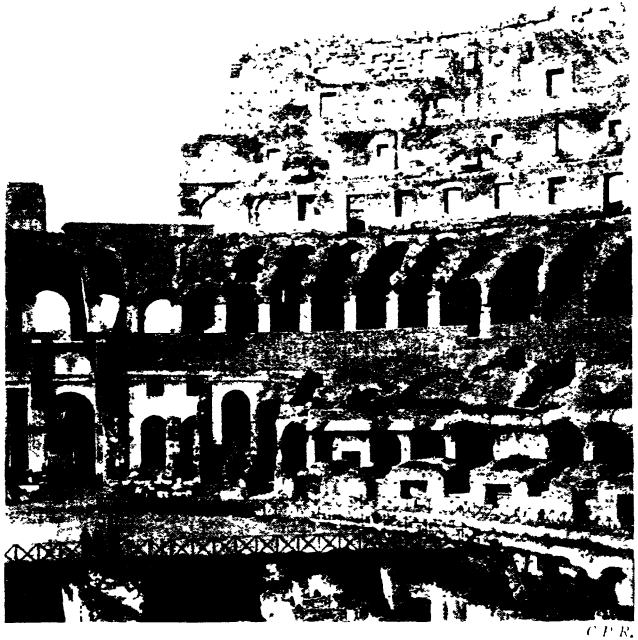
A, B and C streets fifty feet wide
D street called Quintana fifty feet wide
E Porta Principalis Dextra
F tents of the praefecti sociorum
G tents of the tribunes
H Porta Principalis Sinistra
K street a hundred feet wide
[illegible] two hundred feet wide

FIG. 20 (p. 137). CENTAUR AND LAPITH, FROM THE METOPE OF THE PARTHENON. BRITISH MUSEUM.

FIG. 21 (p. 146). CICERO.

FIG. 22 (p. 143). *Left*, THE CRINKLED CHITON AND THE CHLAMYS. *Right*, THE CHITON.

FIG. 23 (p. 143). HIMATION, WORN BY ASCLEPIUS. NAPLES, NATIONAL MUSEUM.



C.P.R.

[illegible]

Maraghiannis

FIG. 25 (p. 106). SNAKE GODDESS, CRETE, CANDIA

[illegible]

Simiriottis

FIG. 26 (p. 182). THE SITE OF DELPHI AND THE PHAEDRIADES

FIG. 27 (p. 183). DEMETER OF CNIDUS
BRITISH MUSEUM. FOURTH CENTURY B.C.

FIG. 28 (p. 186). DEMO-THEA
MUNICH, GLYPTOTHEK

FIG. [illegible] (p. [illegible]) [illegible] NAPLES MUSEUM

FIG. 31 (p. [illegible]) HECTOR BY CANOVA

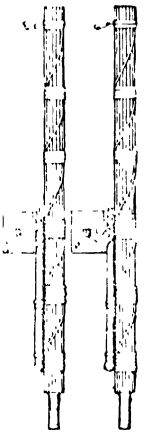


FIG. [illegible] (p. [illegible]) [illegible]

FIG. 32 (p. [illegible]) BALCONY OF HOUSE AT HERCULANEUM

FIG. 33 (p. 258). HEAD OF HERMES, BY PRAXITELES, OLYMPIA
FOURTH CENTURY B.C.

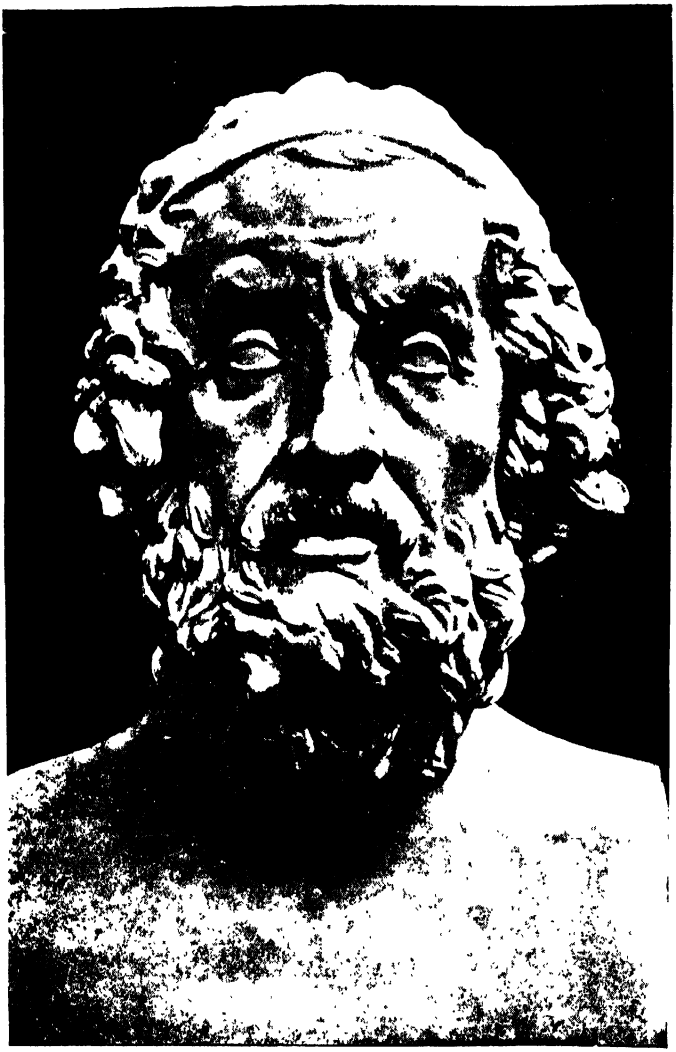


FIG. 34 (p. 267). HOMER FOUND IN 1780 AT BAIAE. NAPLES MUSEUM
? 300 B.C.

FIG. 35 (p. 272). BRONZE HEAD OF HYPNUS, FOUND AT CIVITELLO D'ARNO NEAR PERUGIA
BRITISH MUSEUM

FIG. 36 (p. 281). IRENE WITH THE INFANT PLUTUS, MUNICH, GLYPTOTHEK

FIG. [illegible] LAOCOON DISCOVERED IN THE PALACE OF TITUS A.D. 1506 ROME VATICAN (? 50 B.C.)

FIG. [illegible] MAENADES, OR BACCHAE ATHENS NATIONAL MUSEUM

FIG. 5[illegible] P. 330 [illegible]

FIG. [illegible]

FIG. 11 (p. 350). ORPHEUS AND EURYDICE. AT THE FEET IS HERMES. NAPLES, NATIONAL MUSEUM.

W. F. Mansell

FIG. 42 (p. 365). THE TRIUMPH OF PAN, BY POUSSIN

Anderson

FIG. 43 (p. 366). THE PANTHEON, ROME

FIG. 44 (p. 367). THE JUDGMENT OF PARIS. BY GIULIO ROMANO.

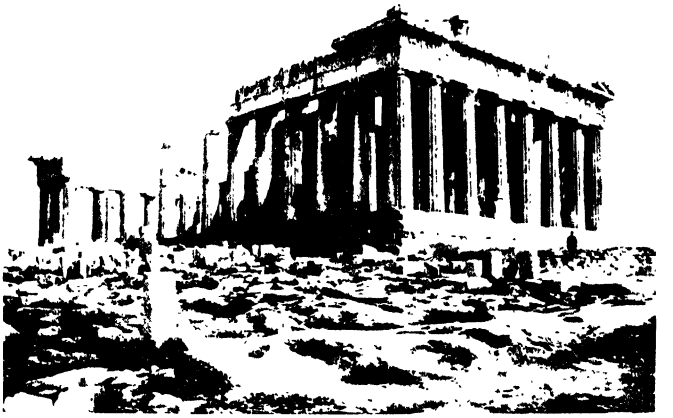


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FIG. 45 (p. 399). THE PARTHENON, ATHENS.

[illegible] p. 360 [illegible] THE PARTS NON [illegible]

[illegible] 47 [illegible] ROMAN COPY [illegible] NAT [illegible] CENTURY B.C. BRITIS[illegible] M

FIG. [illegible] PERSEUS AND MEDUSA, FROM THE SCULPTURE OF BENVENUTO CELLINI AT FLORENCE

Alinari

[illegible] (1[illegible]8) [illegible] BY RAPHAEL [illegible] VATICAN

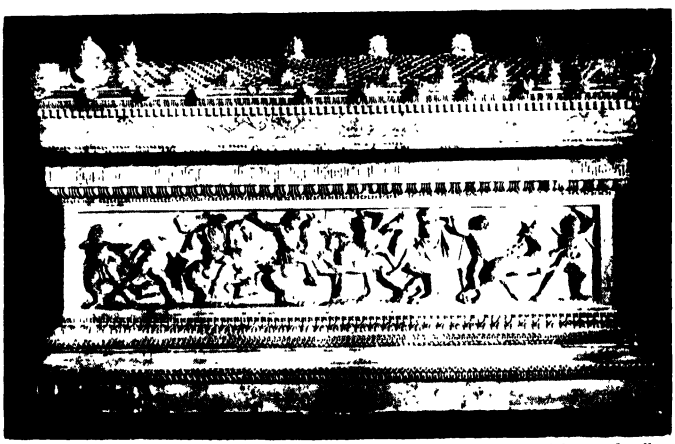
FIG. 50 (p. 404). POLYPHEMUS AND ACIS AND GALATEA
(ANCIENT ROMAN)

FIG. 51 (p. 405). TEMPLE OF APOLLO AT POMPEII

FINIT.

FIG. 52 (p. 106). POMPEY

FIG. 53 (p. 109). POSEIDON. ATHENS NATIONAL MUSEUM



Sebah & Joaillier

FIG. 54 (p. 141). SARCOPHAGUS OF ALEXANDER FROM SIDON. CONSTANTINOPLE MUSEUM

Neue Photographische Gesellschaft

FIG. 55 (P. 445) SLEEPING SATYR MUNICH GLYPTOTHEK

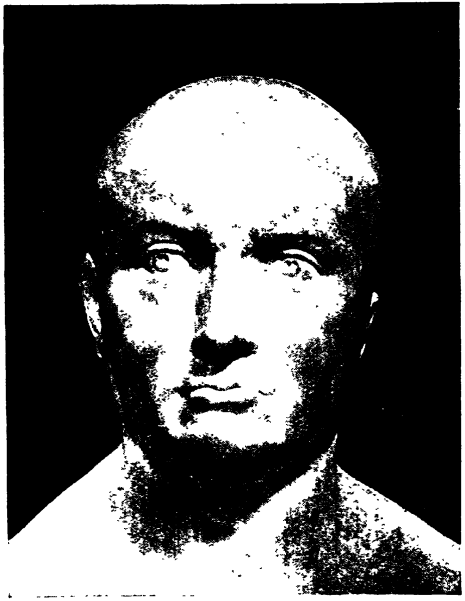


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FIG. 56 (p. 149). SCIPIO AFRICANUS MAJOR. BRITISH MUSEUM

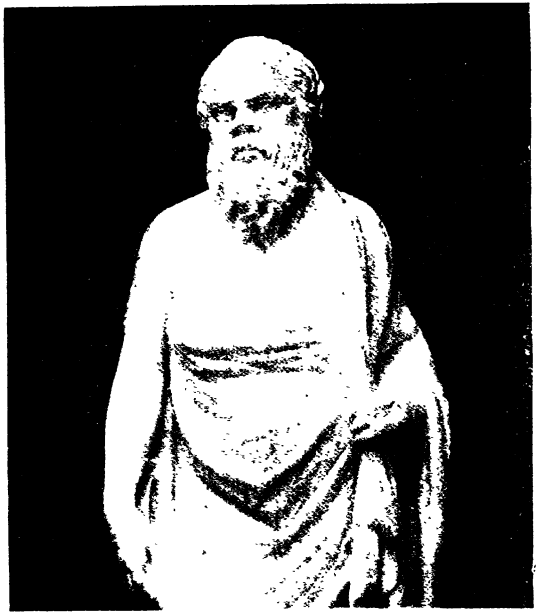

FIG. 57 (p. 209). SOCRATES FROM ALEXANDRIA. BRITISH MUSEUM

W. I. M[illegible]

FIG. 5[illegible] p. 5[illegible] [illegible]ESUS RAISING [illegible]

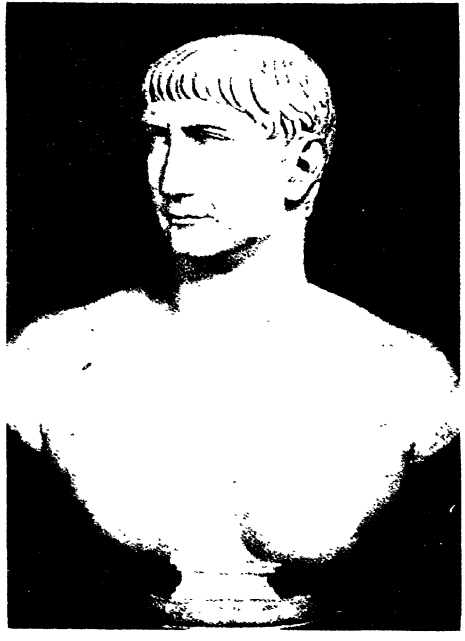

FIG. 5[illegible] p. 52[illegible] TRAJAN, FROM THE ROMAN CAMPAGNA [illegible]

W. F. Mansel

[illegible] D 525. ULYSSES AND THE SIRENS FROM A VASE PAINTING. BRITISH MUSEUM

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FIG. 62 (pp. [illegible] and 5[illegible]) [illegible] AND HERA, PALERMO MUSEUM

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In each of the thirteen classifications in this list (except BIOGRAPHY) the volumes are arranged alphabetically under the *authors' names*, but Anthologies and works by various hands are listed under titles. Where authors appear in more than one section, a cross-reference is given, viz.: (*See also* FICTION). The number at the end of each item is the number of the volume in the series.

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De Quincey's (Thomas) Opium Eater. Intro. by Sir G. Douglas. 223
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Dryden's Dramatic Essays. With an Introduction by W. H. Hudson. 568
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Hamilton's The Federalist. 519
Hazlitt's Lectures on the English Comic Writers. 411
,, The Round Table and Shakespeare's Characters. 65
,, Spirit of the Age and Lectures on English Poets. 159
,, Table Talk. 321
,, Plain Speaker. Introduction by P. P. Howe. 814
Holmes's Autocrat of the Breakfast Table. 66
,, Poet at the Breakfast Table. 68
,, Professor at the Breakfast Table. 67
Hudson's (W. H.) A Shepherd's Life. Introduction by Ernest Rhys. 926
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Machiavelli's Prince. Special Trans. and Intro. by W. K. Marriott. 280
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Reynold's Discourses. Introduction by L. March Phillipps. 118
Rhys's New Book of Sense and Nonsense. 813
Rousseau's Emile, or Education. Translated by Barbara Foxley. 518
(*See also* PHILOSOPHY AND THEOLOGY)
Ruskin's Crown of Wild Olive and Cestus of Aglaia. 323
" Elements of Drawing and Perspective. 217
" Ethics of the Dust. Introduction by Grace Rhys. 282
" Modern Painters. 5 vols. Introduction by Lionel Cust. 208–12
" Pre-Raphaelitism. Lectures on Architecture and Painting Academy Notes, 1855–9, and Notes on the Turner Gallery. Introduction by Laurence Binyon. 218
" Sesame and Lilies, The Two Paths, and The King of the Golden River. Introduction by Sir Oliver Lodge. 219
" Seven Lamps of Architecture. Intro. by Selwyn Image. 207
" Stones of Venice. 3 vols. Intro. by L. March Phillipps. 213–15
" Time and Tide with other Essays. 450
" Unto This Last, The Political Economy of Art. 216
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Stevenson's In the South Seas and Island Nights' Entertainments. 769
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(*See also* FICTION, POETRY, *and* TRAVEL)
Swift's Tale of a Tub, The Battle of the Books, etc. 347
(*See also* BIOGRAPHY *and* FICTION)
Swinnerton's (Frank) The Georgian Literary Scene. 943
Table Talk. Edited by J. C. Thornton. 906
Taylor's (Isaac) Words and Places, or Etymological Illustrations of History, Ethnology, and Geography. Intro. by Edward Thomas. 517
Thackeray's (W. M.) The English Humorists and The Four Georges. Introduction by Walter Jerrold. 610
(*See also* FICTION)
Thoreau's Walden. Introduction by Walter Raymond. 281
Trench's On the Study of Words and English Past and Present. Introduction by George Sampson. 788
Tytler's Essay on the Principles of Translation. 168
Walton's Compleat Angler. Introduction by Andrew Lang. 70

FICTION

Aimard's The Indian Scout. 428
Ainsworth's (Harrison) Old St. Paul's. Intro. by W. E. A. Axon. 522
" " The Admirable Crichton. Intro. by E. Rhys. 804
" " The Tower of London. 400
" " Windsor Castle. 709
" " Rookwood. Intro. by Frank Swinnerton. 870
American Short Stories of the 19th Century. Edited by John Cournos. 840
Austen's (Jane) Emma. Introduction by R. B. Johnson. 24
" " Mansfield Park. Introduction by R. B. Johnson. 23
" " Northanger Abbey and Persuasion. Introduction by R. B. Johnson. 25
" " Pride and Prejudice. Introduction by R. B. Johnson. 22
" " Sense and Sensibility. Intro. by R. B. Johnson. 21
Balzac's (Honoré de) Atheist's Mass. Preface by George Saintsbury. 229
" " Catherine de Médici. Introduction by George Saintsbury. 419
" " Christ in Flanders. Intro. by George Saintsbury. 284
" " Cousin Pons. Intro. by George Saintsbury. 463
" " Eugénie Grandet. Intro. by George Saintsbury 139
" " Lost Illusions. Intro. by George Saintsbury. 556
" " Old Goriot. Intro. by George Saintsbury. 170
" " The Cat and Racket, and Other Stories. 349
" " The Chouans. Intro. by George Saintsbury. 285
" " The Country Doctor. Intro. George Saintsbury 530
" " The Country Parson. 686
" " The Quest of the Absolute. Intro. by George Saintsbury. 286
" " The Rise and Fall of César Birotteau. 596
" " The Wild Ass's Skin. Intro. George Saintsbury. 26
" " Ursule Mirouet. Intro. by George Saintsbury 733
Barbusse's Under Fire. Translated by Fitzwater Wray. 795
Bennett's (Arnold) The Old Wives' Tale. 919
Blackmore's (R. D.) Lorna Doone. 304
Borrow's Lavengro. Introduction by Thomas Seccombe. 119
" Romany Rye. 120
(*See also* TRAVEL)
Brontë's (Anne) The Tenant of Wildfell Hall and Agnes Grey. 685
" (Charlotte) Jane Eyre. Introduction by May Sinclair. 287
" " Shirley. Introduction by May Sinclair. 288
" " The Professor. Introduction by May Sinclair. 417
" " Villette. Introduction by May Sinclair. 351
" (Emily) Wuthering Heights. 243
Burney's (Fanny) Evelina. Introduction by R. B. Johnson. 352
Butler's (Samuel) Erewhon and Erewhon Revisited. Introduction by Desmond MacCarthy. 881
" " The Way of All Flesh. Intro. by A. J. Hoppe 895
Collins' (Wilkie) The Woman in White. 464
" " The Moonstone. Intro. by Dorothy L. Sayers. 979
Conrad's Lord Jim. Introduction by R. B. Cunninghame Grahame. 925
" Nigger of the 'Narcissus,' Typhoon, and the Shadow Line. 980
Converse's (Florence) Long Will. 328
Dana's (Richard H.) Two Years before the Mast. 588
Daudet's Tartarin of Tarascon and Tartarin of the Alps. 423
Defoe's Fortunes and Misfortunes of Moll Flanders. Intro. by G. A. Aitken.
" Captain Singleton. Introduction by Edward Garnett. 74 1837
" Journal of the Plague Year. Introduction by G. A. Aitken 289
" Memoirs of a Cavalier. Introduction by G. A. Aitken. 283
" Robinson Crusoe. Complete text of Parts I and II. 59

CHARLES DICKENS'S WORKS. Each vol. with an Intro. by G. K. Chesterton.

American Notes. 290
Barnaby Rudge. 76
Bleak House. 236
Child's History of England. 291
Christmas Books. 239
Christmas Stories. 414
David Copperfield. 242
Dombey and Son. 240
Edwin Drood. 725
Great Expectations. 234
Hard Times. 292
Little Dorrit. 293
Martin Chuzzlewit. 241
Nicholas Nickleby. 238
Old Curiosity Shop. 173
Oliver Twist. 233

FICTION—*continued*

CHARLES DICKENS'S WORKS—*continued*
Our Mutual Friend. 294
Pickwick Papers. 235
Reprinted Pieces. 744
Sketches by Boz. 237
Tale of Two Cities. 102
Uncommercial Traveller. 536
Disraeli's Coningsby. Introduction by Langdon Davies. 535
Dostoevsky's (Fyodor) Crime and Punishment. Introduction by Laurence Irving. 501.
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Du Maurier's (George) Trilby. Introduction by Sir Gerald du Maurier. With the original illustrations. 863
Dumas' Black Tulip. Introduction by Ernest Rhys. 174
" Chicot the Jester. 421
" Le Chevalier de Maison Rouge. Intro. by Julius Bramont. 614
" Marguerite de Valois ('La Reine Margot'). 326
" The Count of Monte Cristo. 2 vols. 393–4
" The Forty-Five. 420
" The Three Musketeers. 81
" The Vicomte de Bragelonne. 3 vols. 593–5
" Twenty Years After. Introduction by Ernest Rhys. 175
Edgar's Cressy and Poictiers. Introduction by Ernest Rhys. 17
" Runnymede and Lincoln Fair. Intro. by L. K. Hughes. 320
(*See also* FOR YOUNG PEOPLE)
Edgeworth's Castle Rackrent and The Absentee. 410
Eliot's (George) Adam Bede. 27
" " Felix Holt. 353
" " Middlemarch. 2 vols. 854–5
" " Mill on the Floss. Intro. by Sir W. Robertson Nicoll. 325
" " Romola. Introduction by Rudolf Direks. 231
" " Scenes of Clerical Life. 468
" " Silas Marner. Introduction by Annie Matheson. 121
English Short Stories. An Anthology. 743
Erckmann-Chatrian's The Conscript and Waterloo. 354
" " The Story of a Peasant. Translated by C. J. Hogarth. 2 vols. 706–7
Fenimore Cooper's The Deerslayer. 77
" " The Last of the Mohicans. 79
" " The Pathfinder. 78
" " The Pioneers. 171
" " The Prairie. 172
Ferrier's (Susan) Marriage. Introduction by H. L. Morrow. 816
Fielding's Amelia. Intro. by George Saintsbury. 2 vols. 852–3
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Galsworthy's (John) The Country House. 917
Galt's Annals of a Parish. Introduction by Baillie Macdonald. 427

FICTION—*continued*

Gaskell's (Mrs.) Cousin Phillis, etc. Intro. by Thomas Seccombe. 610
" Cranford. 83
" Mary Barton. Introduction by Thomas Seccombe. 593
" Sylvia's Lovers. Intro. by Mrs. Ellis Chadwick. 524
Ghost Stories. Edited by John Hampden. 952
(*See also* POETRY AND DRAMA)
Gleig's (G. R.) The Subaltern. 708
Goethe's Wilhelm Meister. Carlyle's Translation. 2 vols. 599-600
(*See also* ESSAYS *and* POETRY)
Gogol's (Nicol) Dead Souls. Translated by C. J. Hogarth. 725
" " Taras Bulba and Other Tales. 740
Goldsmith's Vicar of Wakefield. Introduction by J. M. D. 295
(*See also* ESSAYS *and* POETRY)
Goncharov's Oblomov. Translated by Natalie Duddington. 878
Gorki's Through Russia. Translated by C. J. Hogarth. 741
Grossmith's (George and Weedon) Diary of a Nobody. Illustrated Introduction by Sir John Squire. 963
Harte's (Bret) Luck of Roaring Camp and other Tales. 631
Hawthorne's The House of the Seven Gables. Intro. Ernest Rhys. 175
" The Scarlet Letter. 122
" The Blithedale Romance. 592
" The Marble Faun. Intro. by Sir Leslie Stephen. 424
" Twice Told Tales. 531 (*See also* FOR YOUNG PEOPLE)
Hugo's (Victor) Les Miserables. Intro. by S. R. John. 2 vols. 363-4
" " Notre Dame. Introduction by A. C. Swinburne. 122
" " Toilers of the Sea. Introduction by Ernest Rhys. 509
Italian Short Stories. Edited by D. Pettoello. 876
James's (G. P. R.) Richelieu. Introduction by Rudolf Dircks. 157
James's (Henry) The Ambassadors. Intro. by Frank Swinnerton. 987
" " The Turn of the Screw and The Aspern Papers. 912
Jefferies' (Richard) After London and Amaryllis at the Fair. Intro. by David Garnett. 951 (*See also* FOR YOUNG PEOPLE)
Kingsley's (Charles) Alton Locke. 462
" " Hereward the Wake. Intro. by Ernest Rhys. 295
" " Hypatia. 230
" " Westward Ho! Introduction by A. G. Grove. 29
" " Yeast. 611
" (*See also* POETRY *and* FOR YOUNG PEOPLE)
" (Henry) Geoffrey Hamlyn. 116
" " Ravenshoe. 28
Lawrence's (D. H.) The White Peacock. 914
Lever's Harry Lorrequer. Introduction by Lewis Melville. 177
Loti's (Pierre) Iceland Fisherman. Translated by W. P. Baines. 920
Lover's Handy Andy. Introduction by Ernest Rhys. 178
Lytton's Harold. Introduction by Ernest Rhys. 15
" Last Days of Pompeii. 80
" Last of the Barons. Introduction by R. G. Watkin. 13
" Rienzi. Introduction by E. H. Blakeney, M.A. 532
MacDonald's (George) Sir Gibbie. 673 (*See also* ROMANCE)
Mann's (Thomas) Stories and Episodes. Intro. by E. F. Bozman. 962
Manning's Mary Powell and Deborah's Diary. Introduction by Katherine Tynan (Mrs. Hinkson). 324
" Sir Thomas More. Introduction by Ernest Rhys. 19
Marryat's Jacob Faithful. 618
" Mr. Midshipman Easy. Introduction by R. B. Johnson. 82
" Percival Keene. Introduction by R. Brimley Johnson. 353
" Peter Simple. Introduction by R. Brimley Johnson. 232
" The King's Own. 580 (*See also* FOR YOUNG PEOPLE)
Maugham's (Somerset) Cakes and Ale. 932
Maupassant's Short Stories. Translated by Marjorie Laurie. Introduction by Gerald Gould. 907
Melville's (Herman) Moby Dick. Introduction by Ernest Rhys. 179
" " Omoo. Introduction by Ernest Rhys. 297
" " Typee. Introduction by Ernest Rhys. 180
Meredith's (George) The Ordeal of Richard Feverel. 916
Mérimée's Carmen, with Prevost's Manon Lescaut. Intro. by Philip Henderson. 834

FICTION—*continued*

Mickiewicz's (Adam) Pan Tadeusz. 842
Modern Humour. Edited by Guy Pocock and M. M. Bozman. 957
Modern Short Stories. Edited by John Hadfield. 954
Moore's (George) Esther Waters. 933
Mulock's John Halifax, Gentleman. Introduction by J. Shaylor. 123
Neale's (J. M.) The Fall of Constantinople. 655
Paltock's (Robert) Peter Wilkins: or, The Flying Indians. Intro. by A. H. Bullen. 676
Pater's Marius the Epicurean. Introduction by Osbert Burdett. 903
Peacock's Headlong Hall and Nightmare Abbey. 327
Poe's Tales of Mystery and Imagination. Intro. by Padraic Colum. 336
(*See also* POETRY)
Prévost's Manon Lescaut, with Mérimée's Carmen. Introduction by Philip Henderson. 834
Priestley's Angel Pavement. 938
Pushkin's (Alexander) The Captain's Daughter and Other Tales. Trans. by Natalie Duddington. 898
Quiller-Couch's (Sir Arthur) Hetty Wesley. 864
(*See also* ESSAYS)
Radcliffe's (Ann) Mysteries of Udolpho. Intro. by R. Austin Freeman. 2 vols. 865–6
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" Peg Woffington and Christie Johnstone. 299
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Russian Authors, Short Stories from. Trans. by R. S. Townsend. 758
Sand's (George) The Devil's Pool and François the Waif. 534
Scheffel's Ekkehard: a Tale of the Tenth Century. 529
Scott's (Michael) Tom Cringle's Log. 710
SIR WALTER SCOTT'S WORKS:
Abbot, The. 124
Anne of Geierstein. 125
Antiquary, The. 126
Black Dwarf and Legend of Montrose. 128
Bride of Lammermoor. 129
Castle Dangerous and the Surgeon's Daughter. 130
Count Robert of Paris. 131
Fair Maid of Perth. 132
Fortunes of Nigel. 71
Guy Mannering. 133
Heart of Midlothian, The. 134
Highland Widow and Betrothed. 127
Ivanhoe. Intro. Ernest Rhys. 16
Kenilworth. 135
Monastery, The. 136
Old Mortality. 137
Peveril of the Peak. 138
Pirate, The. 139
Quentin Durward. 140
Redgauntlet. 141
Rob Roy. 142
St. Ronan's Well. 143
Talisman, The. 144
Waverley. 75
Woodstock. Intro. by Edward Garnett. 72
(*See also* BIOGRAPHY *and* POETRY)
Shchedrin's The Golovlyov Family. Translated by Natalie Duddington. Introducton by Edward Garnett. 908
Shelley's (Mary Wollstonecraft) Frankenstein. 616
Sheppard's Charles Auchester. Intro. by Jessie M. Middleton. 505
Shorter Novels, Vol. I. Elizabethan and Jacobean. Edited by Philip Henderson. 824
" " Vol. II. Jacobean and Restoration. Edited by Philip Henderson. 841
" " Vol. III. Eighteenth Century (Beckford's Vathek, Walpole's Castle of Otranto, and Dr. Johnson's Rasselas). 856
Sienkiewicz (Henryk). Tales from. Edited by Monica M. Gardner. 871
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Smollett's Humphry Clinker. Intro. by Howard Mumford Jones; Notes by Charles Lee. 975
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Somerville and Ross: Experiences of an Irish R.M. 978
Stendhal's Scarlet and Black. Translated by C. K. Scott Moncreiff. 2 vols. 945–6
Sterne's Tristram Shandy. Introduction by George Saintsbury. 617
(*See also* ESSAYS)

FICTION—*continued*

Stevenson's Dr. Jekyll and Mr. Hyde. The Merry Men and Other Tales. 767
" The Master of Ballantrae and The Black Arrow. 764
" St. Ives. Introduction by Ernest Rhys. 904
" Treasure Island and Kidnapped. 763
(*See also* ESSAYS, POETRY, *and* TRAVEL)
Surtees' Jorrocks' Jaunts and Jollities. 817
Swift's Gulliver's Travels. Unabridged Edition, with contemporary maps. Introduction by Harold Williams. 60
Tales of Detection. Edited, with Introduction, by Dorothy L. Sayers. 923
Thackeray's Rose and the Ring and other Stories. Intro. Walter Jerrold.
" Esmond. Introduction by Walter Jerrold. 73 [359
" Newcomes. Introduction by Walter Jerrold. 2 vols. 465–6
" Pendennis. Intro. by Walter Jerrold. 2 vols. 425–6
" Roundabout Papers. 687
" Vanity Fair. Introduction by Hon. Whitelaw Reid. 298
" Virginians. Introduction by Walter Jerrold. 2 vols. 507–8
(*See also* ESSAYS)
Tolstoy's Anna Karenina. Trans. by Rochelle S. Townsend. 2 vols. 612–13
" Childhood, Boyhood, and Youth. Trans. by C. J. Hogarth. 591
" Master and Man, and other Parables and Tales. 469
" War and Peace. 3 vols. 525–7
Trollope's (Anthony) Barchester Towers. 30
" " Dr. Thorne. 360
" " Framley Parsonage. Intro. by Ernest Rhys. 181
" " The Golden Lion of Granpère. Introduction by Sir Hugh Walpole. 761
" " The Last Chronicles of Barset. 2 vols. 391–2
" " Phineas Finn. Intro. by Sir Hugh Walpole. 2 vols.
" " The Small House at Allington. 361 [832–3
" " The Warden. Introduction by Ernest Rhys. 182
Turgenev's Fathers and Sons. Translated by C. J. Hogarth. 772
" Liza, or A Nest of Nobles. Trans. by W. R. S. Ralston. 677
" Smoke. Translated by Natalie Duddington. 988
" Virgin Soil. Translated by Rochelle S. Townsend. 523
Twain's (Mark) Tom Sawyer and Huckleberry Finn. Introduction by Christopher Morley. 976
Voltaire's Candide and Other Tales. 936
Walpole's (Hugh) Mr. Perrin and Mr. Traill. 918
Wells's (H. G.) The Time Machine and The Wheels of Chance. 915
" Ann Veronica. 977
Whyte-Melville's The Gladiators. Introduction by J. Morgorgodale. 523
Wood's (Mrs. Henry) The Channings. 84
Woolf's (Virginia) To the Lighthouse. Intro. by D. M. Hoare. 919
Yonge's (Charlotte M.) The Dove in the Eagle's Nest. 329
" " The Heir of Redclyffe. Intro. Mrs. Meynell. 362
(*See also* FOR YOUNG PEOPLE)
Zola's (Emile) Germinal. Translated by Havelock Ellis. 897

HISTORY

Anglo-Saxon Chronicle, The. Translated by James Ingram. 624
Bede's Ecclesiastical History, etc. Introduction by Vida D. Scudder 479
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(*See also* BIOGRAPHY *and* ESSAYS) [M.A. 965
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" Greece under the Romans. 185
Froude's Henry VIII. Intro. by Llewellyn Williams, M.P. 3 vols. 372–4
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(*See also* ESSAYS *and* BIOGRAPHY)

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Sismondi's Italian Republics. 250
Stanley's Lectures on the Eastern Church. Intro. by A. J. Grieve. 251
Tacitus. Vol. I. Annals. Introduction by E. H. Blakeney. 273
" Vol. II. Agricola and Germania. Intro. by E. H. Blakeney. 274
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ORATORY

Anthology of British Historical Speeches and Orations. Compiled by Ernest Rhys. 714
Bright's (John) Speeches. Selected, with Intro., by Joseph Sturge. 252
Burke's American Speeches and Letters. 340 (*See also* ESSAYS)
Demosthenes: Select Orations. 546
Fox (Charles James): Speeches (French Revolutionary War Period). Edited, with Introduction, by Irene Cooper Willis, M.A. 759
Lincoln's Speeches, etc. Intro. by the Rt. Hon. James Bryce. 206 (*See also* BIOGRAPHY)
Macaulay's Speeches on Politics and Literature. 399 (*See also* ESSAYS *and* HISTORY)
Pitt's Orations on the War with France. 145

PHILOSOPHY AND THEOLOGY

A Kempis' Imitation of Christ. 484
Ancient Hebrew Literature. Being the Old Testament and Apocrypha. Arranged by the Rev. R. B. Taylor. 3 vols. 253–6
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PHILOSOPHY AND THEOLOGY—*continued*

Berkeley's (Bishop) Principles of Human Knowledge. New Theory of Vision. With Introduction by A. D. Lindsay. 183
Boehme's (Jacob) The Signature of All Things, with Other Writings. Introduction by Clifford Bax. 569
Browne's Religio Medici, etc. Intro. by Professor C. H. Herford. 92
Bunyan's Grace Abounding and Mr. Badman. Introduction by G. B. Harrison. 815 (*See also* ROMANCE) [3 vols. 886–8
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King Edward VI. First and Second Prayer Books. Intro. by the Right Rev. [E. G. S. Gibson. 143
Koran, The. Rodwell's Translation. 380
Latimer's Sermons. Introduction by Canon Beeching. 40
Law's Serious Call to a Devout and Holy Life. 91
Leibniz's Philosophical Writings. Selected and trans. by Mary Morris. Introduction by C. R. Morris, M.A. 905
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Malthus on the Principles of Population. 2 vols. 692–3
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" Subjection of Women. (*See* Wollstonecraft, Mary, *under* SCIENCE)
More's Utopia. Introduction by Judge O'Hagan. 161
New Testament. Arranged in the order in which the books came to the Christians of the First Century. 93
Newman's Apologia pro Vita Sua. Intro. by Dr. Charles Sarolea. 636 (*See also* ESSAYS)
Nietzsche's Thus Spake Zarathustra. Trans. by A. Tille and M. M. Bozman.
Paine's Rights of Man. Introduction by G. J. Holyoake. 718 [892
Pascal's Pensees. Translated by W. F. Trotter. Introduction by T. S. Eliot. 874 [403
Ramayana and the Mahabharata, The. Translated by Romesh Dutt, C.I.E
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St. Augustine's Confessions. Dr. Pusey's Translation. 200
" The City of God. John Healey's trans., with selection from Vives's Commentaries. Ed. R. V. G. Tasker, M.A., B.D. 2 vols. 982–3
St. Francis: The Little Flowers, and The Life of St. Francis. 485
Seeley's Ecce Homo. Introduction by Sir Oliver Lodge. 305
Selection from St. Thomas Aquinas. Edited by The Rev. Father M. C. D'Arcy. 953
Spinoza's Ethics, etc. Translated by Andrew J. Boyle. With Introduction by Professor Santayana 481
Swedenborg's (Emmanuel) Heaven and Hell. 379
" " The Divine Love and Wisdom. 635
" " The Divine Providence. 658
" " The True Christian Religion. 893

POETRY AND DRAMA

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Arnold's (Matthew) Poems, 1840-66, including Thyrsis. 334
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Bjornson's Plays. Vol. I. The Newly Married Couple. Leonardo, A Gauntlet. Trans. by R. Farquharson Sharp. 625
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Browning's Poems, Vol. I, 1833-44. Introduction by Arthur Waugh. 41
" " Vol. II, 1844-64. 42
" Poems and Plays, Vol. IV, 1871-90. Introduction by M. M. Bozman. 964
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Longfellow's Poems. Introduction by Katherine Tynan. 382
Marlowe's Plays and Poems. Introduction by Edward Thomas. 383

POETRY AND DRAMA—*continued*

Milton's Poems. Introduction by W. H. D. Rouse. 384
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" Tragedies. 155
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" Longer Poems. Note by Editor. 311

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(*See also* FICTION)
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Giraldus Cambrensis: Itinerary and Description of Wales. 272
Hakluyt's Voyages. 8 vols. 264, 265, 313, 314, 338, 339, 388, 389
Kinglake's Eothen. Introduction by Harold Spender, M.A. 337
Lane's Modern Egyptians. With many Illustrations. 315
Mandeville's (Sir John) Travels. Introduction by Jules Bramont. 812
Park (Mungo): Travels. Introduction by Ernest Rhys. 205
Peaks, Passes, and Glaciers. Selected by E. H. Blakeney, M.A. 778
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FOR YOUNG PEOPLE

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Alcott's Little Men. Introduction by Grace Rhys. 512
,, Little Women and Good Wives. Intro. by Grace Rhys. 248
Andersen's Fairy Tales. Illustrated by the Brothers Robinson. 1
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Annals of Fairyland. The Reign of King Oberon. 365
,, ,, The Reign of King Cole. 366
Asgard and the Norse Heroes. Translated by Mrs. Boult. 689
Baker's Cast up by the Sea. 539
Ballantyne's Coral Island. 215
,, Martin Rattler. 216
,, Ungava. Introduction by Ernest Rhys. 276
Browne's (Frances) Granny's Wonderful Chair. Intro. by Dollie Radford.
Bulfinch's (Thomas) The Age of Fable. 472 [112
,, ,, Legends of Charlemagne. Introduction by Ernest Rhys. 556
Canton's A Child's Book of Saints. Illustrated by T. H. Robinson. 61
(*See also* ESSAYS)
Carroll's Alice in Wonderland, Through the Looking-Glass, etc. Illustrated by the Author. Introduction by Ernest Rhys. 533
Clarke's Tales from Chaucer. 537

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FOR YOUNG PEOPLE—*continued*

Collodi's Pinocchio: the Story of a Puppet. 538
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(*See also* FICTION)
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(*See also* FICTION)
Ewing's (Mrs.) Jackanapes, Daddy Darwin's Dovecot, illustrated by R. Caldecott, and The Story of a Short Life. 731
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Fairy Gold. Illustrated by Herbert Cole. 157
Fairy Tales from the Arabian Nights. Illustrated. 249
Froissart's Chronicles. 57
Gatty's Parables from Nature. Introduction by Grace Rhys. 158
Grimm's Fairy Tales. Illustrated by R. Anning Bell 56
Hawthorne's Wonder Book and Tanglewood Tales. 5
(*See also* FICTION)
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Kingsley's Heroes. Introduction by Grace Rhys. 113
" Madam How and Lady Why. Introduction by C. I. Gardiner, M.A. 777
" Water Babies and Glaucus. 277
(*See also* POETRY *and* FICTION)
Kingston's Peter the Whaler. 6
" Three Midshipmen. 7
Lamb's Tales from Shakespeare. Illustrated by A. Rackham. 8
(*See also* BIOGRAPHY *and* ESSAYS)
Lear (and Others): A Book of Nonsense. 806
Marryat's Children of the New Forest. 247
" Little Savage. Introduction by R. Brimley Johnson. 159
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